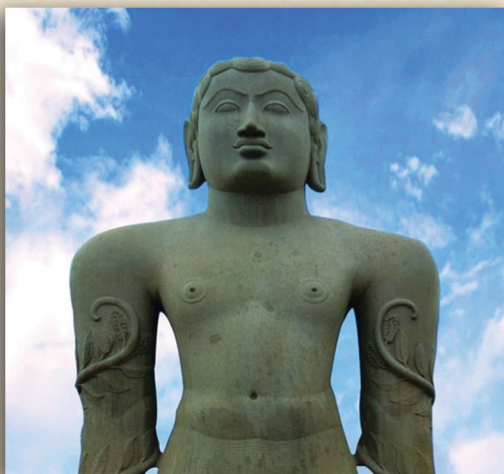


# **RISHABHA**

# **THE ADI BUDDHA**



**Dr. K. Parvathi Kumar**

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Dr. K. Parvathi Kumar

# **RISHABHA**

# **THE ADI BUDDHA**



Dhanishta

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## **Dhanishta**

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## About the Composer

Dr. K. Parvathi Kumar has been teaching various concepts of wisdom and initiating many groups into the Path of Yoga of Synthesis in India, Europe, Latin America and North America. His teachings are many and varied. They are oriented for practice and are not mere information.

Dr. K. Parvathi Kumar has been honoured by the Andhra University with the title Doctor of Letters Honoris Causa, D. Lit. for all his achievements as a teacher around the world. He works actively in the economic, social and cultural fields with spirituality as the basis. He says that the spiritual practices are of value only if such practices contribute to the economic, cultural, and social welfare of humanity.

Dr. K. Parvathi Kumar is a responsible householder, a professional consultant, a teacher of wisdom, healer of a certain order, and is a composer of books. He denies to himself the title of being an author, since according to him –

*“Wisdom belongs to none and all belong to Wisdom.”*

The Publisher

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# *Introduction*

This teaching, which was well received in the early 90's, was given in Tarragona, Catalonia, Spain, during May Call celebrations. It now finds its expression in the form of a booklet.

Rishabha is the first of the Buddhas and Gautama is the last Buddha witnessed by the humanity until now. Maitreya Buddha is the incoming one according to the followers of Buddha.

The scripture Bhagavata presents Rishabha as an expression of divinity that laid the foundation to a path of unconditional mendicancy which is not beggary.

The readers may find this path unique.



# *Significance of the avatar Rishabha*

In the Puranas, Rishabha is extolled as an avatar of Vishnu, the Second Logos. In the Vedic symbolism Rishabha stands for the Word. The Word is fourfold. It is eternal and beyond (Para). It tends to be perceptual (Pasyanthi), further tends to be an idea or thought (Madhyama) and expresses itself via the vocal cords (Vaikhari) in the fourth state.

In the Old Testament it is said, “In the beginning there was the Word, and the Word was with God, and the Word was God.”

From the state of the Absolute, perceptual, conceptional and vocal manifestation can regularly be seen. After the vocal manifestation the Word gets back into itself. Thus, there is an eternal emergence, flow and disappearance which keeps happening upon the background of the Absolute. This is what the Vedas refer to when they speak of Rishabha as an avatar. It is an eternal principle of descent and ascent in tune with the cycles of time and also in tune with a metrical order. The Second Logos who conducts this work is supported by the First and the Third Logos.

# *The Humans and the Word*

We, the humans, conduct all the four states of the Word, since we have the vocal cords and a tongue to speak a language. No other species has this faculty. The kingdoms below the human (animal, plant, and the mineral kingdoms) have no language and no tongue that is capable of speech. The kingdoms above the human do not have a physical form as the humans and therefore, they do not have the ability to utter forth the fourth state(Vaikhari).

Even in the evolution of the humans, it was only during the fourth sub root-race of the third race, when the humans gained human form and vocal cords, that the language came to be. Thereafter the evolution was faster.

The great gift of God to humans is the faculty of speech. It is not only a privilege but a huge responsibility. Those who know how to properly express through speech can function in the world without being implicated and imprisoned. Those who do not know get stuck through their speech until the use of their speech is in tune with the Truth, with the laws of nature, and with the right kind of relations with all other species.

Rishabha is a grand example of the Word in human

flesh and blood. He conducted his life gloriously as a king. He administered the law, and he taught it to his citizens. He was never bound by anyone or anything, including his body. The art of expression of his life is a great example. He entered into the world in poise, conducted himself in the right order, established harmony and exited in peace.

He is extolled as the Adi Buddha, who was the inspiration for the traditions of Jainism and Buddhism.

# *The Science of Utterance*

We, the humans and especially as disciples, need to learn how to speak, when to speak and when to be silent. We also need to learn about and be aware of the consequences of critical, judgmental, opinionated and manipulative speech. Further, we need to finetune our speech in order to find appropriate words to utter, express and communicate, not utter too many words for a short and minor communication and vice versa.

