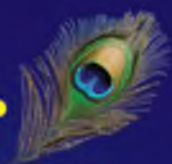


Dr. Ch. Satyadev

MASTER E.K.



A Biography





NAMASKARAMS MASTER
MASTER E.K. SUNDARAVANAM
BEACH ROAD, VISAKHAPATNAM

MASTER E. K.

A Biography

Originally written in Telugu by

Dr. Ch. Satyadev

Translated into English by

Dr. Tejaswi Katravulapally, Ph.D.



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Blessings from Master E.K.

Since childhood, Sattibabu (Satyadev) has possessed a spirited nature and is skilled in writing prose and lyrical poetry. Through him, a beautiful set of a hundred poems on Dharma, titled Yuva Dharma Geetam, emanated. He is destined to write many more books in the future. He passed the Matriculation (tenth grade) in the 'Janakulam Vidyalayam' that I started. He received refinement and training in my presence. Under my supervision, he received instruction in ancient Indian wisdom.



He has taken a vow to lead his life in the footsteps of the Masters of wisdom and considers propagating their vision his primary duty. He has received their grace.

He is like the gateway to The World Teacher Trust. He has taken up my plan as a lifelong dedication. For the numerous programs conducted by the Trust, he acts as the indweller (antaryami). Great tasks will be fulfilled through him.

I bless him that he may be granted the longevity, health, opportunity, and prosperity required to joyfully continue his Godgiven mission.

25th Dec 1983,
Visakhapatnam.

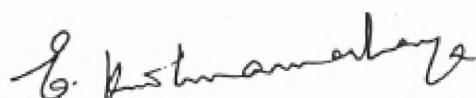
Master E.K.

Message

*May you live long with
sound health of body and mind,
to make your life His Prayer.*

*May the light dawn upon
you ever and forever.*

*May the star shine upon
your heads, and lead you on and
on until you are The Path,
itself.*

A handwritten signature in cursive script, appearing to read "E. K. Master".

(Master E. K.)

Message from Satguru Sivananda Murthy

It gives me great joy that the book Master E.K., written in simple and accessible language by Sri Chinthalapati Satyadev, presents the life, experiences, and teachings of Master E.K., which was first published ten years ago and is now being reprinted. By December 1984, I was making efforts to settle in the place I had chosen—Bheemunipatnam. Owing to certain family responsibilities, my wife remained in Kakinada and later attained Kailasa (passed away) on June 24 of that year. She too had wished to settle in Bheemunipatnam. During that period of loneliness and sorrow, we came to learn much about Sri Krishnamacharya (Master E.K.). Long before this, we had been introduced to him indirectly through Sri Ramakrishna Chetti, D.I.G. of Police. Though there was a strong desire to meet him, circumstances did not permit it at that time.



By December 1984, I was able to settle fully in Bheemunipatnam. Subsequently, through the disciples of Master E.K. residing in the nearby village of Chandramapalem, my acquaintance with him began, gradually developing into a close association.

Though his physical lifespan was relatively short, it was as though he were inwardly aware of this truth. Without wasting even a single moment, he guided thousands of people through his speech, his gaze, and his touch. He authored voluminous works, undertook numerous journeys abroad, and proclaimed the uniqueness of Indian culture to the wider world. Within the country, he imparted a spiritual vision, method, and discipline of practice. The magnitude of work he accomplished within such a short span of time is truly extraordinary. His boundless compassion becomes evident when one observes his disciples and close associates. **Master E.K. stands as one of the great Mahapurusha of India in the twentieth century.**

Within the Hindu tradition, we worship many deities, practice various mantra-upasanas, and follow ritual disciplines (karmakanda). All of these together constitute our culture. None of these paths is unnecessary, nor is any of them erroneous. However, it is often observed that some individuals, upon attaining the position of a Guru, occupy the central seat of worship in such a way that all other paths are eclipsed. In contrast, it has been the characteristic of the great souls of ancient times to guide society from behind—supporting all traditions without diminishing the many-sided nature of the spiritual heritage. **They never allowed personal importance to overshadow their role. Master E.K. belonged to this noble lineage.**

The Jagadguru Peetham (World Teacher Trust) established by Sri Krishnamacharya continues to serve effectively and has earned wide public acceptance. Sri Kambhampati Parvathi Kumar, who has been presented to the world as his spiritual successor, has been especially blessed, adopting sweetness and friendliness as his primary instruments of work. In him, I repeatedly perceive the presence of Master E.K.'s personality.