The science of utterance is a key by itself in the Vedas called “Shiksha”. It is a great dimension in discipleship. As man knows more, he speaks less; he only speaks as much as is required. The words of knowers are considered golden. (See Appendix for suggestions for further reading on this topic.)

In these days of indiscreet and indecent speech, the noble heights that Rishabha has set are appropriate for one’s self-realization. By transforming one’s own speech, one transforms oneself.

# *The Emergence of Sound*

When creation was not, sound was not; it was absolute stillness.

This state of absoluteness is beautifully described by Madam H.P. Blavatsky in the initial chapters of “The Secret Doctrine”, narrating from “The Book of Dzyan”.

This absolute stillness is on account of the previous pralaya, where beings from all states of awareness were absorbed. Before this pralaya there were myriads of beings spread over seven planes of creation with seven sub-planes. All was absorbed during the pralaya. This absolute state was like a retreat for the beings. After a while, there was a demand growing within them. They slowly and gradually demanded to express out, experience and evolve.

In the absolute state of existence when there is an increasing demand for creation by the beings with the purpose to evolve, it is to be yielded. It happens through time: pralaya, creation, zenith, and thereafter retreating into the origin.

Within this time cycle, as many beings that could evolve would evolve through their experience and exposure. Again, as the time plan concludes, all are withdrawn into the “as it were condition”.

As a person slips into slumber, he would wake up the next day in the same state as before. So also, the beings in pralaya would wake up according to their state of awareness in the previous creation, which is seen by the seers as 7x7 grades.

That is how from the Absolute there is the emergence of awareness, which in turn details into successive states of lesser awareness up to the insects.



## *Saraswathi - the Word*

The flow of awareness into all these states of existence is considered by the Vedic seers as “Saraswathi, the Word”. It flows from the Cosmic Being, the male-female God, into all the planes as consciousness.

Saraswathi means the “flow of consciousness”, the “flow of the Word”. The flow from the Cosmic Being is received by the Trinity Shiva (Will), Vishnu (Knowledge), and Brahma (Activity). The Will emerges due to the demand of the beings, the Knowledge prepares the know-how, and the Action manifests. Therefore, successively Prajapatis and Manus emerge. Thus, we see seven modifications from the Absolute: The Cosmic Being, Time, Will, Knowledge, Action, Prajapatis and Manus.

## *The Flow of the Word – Relating to it*

Relating to the flow of the Word builds a cooperation with the above principles. These principles also relate to the flow of the Word to manifest in “due and ancient order”. The seers of the Cosmic Order recollect the previous order and knowledge of the previous creation, and work to bring forth the new creation, eliminating the follies of the previous creation. Creation after creation happens until the beings are evolved. Refinements also do happen due to the knowledge gained. The beings have to refine themselves by gaining knowledge, modifying their actions, while holding on to the Will to evolve. The beings of the cosmic planes are the accomplished ones. They guide the beings of the solar and planetary planes. The beings of the planetary and solar planes shall have to be self-responsible for their self-attainment.

# *Abundant Love Towards All*

The whole game is played with the underlying factor of abundant love of the Cosmic Being towards all beings. After all, these beings are the progeny of the Cosmic Being. The Cosmic Being cannot abandon its own offspring.

## *Rishabha - A Role Model for Responsible Action*

Rishabha, who was one of the earliest avatars of Vishnu, came down to display a masterly developed and conceived plan for fulfilment by relating to the Word. Being on the planet, he conducted every possible responsibility and yet remained unaffected and unattached. He had the ability to move within himself in all the seven planes with ease. He was neither stuck with society, nor with family, nor with his kingly possessions, nor with any attraction of any kind in creation. While he rejoiced and accepted the outer life, he concurrently and continuously abstained from being sticky with any of these areas of the outer life.

He associated himself with the Word that flows from the most high circles to the mundane. He descended and ascended with much freedom in such association.

The Word is at the vocal level, at the mental level, at the level of consciousness and is also beyond. They are respectively called Vaikhari, Madhyama, Pasyanthi and Para. Thus, the Word is not only to be seen as the mere spoken word: it exists at the conscious mental and conscious buddhic levels as well.

# *Transformation by Appropriate Application of the Word*

We can transform ourselves in the following ascending order:

First step: Stop making noise in the world – this only creates darkness. Ensure what you speak has a purpose. Listen to the purpose when others speak, and do not entertain gossip. Gossip can be marginally allowed; however, it should not go to the extent of creating consequences.

Second step: Inculcate the habit of using the tongue for sacred sounds, hymns, mantras, etc., culminating in “OM”.

Third step: Relate to the sound “So-Ham” that is happening inside and follow the upward path to realize “OM” at the top of the head.

A sincere disciple should consistently work on the above-mentioned three steps: the upward path from noise to purposive speech, from purposive speech to sacred utterances, from sacred utterances to the trumpet of the heart, “So-Ham”, and from “So-Ham” to “OM”.

The one who touches the state of Para can perceive (Pasyanthi). From such a perception one should gain

the knowledge of manifesting that which is perceived and then manifest it through activity. Such work is called “White Magic”.

## *Prisoners of the Planet*

People relate to the world, they receive information from the surroundings, while they keep reacting and responding to them all the time. In those cases, one is in a horizontal movement and leads into a vicious circle of repetitive lives, doing the same things for numerous incarnations. These persons are busy in a circular movement, experiencing most circuitous and self-binding activities, denying to themselves the possibility of evolution. They live in the lower centers of emotion (solar plexus), of irregular thoughts and material bondage to the mundane world.

To enter into the world, to experience, and to exit again from the world consciously, makes one a pilgrim, a traveler. The key to such a successful exit is in the Word. When this key is not known one remains a prisoner of the planet.

# *Discipleship*

Discipleship is to move above the quagmire of the world, to know how it is, and to do what is to be done in the world. Rishabha, the Adi Buddha was an avatar, who had these great dimensions. In truth, every avatar does so. However, Rishabha was one of the foremost on the planet and therefore this recollection and presentation is linked to him.

“He Who Knows the Word, Knows All”



## *Life and Work of Rishabha, the Adī Buddha*

Rishabha, the Adī Buddha, was born with a body of diamantine hue. He was strong and well statured. Therefore, he was named Rishabha by his father Naabhi, who was in the lineage of Manus.

Rishabha means bull. Bull stands for his roar. In creation, especially in the Third root-race, there was the birth of the vocal cords through which the Word gained its vocal state. Before that, it was only exhalation that was at work based on inhalation. There was no vocalization. The beings were having respiration and pulsation as their prana which was based on Pranava, the Word. The birth of Rishabha was the birth of the vocal utterance for which the vocal cords came to be in man. When the Word gained the vocal status much progress was achieved in creation. The faculty of speech enabled faster manifestation of creation.

It is said in the Puranas that the celestial king Indra, who rules over the eight directions, heard of Rishabha and Indra was affected by Rishabha's great accomplishment on Earth. The celestial king is also the seasonal god for the Earth that enables timely rains. When malice towards Rishabha entered into Indra, he decided to test Rishabha. Indra had the ability to

withdraw the seasonal rains. Indra, the celestial king in the Puranas, was supposed to be protecting the solar and planetary systems. However, he was affected by the glory of Rishabha and fell into a malicious act of negating seasonal rains to the beings on the planetary plane. He wanted to test whether and how Rishabha could redress this situation without Indra's cooperation.

Rishabha, having realised the mischief of Indra, smiled within and with the power of speech and sound he restored the seasonal rains and also the seasonal functioning of the solar year. Indra felt subdued. He eventually realised that the power of Rishabha exceeded his power of rulership over the solar and planetary systems.

Although Indra is known in the Puranas as the protector of the world, he also has the reputation of carrying mischief. He causes mischief upon those who dwell on the mental and emotional planes. Rishabha, being the Word in flesh and blood, could set off this mischief.

## *Key for Upliftment*

This episode gives us a key, which is, those who are stuck with mental and emotional planes can be lifted up through the constant utterance of “OM” and all other sounds relating to “OM” (Vedic hymns). Such utterances enable upliftment of beings from the ill effects of the emotional and mental planes.

Hence, the Vedic discipline strongly recommends to keep the vocal cords pure, to utilise the throat centre for the right purposes and to dedicate it for the utterance of Vedic sounds. Till date there are ashrams on the planet where, during the early morning hours, students are daily engaged in a three-hour-long Vedic chanting to empower the throat. This practice can even dispel darkness through utterance and is a great contribution given by Rishabha, the avatar.

When an aspirant relates to the throat centre and to the above- mentioned discipline, the illusions of Indra over mind and senses will no longer prevail. People are generally imprisoned/caught by their mind and senses, and are constantly running after sense objects. To overcome this kind of imprisonment of being stuck in the world the correct use of the Word is given as the key and this dispels the illusions of the mind and the senses.

With the power of sound Rishabha, the Adi Buddha, created a field around the Earth which eventually tended to be the path of Earth around the Sun as also the zodiac. This path is called Ajanabha. Ajanabha means, the goat as the centre. This goat is nothing but the sun sign Aries. Zodiac commences with Aries and concludes with Aries. It resulted in the formation of seasons and rhythmic functioning of life on Earth. It also enabled beings on Earth to find their expression through their mother's womb, relating to the zodiac that is developed around the Earth.

Naabhi means the centre of Earth which can be correlated with the Manipura (solar plexus) while Rishabha can be correlated to the Vishuddhi (throat centre) where the Word vocalizes. Together they work for manifestation of the creation in accordance with the law of involution.

# PART – 2

## *The Teachings of Rishabha, the Adi Buddha*

1. Neutrality is the key to life. Learn to be neutral when you perceive. It enables you to live a responsible life and to be equanimous.
2. Cognize the beings in the forms and be friendly and compassionate.
3. Poise is the result of the above two points.
4. Patience at all times is the result of the above three points.
5. The purpose of liberated ones is “to Be in My Presence” and keep fulfilling “The Will”. To them mind, senses, and body have no other purpose.
6. Such anointed ones are not obliged to the society and are not bound by social regulations. Many times, they tend to be social reformers.
7. The anointed ones are beyond social obligations. They have nothing to gain from the society.
8. They live, they move and have their being in “Him”.
9. Know that meditation is the means for alignment and that aligned ones are ever in meditation.