Those who were fortunate to have direct associations with Master E.K. are indeed blessed. He transformed many individuals. Sri Satyadev—affectionately known to all as “Satthibabu”—is one among them. The reprinting of this book is, therefore, most timely and necessary. Satyadev's work enables us to encounter Master E.K. again and again. To convey a noble idea to a person like him is equivalent to conveying it to hundreds. He possesses the capacity to execute any task with trikara.a-œuddhi—purity of thought, word, and deed. I bless Sri Satyadev to widely disseminate the Arsha Vijnana (ancient wisdom) and the synthetic vision of knowledge bestowed by Sri Krishnamacharya.

March 2, 2001,
Bheemunipatnam.

With love and blessings,
K. Sivananda Murthy

Foreword

Master E.K. is the one who provided a spiritual solution to modern life. To accept the challenges of life with a smile and to solve them with understanding was the skill he demonstrated. He was a guide to the restless, a teacher to the wavering, a healer (Dhanvantari) to the sick, an instructor to the disciple, a Lord to the devotee, a narrator of the



Bhagavata to the knower, a man of the world to the worldly, a mirror to the egoist, and a common man to the common man. Master E.K. was the wondrous spirit who provided the path and the vision to those who walked with him. Master E.K. is a Cosmic Form (Viswarupa) visible only to the extent of the observer's capacity. He appeared perfect only to the perfect. To others, granting his presence according to their tendencies (samskaras), he awakened everyone on the path of consciousness.

His life was like lightning. "My look, my word, and my movement are solely for awakening"—he lived by this motto and fixed the rotation of hearts towards the divine. He is the embodiment of Love. To write a foreword for such a great soul is a delightful experience. It is a truth that Brother Sattibabu, who has depicted him in sixteen chapters, is a recipient of his grace. (Chiranjeevi Chintalapati Satyanarayana Raju is affectionately called Sattibabu by friends and relatives, and later as Satyadev).

It is another truth that readers will effortlessly obtain the vision (darshan) of Master E.K. in this book. It is my prayer that Master E.K., who fulfilled the deepest aspirations of those who surrendered to him, may bless this publication endeavor, accept the author's offering with compassion, and make his wishes come true.

It is a blessing to see the Master's kindness not merely as a memory in the hearts of everyone but as a guiding force leading his mission forward. May our work be to merge our 'I' (ego) into that In-Dweller (Antaryami)!

Subham !

1-1-1990
Visakhapatnam

K. Parvathi Kumar,
International Chairman,
The World Teacher Trust.

Dear Satyadev,
Master Magic works with you!
Be in it always.
Be Blessed.



29-8-2020, Visakhapatnam.

An Authentic Work

The biography of Master E.K., written by Brother Ch. Satyadev, is an authentic and invaluable work. It presents not only the formative years of the Master but also vividly narrates many remarkable incidents that took place throughout His life. The author has described in detail the Master's contact with the Invisible Gurus and the great Masters of the Himalayan Hierarchy, whose guidance profoundly influenced His life and work. He has also beautifully explained how Master C.V.V. entered the life of Master E.K. and bestowed His divine presence. This narration is both inspiring and deeply illuminating.



The book presents the important events of the Master's life with chronological accuracy, providing both dates and historical context. Brother Satyadev had the rare privilege of accompanying the Master on many journeys across India, during which he met several great souls, including Sri Bhaktaraj Maharaj. He has portrayed these experiences with simplicity, devotion, and great beauty. With the noble intention of making this valuable biography accessible to a wider audience,

Brother Satyadev encouraged Dr. Tejaswi to translate the Telugu original into English. Having lived in close proximity to the divine presence of the Master, the author was uniquely qualified to present a comprehensive account of His multidimensional personality and mission.