10. One gains a body according to the quality of one's karma. Improve the quality of your actions and accordingly improvements will happen in the form.
11. Pay attention to the quality of your life in all dimensions. Accordingly, you will gain the body of cooperation.
12. Only those who learn to act without motive will be liberated from the causal body. Others remain bound.
13. Desire leads to dogged life. Discharge the duties that are surrounding you and stay aligned with the divine in you.
14. Let duty be done regardless of your likes and dislikes.
15. Beware of consequences of your action. Let actions be sequential but not consequential.
16. Let no pain generate from you into the surroundings.
17. Cooperate with acts of goodwill.
18. The dictum "I Am That I Am" must be realized.
19. Be not hesitant to praise the virtues of others.
20. Know that you are a trustee to the surroundings and never an owner. May the vibrations of trust expand into the surroundings.

21. Be engaged with respiration and pulsation in your hours of rest and sleep.
22. Do not escape from situations. Face them with goodwill.
23. Avoid excessive socialization, especially with the other gender.
24. The pursuit of knowledge may never be suspended. May the practice of alignment be done continuously.
25. Ensure poise in all dimensions of life.
26. May the shell of the ego (I Am) be broken, replaced or overcome by "That I Am". "That I Am" is the truth, "I Am" is illusion.
27. Help people to find their centre and find self-dependency. Let not dependency be encouraged.
28. May goodwill replace the personal will. Goodwill is that which causes collective development. Personal will is limited only to personal development.
29. Cognize seven planes of awareness. May your awareness permeate vertically as well.
30. Avoid karma that creates consequences.

Aspirants who follow the aforesaid teachings of Rishabha, the Adi Buddha, gain impersonality which is



a way out of their lower personality life. They are thus no more bound by their personality. On the contrary, they now preside over it. The causal body is no more a prison to them. They enter into the personality body, conduct the work skilfully in the world, and retreat from the body to rejoice as soul in communion with the Universal Soul.

Rishabha, the Adi Buddha, was ever in muse with the Super Soul and conducted himself through the personality with the knowledge of the Word. He was never entangled with the world through the personality.

When man believes himself to be “I Am” and does not relate to the source of “I Am”, he falls into separative identity and tends to be a localised consciousness. However knowledgeable one is, this separative identity slips into egoism and ignorance. A safer zone to function in the world is to stay connected as “That I Am”. Hence, it is the bounden duty of teachers to lead the students onto the path where they establish in themselves the state of “That I Am”. The students generally live in the illusion of personality. Therefore, they should be linked not only to the “I Am” in them but should further be linked to “That I Am”. The teachers should be alert enough to ensure that the students recollect “That I Am” as their state of being. They should not let their students drift away

into the illusions of their personalities.

The souls that are functioning and are stuck in the mundanity of the world develop personalities and gain false identities. Thus, the teachers should help them to gain their true identity as “I Am” and also give a methodology to relate “I Am” to “That”, meaning “That I Am”. The true service of a teacher is precisely that. He should always be on guard to ensure that the student does not sink into his personality and get lost. Once the soul is lost into personality affairs, the unending cyclical path of births and deaths will have to be faced as a consequence. The personality is full of illusions and the related egoism and attachments.

To overcome the personality, the truth of “I Am” and “That I Am” is but necessary.

The emphasis of Rishabha was on “That I Am”. He repeatedly cautioned his subjects not to fall into the false identity of the personality.

## *Rishabha – an Avadhuta*

Through these teachings, Rishabha gained the friendliness of all and gained the status of fatherhood in the kingdom. He was not only the king but also a teacher, a friend, and a father-figure. He coronated the fit ones among his sons and walked away from the kingdom. He tended to be an avadhuta. An avadhuta is one who has overcome all obligations with the world. Neither time, nor place, nor customs bind such a person. Avadhutas ignite the inner fires within them and move around in forests. They do not carry any body consciousness. There are no rules and regulations to eat or to drink. They are unmindful of the surroundings. Their sight is and is not. So also their audition. An avadhuta is an unpredictable being and resides beyond.

As Rishabha took to the consecration of an avadhuta, in slow degrees he gained a different beauty in his form, which was of keen interest to many. His eyes changed their shape and became wider, with eyelids that resembled lotus petals. The eyeballs became resplendent with attractive light. His face carried a continuous smile. His cheeks, ears, nose, chin, and even the throat changed their outer appearance and his body finally looked like an extremely well sculptured form.

He lived like a bull, he roared like a bull, and ultimately, he moved around like a bull of light.

As Rishabha lived as an avadhuta, the body transformations happened in such a quick succession that he could even move in the air, into the sky. He could move with mind's speed. He could enter any form and exit. He also gained the facility of appearance and disappearance. The faculties of telepathy and clairaudience developed in him. While so many abilities became part of Rishabha's life, he remained only in the state of "That I Am".