I sincerely hope that our brothers and sisters will appreciate these dedicated efforts. May this book inspire many earnest aspirants to tread the path illuminated by the Master. It is highly appropriate that this book is being brought out on the sacred occasion of the Master E.K. Centenary Celebrations.

With the blessings of the Master,

29th June 2026
Machilipatnam.

- **Ch. S. N. Raju,**
Chairman, The World Teacher Trust

A Research Work

Satyadev is a matriculate from our Andhra University, Visakhapatnam.

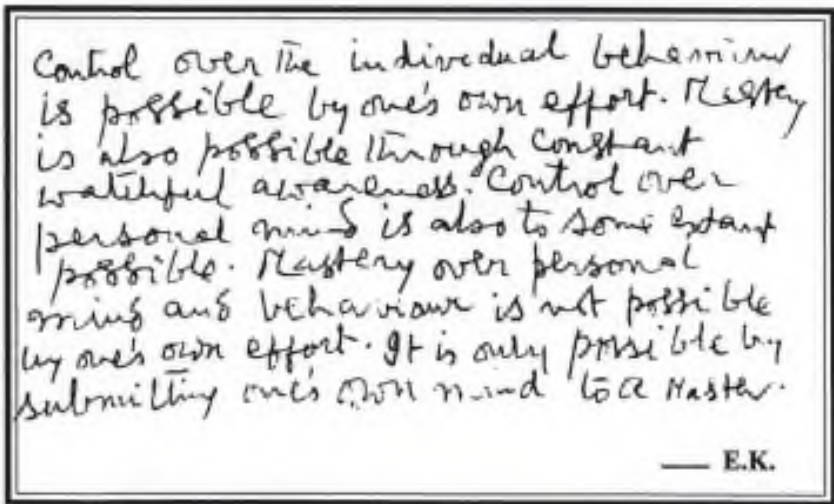
He is very simple and clear in his thought and work - in teaching, in writing and in service.

His book on “Master E. K. Biography” (Telugu) is a research work. It is helpful to others and also further delve deep into the mysteries of great souls. I bless him for the fulfilment of his mission.



11-8-1998,
Visakhapatnam

- **Dr. M. GOPALAKRISHNA REDDY**
Vice - Chancellor, Andhra University



Prologue

Dr. Ch. Satyadev is the most appropriate, and uniquely competent authority to help us understand the multi dimensional account of Master E.K.'s life. He had lived with the Master for more than a decade, and with that inspiration, he has been guiding countless students of Master E.K. Eastern scriptures declare that the presence of a noble Master magnetizes those around in mind and body. This prophecy truly holds true with Dr. Ch. Satyadev for he has spent his entire life in the inspiration of Master E.K. He has devoted his entire life to facilitate Master's presence to every truth seeker.



Master E.K. lived only for 58 years in his physical sheath but those who follow his teachings continue to be guided by his presence. He is the Light of Gayatri personified. He had come down to demonstrate the divine presence of that Light. Without being exclusive among those he lived with, he demonstrated the extraordinary influence of the qualities of soul — Light, Love, and Life. During the age of materialism and unbridled pursuit of fame and wealth, the Master demonstrated that blissful living is possible by aligning one's work with that of the Masters of Wisdom. The Master did not seek exclusive fame nor recognition; he had demonstrated blissful way of conducting one's life while conducting one's own mundane duties.

It is tempting with such a great Light as Master E.K. to confine his biography to highlight his divine attributes or uncommon incidents in life. It is easy to glorify his life with select few teachings of the Master to attract the attention of a devotional aspirant. It is easy to ignore the human dimension of

the Master's life. Several authors fall for this temptation. However, Dr. Ch. Satyadev remained faithful to all dimensions of Master's life. He gives a sense of assurance and comfort to the reader so s/he also might strive to reach such an exalted stage as the Master. He reveals the possibility that we too can experience the divine bliss while living in flesh and blood fulfilling family and occupational responsibilities.

The Master is truly a divine principle of life, light, and love, that had come down to earth in the personality of a human being. Principle and personality are but two sides of the same coin. Without the principle, there is no basis for personality to exist. On the other hand, personality is needed for demonstration of the principle. How can we accept the presence of electric current unless it is demonstrated in the form of a light bulb or a ceiling fan? And how can the light bulb or a ceiling fan exist without the electric current? Thus, a presentation of the personality of Master E.K. as expressed in his lifestyle is important for us to understand how and why the divine principle had choxii sen the personality to manifest itself. This was the underlying purpose of the author's narration of Master E.K.'s life.

I was presented with this book about three decades ago when it was available only in the local dialect, Telugu. It gave me the presence of the Master in my house. The Master had entered my life with this book. I did read the book multiple times, and each time it renewed Master's presence and inspired me to live the Master's teachings. I assure the readers that this can happen to any truth seeker for this book provides Master's presence and magnetizes the reader.

I am happy to see that the book is now published in English, titled Master **E.K. -A Biography**. I commend Dr. Tejaswi Katravulapally, for translating the original work into

English. He has taken the utmost care to preserve the meaning and inspiration in the contents of the original Telugu version.

That this book has chosen to be read by the reader is clearly a blessing from the Master. It can inspire and transform truth seekers, in the East and the West, to follow the path of the Master. This book will be a beacon for the New-Age group of aspirants and disciples engaged in goodwill activities.

That the readers walk in the path of the Master is my sincere wish.

13 June 2026,
Las Vegas.

Dr. Lakshmi N. Reddi,
Executive Vice President and Provost,
University of Nevada, Las Vegas, U.S.

Preface

I was drawn to the holy presence of the great Master, Master E.K., through the influence of my elder brother, Sri Ch. S. N. Raju. I realized after some time that this was indeed the Master's grace. By staying for 12 years (1972–1984) in the presence of one who is the embodiment of Universal Love, a beautiful path was formed for my life. Following his plan, my life's journey is progressing well with devotion and enthusiasm.

“Writing is also a spiritual practice (*sādhana*), and one derives experience from it too”—this is a maxim given by the Master. Listening attentively to the conversations of Master E.K., who is the director (*Sūtradhāri*) of his followers' lives, I compiled them as *Cheṇukulu* (Sparks). From his speeches, I gathered guiding principles as *Dharma Sūkṣmālu* (Aphorisms of Dharma) and *Śāsvata Satyālu* (Eternal Truths). Similarly, I found joy in compiling the letters written by him into a book titled *Prema Lekhalu* (Letters of Love). Due to his grace, I also had the happiness of writing and presenting works such as *Puruṣamedha Darśanamū, Yuvadarśana Śatakamu, and Nitya-jīvana Yoga Sādhana*. Following Master E.K.'s principle of **Learning while working**, I am learning to write by listening to his speeches, noting them down, and contributing articles and news to the *Nā Vāṇi* magazine.

I became a recipient of Master E.K.'s grace. In 1977, I was nominated by him as the Director of Publications in The World

Teacher Trust (*Jagadguru Pīṭham*) established by him. I am discharging my share of duty. Following Master E.K.'s teaching that **It is not fighting for rights, but discharging duties that is important**, I am performing the Trust's responsibilities and duties with a spirit of dedication.

In September 1989, at the Visakhapatnam airport, Sri Kambhampati Parvathi Kumar smiled at me and said, "It would be good if you write the biography of the Master. It will happen through you." I humbly replied to him, "If Master's grace is there, I will certainly try. I feel as though Master E.K. is commanding me through you."