In yoga, as an ardent student progresses and reaches the state of pratyahara, dharana and dhyana certain yogic abilities and powers (siddhis) approach the student. The student normally gets distracted with such yoga siddhis.

The story of Rishabha reveals that the primary objective of a student is to stay connected to truth and not get drifted away by the powers of yoga (siddhis). As one gets attracted to the powers of yoga one drifts away from truth. Lord Krishna says that only one in a thousand stands the vicissitudes of yoga maya. Once drifted, the yoga student falls for that life. It is only in the next life that he stands a better chance. After all, there are but few who can overcome the mischief of cupid.

In the story of Rishabha one can see that all siddhis, all worldly wealth, name and fame, friends and followers came to him, yet he was never after any of these. He was only with the Word, that was God.

An advanced disciple should know that his worldly needs are effortlessly taken care of when he is engaged with the sublime act of relating to the Truth through discipleship. He need not run after his basic needs.

However, this is only true to those who walked deep into the path of yoga. Such ones fulfil the personality life and move forward into the soul life.

Rishabha had all worldly wealth at his command. Yogic powers were at his command. Many yogis and siddhas got inspired and even followed him.

In due course of time, Rishabha reached a state of self-forgetfulness. He integrated into “That”. He had no body consciousness, no personality consciousness, no individuality consciousness, not even a “That I Am” consciousness anymore. He merged into the origin. This state is called avadhuta state. The body, the senses, and the mind were around him, but he was not anymore with them. They conducted themselves for a while by habit.

When a potter turns the potter’s wheel to make the pots the wheel turns by itself for a while. Likewise, the wheel of mind, senses, and body were functioning

while Rishabha, the potter, was not turning it. We, the souls, keep on turning and associating with the mind, senses and body. We should let go and observe for a while how the mind, senses and body keep acting and drawing us by habit. “What you turn, turns you in turn”. A dog at home rests respiring. If you tickle it, it will come and lick you and wants you to play with him.

The first step of yoga is but an observation of the mind and senses’ activity and their bodily expressions. Be an observer of mind and senses; do not play with and fall into them. By nature, these expressions are mutable and even volatile. If you get entangled, you will be swept away. Get into the mind and senses’ activities only when there is work to be done. When there is no need for work, let them rest. In return, they will also let you rest! Even speech shall have to be restrained.

Rishabha returned to the Para state after fulfilling his work in all the four states of the Word. The envelopes of mind, senses, and body were put to rest in this Para state but by their nature they continued to be in association with Rishabha.

To the outer world he seems to be an absentminded person. He remained in the body as long as the body wanted to, but he was a mere resident with no attachment to any of the layers of the body.

Unmindful of the five elements, he went on moving around the entire nation, reached the western banks of India, later he went to South India. He mostly moved in forests. During one of the hottest summers, when there were forest fires he walked into such a forest and the body was absorbed into the fires.

Even nowadays avadhutas exist in the central forests of India, in the Himalayas, and in the deep mountain valleys of the world.

## *The Path of Rishabha - the Ultimate Path of Yoga*

The path of Rishabha is the ultimate path of yoga, where one is in the eight state, the state of samadhi. It is an ideal, which was set in the third root-race, for beings who were in the initial stages of forming bodies suitable for functioning on Earth and departing from Earth.

To some extent Jainism and Buddhism have taken to these dimensions. However, until samadhi is reached, the connection to the mundane world cannot be abandoned. If abandoned prematurely the seekers are neither useful to the world nor useful to themselves.



## *Misunderstanding of the Path of Rishabha*

Due to misunderstanding the path of Rishabha, over time some people refused to follow the social regulations and they had a tendency towards anarchism. They threw away the scriptures, the teachers and the practices of purity. They embraced a false sense of liberty and succumbed to wine and women. They disregarded the Hierarchy of Devas. Some took to the mission of attacking the Vedic rules, regulations and rituals. They developed varieties of ignorant paths with their false sense of freedom and liberty. Their utter disregard for the laws of nature resulted in a dent during the 4th root-race. The knowers turned into two different categories.

The time of Atlantis was but a period of crisis between those who knew and those who did not know fighting for supremacy. This fight continues till date.

## *Rishabha, the Adi Buddha – A Role Model*

Rishabha, the Adi Buddha, is a grand example to follow for those who wish to take to the path of right speech, realise the four dimensions and relate to sahasrara. It is for those who already attained the state of dharana. To them dhyana state is the only engagement. When it is picked up by persons who are not ready for the task, they distort themselves and also others.

All Tirthankaras in Jainism were examples of this path; Gautama Buddha is the latest among them. Maitreya Buddha eventually synthesized it into the ancient path.

## *Studying the Life of Rishabha, the Adi Buddha*

The study of Rishabha, the Adi Buddha, strengthens the student to follow the path of truth since it dispels the illusion relating to the worldly life of aspirants. It gives enough detachment to avoid being drifted away into worldly pleasures, with their endless cycles of births and deaths. It is propitious to relate to Rishabha from time to time.