On the date 14-10-1989, on the occasion of *Āśvīyujā Pūrṇima* (*Libra Full-Moon*), I performed the Full Moon meditation at my residence at 9 PM and went to sleep. That night, the Master appeared in a wondrous manner and commanded me: "Undertake the task of writing my life history and distribute the result of this good deed to others. Chant the Gāyatrī Mantra and begin writing the book." I bowed to his feet. Touching the center of my eyebrows (*Bhrūmadhya*), he blessed me and merged into the inner planes. I recalled this event and felt the experience after performing the Gāyatrī Mantra during prayer on the morning of the 15th. The sentence spoken by him with a smile in the year 1976 also moved in my memory: When I said to him, "Master! Wouldn't it be good if your biography is written?", he had said, "Okay, write it."

Due to the Master's blessing, the writing of the book commenced on 15-10-1989 by recalling the Gāyatrī Mantra

and explaining that mantra. By 12-11-1989, which is *Kārtika Pūrṇima* (Scorpio Full-Moon), 14 chapters had been written. On December 26th, the 15th chapter was written at the Trust office in Machilipatnam, and on the 29th, the 16th chapter was written again at Radhamadhavam.

Writing about the sky and writing the biography of Master E.K. are one and the same! However, having stayed in the Master's divine presence for some years, having observed his way of life and that great soul's behavior with attentiveness, having traveled with him to various regions, moving according to his signals, walking in his path, and receiving the nectar of his teachings, and studying the wisdom embedded in the books of that Embodiment of Love—synthesizing all of this, I surrendered my heart to the Master and humbly prepared this book.

A beautiful synthesis dawned upon me to present this book in 16 chapters. It happened that Master E.K.'s excellent books related to his writing plan, *Spiritual Astrology* and *Music of The Soul*, were written in 16 days; *Bhagavata Rahasya Prakashamu* was written in 16 volumes. Master E.K.'s departure from the body also occurred on the night of the 16th. In truth, it is more accurate to say that this book titled 'Master E.K.' expressed itself through me rather than saying I wrote it.

To attain an equal vision (*samadarśanam*) in life, the Master scattered synthetic knowledge in his speeches and writings. In this book, which is divided into 16 chapters, a synthesis related to planetary influences also dawned upon me; accordingly, the arrangement of those chapters took place.

The **Sun** (Sūrya) is the Lord of the number 1. The Sun is the cause of creation and the giver of light. This book begins in the **1st Chapter** about Sri Ananthacharya, who is the cause of Master E.K.'s birth. Similarly, the writing programme related to Master E.K.'s life plan is one that shows light for aeons. Therefore, it is described in the **10th (1+0=1) Chapter**.

The **Moon** (Chandra) is the Lord of the number 2. The Moon is the cause of the mind, protection, and bliss. Therefore, all aspects related to this are depicted in **Chapters 2 and 11 (1+1 = 2)**.

Jupiter (Guru) is the Lord of the number 3. He is the cause of education, knowledge, divine vision, etc. Therefore, such sacred matters are given in **Chapters 3 and 12 (1+2=3)**. Number 4, the planet **Uranus** (Varuṇa) , is the Lord. He is the ruler of rapid change, reformation, and new vision. What is required in the new age is a precise and rapid change. The family itself must be the foundation for such a change. Only then will the path be formed for society, the nation, and the race to flourish. Such a change occurs rapidly only through awakening coupled with travel. The path related to this is designed in **Chapters 4 and 13 (1+3=4)**.

Mercury (Budha) is the Lord of the number 5. He is the cause of intellect, clarity, and synthesis. Causing the presence of the Supreme Masters, he refines living beings. Stimulating the intellect, creating the divine presence, and causing a synthetic vision are aspects related to this planet. The vision of **Master C.V.V.**, the Supreme Master who accomplishes these,

is in the **5th Chapter**; similarly, the programs of the 7 Gurus, Master D.K., and others are briefly described in the **14th (1+4=5) Chapter**.

Venus (Śukra) is the Lord of the number **6**. He is the cause of supreme joy and compassion towards beings. It is a secret that when such divine qualities are practiced in life, the remaining qualities follow effortlessly. It is a magnificent thing that the Mahatmas who bestow such qualities grant their vision in the physical plane. Through their influence, opportunities are created for a magnificent change in human life. The matters of such Mahatmas are indicated in **Chapters 6 and 15 (1+5=6)**.

Neptune (Indra) is the Lord of the number **7**. He is the cause of divine ecstasy (*paravashatva*) and also of dissolution (*laya*). There is a fine relationship between the World Teacher (*Jagadguru*) Lord Krishna and this Indra planet. In the plan related to the World Teacher, awakening humans in the East and West, causing consciousness in them, and accomplishing that state of ecstasy is in the **7th Chapter**; similarly, Master E.K. merging his life—that is, leaving the physical body—is in the **16th (1+6=7) Chapter**. Number **8**, the planet **Saturn** (Śani), is the Lord. Execution of work, restraint, and liberation from bondage are the effects of the influence of this planet. The matter regarding the *Yajna Karma* (sacrificial work) that is obtained effortlessly is written in the **8th Chapter**.

Mars (Kuja) is the Lord of the number **9**. He is the Lord of power, determination in work, and protection. Therefore, aspects related to him are nicely presented in the **9th Chapter**.

All the matters regarding the radiant Master E.K. mentioned in all these chapters have been explained, as far as possible, verbatim in his own words. Some other matters were taken from the monthly magazine '*Nā Vāṇi*'. The diaries I have written since 1974 have been very useful for many matters in this book. Some incidents regarding strange persons described in the 2nd Chapter and their instructions were written in my diary exactly as the Master had told them.

After the writing was completed, I read the manuscript to the prominent people of Visakhapatnam and the seniors among Master E.K.'s followers: Sri K. Parvathi Kumar, Sri A.L.N. Rao, Sri S.P. Gopalacharya (Vijayawada) and Dr. P. Jaganmohan Rao (Hyderabad). They appreciated it and blessed me.

While the writing of this book was progressing, I experienced a soul-realization (*Ātmānubhūti*). The writing of this book served as a fine spiritual practice (*sādhana*) for me to remain in the presence of Master E.K.'s consciousness.

All the matters presented in this book are facts grounded in Truth! Therefore, they will serve as a guide for aspirants. They will provide spiritual experiences for seekers. To the seekers of truth, it will grant a vision (*Darśana*) in wondrous and mysterious ways.

I believe that the divine plan of Master E.K., who is the embodiment of the In-dweller (*Antaryami*) and the World Teacher, will determine the utility of this book. We pray that the grace of Master E.K., who incarnated in the New Age and bestowed

the path of *Mandrajalam* for the removal of Kali's filth, may always be upon us....

11-1-1990

I am Blessed!

“The Divine who descended is the Guru”—this realization occurs for the disciple. The Guru prayer ‘*Gurur Brahma, Gurur Vishnu...*’ becomes a lived experience in the lives of disciples. The message given by Master E.K., **Your Guru is not different from you** shines as an authoritative maxim. In the benediction related to the lineage of Supreme Masters, the very end is ‘*Parabrahmaṇe Namaḥ*’. Similarly, in the Guru prayer, it is ‘*Gururḥ Sākṣāt Parabrahmā*’. These belong to *Upāsanā* (worship). In the presence of the Guru, such *Upāsanā* becomes easy.

To me, my Guru is everything. His word is the FINAL to me. My attention, my meditation, my goal—are all Him! I state from experience that the most valuable thing in this world is the grace of the Master or the compassion of the Master.

Smt. K. Ramalakshmi provided financial assistance for the first edition of this book titled ‘*Master E.K.*’. On 11-1-1990, during the Guru Puja celebrations held at Simhachalam, this book was released by the high-ranking police official, Sri H.J. Dora.

On the night of 11-1-1987 at 9:30 PM, Sri Sri Sri Bhaktaraj Maharaj called me to the T.T.D. Guest House in Simhachalam (during the Guru Puja celebrations). He blessed me saying, “From today, you shall be called ‘**Satyadev**’. This name will

become meaningful... along with Master's grace, my blessings will always be with you.” Initially, on behalf of The World Teacher Trust, I submitted news to local dailies, and similarly articles to prominent English and Telugu daily newspapers under the name ‘Satyadev’. Today it has become established. I offer my prostrations to the lotus feet of Sri Sri Sri Bhaktaraj Maharaj who bestowed this initiation name (*diksha-nama*).