This avatar is giving a precaution to humanity. This precaution was even presented before the beings were given the human forms.

We, the humans, are deeply stuck in our bodies of flesh and blood and dedicate our whole life to nourishing it while not appropriately using it. Therefore, we remain mundane. The body needs to be nourished and used. The body is not to be neglected but it should not be pampered either. Note that we are not the body. We are the souls residing in the body. It is seemingly a composite unit: the body is an abode for Ishvara, the Master, and also for jiva, the individual soul, while the personality with the body is the vehicle of the soul.

Languages and the Fourth State of the Word –  
Vaikhari

People who are stuck with languages are stuck in the fourth state of the Word, Vaikhari. There are thousands of languages on the planet at the fourth state of the Word. Humanity is nowadays divided by likes and dislikes relating to languages; such people are unfit to enter into the third state of the Word, Madhyama, which is not vocal but mental. At the mental state the thought is enveloped by language. As long as humanity cannot see the thought behind the language and the perception behind the thought, it cannot find unity.

Perception is Pasyanthi, the second state of the Word. Everyone perceives according to his state of evolution. Thus, the perceptions are bound to be different. The one who knows and is aware of this tends to be inclusive. To perceive better one needs to relate to Para, the first state of the Word, through meditation upon the Omniscient, Omnipotent, Omnipresent One – Ishvara, in himself.

# PART - 3

# *The Word and Rishabha, the Adi Buddha*

The avatar Rishabha is indeed the universal principle of manifestation in four steps:

1. From the imperceptible to the perceptible state.
2. From the perceptible to the vocal state.
3. From the vocal state to manifestation.
4. From manifestation, it returns to its source.

Disciples who realize the Word cooperate with the Word at all levels and let go. They do not develop attachments at any level of the influx of the Word.

When an idea flashes in one's mind, one thinks it is one's own idea, but this understanding is an illusion. An incoming idea can be cooperated with when developing a plan. It can be further cooperated with through vocal expression. Finally, it can be allowed to manifest on the physical plane. Thereafter, the Word returns to its source.

The disciple should let go of all that has happened and is happening through him. This is possible only when the disciple develops an impersonal approach at all levels. To be impersonal is different from being indifferent. One should cooperate at all levels and let go when the work is complete. The avatar Rishabha is a great example in this regard and is therefore called Adi

Buddha, who let go what came through him.

Rishabha, the Adi Buddha, does not impart training by establishing schools of wisdom. He does not insist on structures. Instead, he emphasizes upon listening to the Word, cooperating with the Word, manifesting actions and letting go of oneself and the work.

It is a mistake to compare any Master of Wisdom with Buddha. In the pure essential teachings of Buddha there is no hierarchical lineage. From time to time, the principle of Buddha sets into creation. Listening to the story of Buddha purifies the listeners and sets them in order.

Listen to the Word within, cooperate with it, follow its line of action, and proceed back, along with the returning Word. Join “OM” and reach the “Jewel in the Lotus” (Mani Padma).

*‘OM MANI PADME HUM’*

Rishabha, the Adi Buddha, ever remained in a blissful state by associating with the Word. Though he lived among the common, he lived unattached to the world. At all times he was equanimous, peaceful, friendly, and compassionate. He had no urge for fame, wealth, family, nor any worldly things. He taught the citizens the purpose of worldly wealth, the law, and

the blissful way of living a family life. He also taught contemporary scholars the purpose and methodology of conducting rituals and sacraments. He shined forth on Earth like a Sun and was looked up to by all as the Sun on Earth.

In the words of Master EK, the advent of Rishabha, the Adi Buddha, was after Manu Priyamvrata (Swarochisha) had established the family system to serve the world and a vanaprastha system to retire from the world, to enable retreat into the origin.

Rishabha had demonstrated all dimensions of the world: he served as a king, as a family holder and was extolled as the father of the nation, and not merely as a king. He also demonstrated the art of withdrawing, not only from objectivity but also from the body. He resided in the body unattached to the body, which is physical, subtle, and causal.

This avatar, Rishabha, the Adi Buddha, was not well understood during the subsequent cycles of time. In his name, some took to false mendicancy, some took to anarchism, yet others took to it as a means of livelihood. These are the ignorant ones that distorted the grand work of this avatar.

The strength of Rishabha is in his entry into the world, in his fulfilment of duties in the world, and his gradual withdrawal from all, including the causal body.



Not all followers truly fulfilled all stages of this path and, therefore, became verily the destroyers of the path.

There are people who believe they own their body, and they fulfill their likes and dislikes while ignoring their duties and obligations. They abuse the body in preference to their likes and dislikes. They lack in service, they lack in compassion for their fellow beings, and there is also a lack of purity and self-restraint. They will never be at peace until they realize the importance of serving others. This group of ignorant ones left the path of Rishabha obscured.

On the other hand, there is a group, though only few, who remember that the body is not theirs but is given to fulfill obligations in the world. They know that the body is incessantly supported by divine intelligences (Devas). They pay utmost attention to the body and simultaneously ensure that they are not attached to it.

It is important to realize that it is truly a great service to humanity to recall Rishabha's advent, his teaching and his retreat, which was implicitly followed by his son, Bharatha, who is the second Buddha.

*May this teaching serve its appropriate purpose!*

## *Appendix - A*

### Further Reading on the Importance of Sound and the Word

The reader may refer to the following books by the same author to deepen his understanding about the regulations of sound:

1. “Sound”
2. “Mantrams”
3. “Saraswathi – the Word” reveals eighteen dimensions of the Word.

The teachings of Adi Buddha which are given in the second part of the present volume would further enrich the knowledge of the reader and may serve as an inspiration to work with the related practice.

## ***Books & Booklets through the pen of Dr. K. Parvathi Kumar***

The following books are available in: English (E), German (G), Spanish (S), French (F), Hebrew (H), Telugu (T), Hindi (HI) and Kannada (K) languages.

1. Agni. . . . . E/G/S
2. Akashakaya (Etheric Body). . . . . K
3. Amanaskudu. . . . . T/K
4. Ambareeshudu. . . . . T
5. Antardarsana Dhyanamulu. . . . . T/K
6. Anveshakudu . . . . . T
7. Asangudu . . . . . T
8. Ashram – Regulations for Entry . . . . . E/S/G
9. Ashram Leaves . . . . . E/G/S
10. Aswini Devatalu. . . . . T
11. Atma Sadhana Sutramulu. . . . . T
12. Bhagavatha Suktamu. . . . . T
13. Bharateeya Sampradayamu. . . . . T/K
14. Bheeshma . . . . . T
15. Bhrikta Rahita Taraka Raja Yogamu\* . . . . . T/K
16. Cow. . . . . E/S/T/K
17. Devapi Maharshi Bhodalu . . . . . T/K
18. Dhanakamuni Katha. . . . . T
19. Dharmavigrahu – Sri Ramudu . . . . . T
20. Discipleship . . . . . E
21. Doctrine of Eternal Presence . . . . . E/S

22.	Encounters Encounters. . . . .	E
23.	From Teacher's Pen . . . . .	E
24.	Gajendra Moksham. . . . .	T
25.	Gayatri Mantra Avagahana. . . . .	T
26.	Geetopanishad – Akshara Parabrahma Yogamu	T
27.	Geetopanishad – Dhyana Yogamu . . . . .	T
28.	Geetopanishad – Gnana Yogamu . . . . .	T
29.	Geetopanishad – Karma Yogamu . . . . .	T
30.	Geetopanishad – Karma Sanyasa Yogamu . . . .	T
31.	Geetopanishad – Rajavidhya Rajaguhyam . . . .	T
32.	Geetopanishad – Sankhya Yogamu . . . . .	T
33.	Geetopanishad – Vibhuti Yogamu. . . . .	T
34.	Geetopanishad – Vignana Yogamu . . . . .	T
35.	Geetopanishad – Purushottama praptiyogamu	T
36.	Golden Stairs . . . . .	E/S
37.	Good Friday* . . . . .	E/G/S/F/H
38.	Guru Padukastavam . . . . .	E/K
39.	Guru Sishya Samvadhamu . . . . .	T
40.	Health and Harmony - I. . . . .	G/E
41.	Health and Harmony - II. . . . .	G/E
42.	Healer's Handbook . . . . .	E
43.	Healing Episodes . . . . .	E/G/S
44.	Hercules – The Man and the Symbol. . . .	E/G/S
45.	Himalaya Guru Parampara (The Hierarchy)*	T/K/HI
46.	Indian Tradition* . . . . .	T
47.	Jupiter – The Path of Expansion . . . . .	E/G/S
48.	Just Adjust – Yoga of Synthesis* . . . . .	E/G/S/F

49.	Jyotirlinga Yatra . . . . .	T
50.	Jyotisha Vignyanamu . . . . .	T
51.	Katha Deepika . . . . .	T
52.	Kapila & Kardama - The Quintessence of the Path	E/G
53.	Kumara Sambhavam . . . . .	T
54.	Listening to the Invisible Master* . .	E/G/S/F/H/K
55.	Lord Maitreya – The World Teacher* . .	E/G/S/F
56.	Maitreya Maharshi Bhodalu . . . . .	T/K
57.	Mana Master Garu . . . . .	T
58.	Mantrams – Their Significance and Practice .	E/G/S
59.	Marana Rahasyam - I Markandeya . . . . .	T
60.	Marana Rahasyam - II Sati Savithri Devi Upakhyanam	T
61.	Marana Rahasyam - III - Nachiketha Vidhya . .	T
62.	Maria Magdalena* . . . . .	E/S
63.	Marriage – The Sublime Sacrament* . . . .	E/G/S
64.	Mars - The Kumara . . . . .	E/G/S
65.	Maruvu Maharshi Bhodalu . . . . .	T/K
66.	Master C.V.V. Janmadina Sandesamu* . . . .	T/K
67.	Master C.V.V. – Nuthana Yogamu . . . . .	T/K
68.	Master C.V.V. – Saturn Regulations . . . . .	E
69.	Master C.V.V. – Yogamu-Karma Rahityamu. . .	T/K
70.	Master C.V.V. – Yogamu . . . . .	T/K
71.	Master C.V.V.–The Initiator, Master E.K.–The Inspiror . . . .	E
72.	Master E.K. – The New Age Teacher . .	E/G/S/T
73.	Master M.N – The Fiery Flame . . . . .	E/G/S
74.	Mercury – The Alchemist . . . . .	E/G/S
75.	Messages of Master E K . . . . .	E

76.	Mithila – A New Age Syllabus . . . . .	E/G/S/K
77.	Moon – The Key . . . . .	E/G/S
78.	New Age Hospital Management . . . . .	E/G/S/F
79.	Nutrients for Discipleship . . . . .	E
80.	Occult Healing - 1 . . . . .	E/G/S
81.	Occult Healing - 2 . . . . .	E/G/S
82.	Occult Meditations . . . . .	E/G/S
83.	OM . . . . .	T/K
84.	On Change* . . . . .	E/G/S
85.	On Love* . . . . .	E/G/S
86.	On Service* . . . . .	E/G/S
87.	On Silence* . . . . .	E/G/S
88.	Parikshit* – The World Disciple . . . . .	E/G/S/F
89.	Prayers . . . . .	E/G/S
90.	Pranayamamu* . . . . .	T/K
91.	Ramayana Dharmakusumalu -1 . . . . .	T
92.	Ramayana Dharmakusumalu -2 . . . . .	T
93.	Rudra . . . . .	E/G/S
94.	Rukhmini Kalyanam . . . . .	T
95.	Sai Suktulu . . . . .	T/H/K
96.	SAM - The sound of Saturn . . . . .	E/S
97.	Sanganeethi . . . . .	T
98.	Saraswathi – The Word . . . . .	E/G/S
99.	Saturn – The Path to Systematised Growth . . . . .	E/G/S
100.	Shambhala . . . . .	T
101.	Shirdi Sai Sayings . . . . .	E/G/S
102.	Siva Sankalpamu . . . . .	T

103. Sound – The Key and its Application. . . .	E/G/S
104. Spiritual Fusion of East and West* . . . . .	E
105. Spiritualism, Business and Management* . . . .	E/G/S
106. Srimad Ramayana - Dharma Kusumalu. . . . .	T
107. Sri Dattatreya. . . . .	E/G/S/T/Hi
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109. Sri Guru Paadukastavamu . . . . .	T/K
110. Sri Lalitha I. . . . .	T
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112. Sri Lalitha III . . . . .	T
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115. Sri Lalitha VI . . . . .	T
116. Sri Lalitha VII . . . . .	T
117. Sri Lalitha VIII. . . . .	T
118. Sri Lalitha IX . . . . .	T
119. Sri Lalitha X. . . . .	T
120. Sri Sastry Garu. . . . .	E/G/S/F/T
121. Sun - THAT I AM . . . . .	E/G/S
122. Swetha Padmamamu . . . . .	T
123. Teachings of Lord Maitreya - I. . . . .	E/S
124. Teachings of Lord Maitreya - II. . . . .	E/S
125. Teachings of Lord Sanat Kumara. . . . .	E/G/S
126. Teachings of Master Morya I. . . . .	E/S
127. Teachings of Master Morya II . . . . .	E/S
128. Teachings of Master Koot Hoomi I. . . . .	E/S
129. Teachings of Master Koot Hoomi II. . . . .	E/S

130. Temple Service . . . . .	E
131. The Aquarian Cross . . . . .	E/G/S
132. The Aquarian Master . . . . .	E/G/S
133. The Doctrine of Ethics . . . . .	E/S
134. The Etheric Body* . . . . .	E/G/S
135. The Masters of Wisdom . . . . .	S
136. The Mysteries of Sagittarius . . . . .	E
137. The Path of Synthesis* . . . . .	E/S
138. The Seven Waves of Life . . . . .	E/G/S
139. The Splendor of Seven Hills* . . . . .	E/S/T/K/HI
140. The Teacher – Meaning & Significance . .	E/G/S
141. The Teachings of Kapila . . . . .	E/G
142. The Theosophical Movement . . . . .	E/G/S
143. The White Lotus* . . . . .	E/G/S/K
144. Uranus – The Alchemist of the Age . . . . .	E/G/S
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147. Violet Flame Invocations . . . . .	E/G/S
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149. Vrutrasura Rahasyam . . . . .	T
150. Wisdom Buds . . . . .	E/S
151. Wisdom of Nakshatras . . . . .	E
152. Wisdom Teachings of Vidura . . . . .	E/G/S
153. Yama Geetha . . . . .	T

\* *Booklets*

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154. Puranapurushuni Pooja Vidhanam . . . . .	T
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155. Sadguru Nithya Puja Vidhanamu . . . . .	T
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