Today, this book shines as a text for daily study (*Nitya Pārāyana Grantha*). It provides spiritual inspiration to thousands. It is becoming a guide. It causes the presence of the World Teacher, Master E.K., to be felt by seekers and aspirants. This has stood as a book for observation and research, a useful resource for speakers, and an inspiration to writers. Some foreign brothers and sisters who do not know the Telugu language have purchased this book. They asked me to translate this book into English and said they would bear the printing expenses for it. All these things have filled my life with supreme joy.

I offer my salutations to the dedicated disciples of Master E.K., Sri Chivukula Ravi Sharma and Sri K. Ramprasad, who translated certain topics from English to Telugu for inclusion in this book. I also commend Addala Ramakrishna Rao, who prepared the manuscript; brother Sri V. Dhananjaya Kumar, who took special care; and Smt. B. Usharani, who provided assistance and support in the administration of the publication department.

My heartfelt thanks to executive members of the trust and gratitude to the **Kulapathi Book Trust** for granting permis-

sion to utilize certain excerpts from Master E.K.'s books in this work.

We consider it Master E.K.'s grace that this fourth reprint is being brought out to be within the reach of seeker brothers and sisters on the auspicious occasion of the **Master C.V.V. Yoga Centenary Celebrations** and during the 49th Guru Puja Mahotsavam.

11-1-2010,
Visakhapatnam.

Chintalapati Satyadev,
Director of Publications,
The World Teacher Trust.

From the Author

To live at the feet of the True Master, to associate with him, to listen to his teachings, to take his dictations, and to dedicate oneself to his plan and work is a great opportunity. To ever be in His presence is the true grace and love of the holy Master E.K.

In 1990, I penned many lines of fact in the preface to my Telugu book, *Master E.K. Biography*. Over the years, many spiritual brothers and sisters across India and Europe requested an English version of this work.

It was around this time that Smt. and Sri K. Yugandhar, who were profoundly inspired by reading my Telugu book in Hyderabad, were transferred to Visakhapatnam. They met with me and became deeply connected with The World Teacher Trust Brotherhood.

Subsequently, their son, Dr. Tejaswi, telephoned me from Ireland, expressing his earnest desire to translate the Telugu book into English. I directed him to chant the Gāyatrī Mantra, meditate upon Master E.K., proceed with the translation carefully in simple language, and to take his own time. Once he completed the translation, I reviewed the manuscript. I then sent it to the eminent Telugu and English scholar, an ardent disciple of Master E.K., Sri K. Ramprasad, Retd. Asst. Professor

and H.O.D., Machilipatnam, to review the text, which he thoroughly did.

I had a sudden flash of inspiration to bring out this book in connection with the *Master E.K. Centenary Celebrations* (1926–2026). I announced this intention during the Gurupooja Celebrations on January 13th, 2026, at Visakhapatnam. By the Master's grace, this Good Will has been fulfilled, and the book is set to be released on the birthday of Master E.K. on August 11th, 2026.

It was in 1976 that I first proposed writing Master E.K.'s biography in Telugu to the Master himself. Now, exactly *fifty years* later, in 2026, we are joyous to present this English translation to the followers of the Path of the Masters across the globe and to The World Teacher Trust Brotherhood.

I remain ever grateful to our beloved Master E.K., Sri Bhaktharaj Maharaju, and Sri Sadguru Sivananda Murthy for their blessings. I am also deeply thankful to Master K. Parvathikumar and Sri Ch. S. N. Raju for their valuable support from time to time, as well as to Professor Lakshmi N. Reddi, Provost of the University of Nevada, Las Vegas, for providing their messages for this book.

On this sacred occasion, I wish to humbly and joyfully share that, by the divine inspiration of Master E.K., I have meaningfully completed 50 years of services through many Spiritual and Social and few Govt. organisations, which is a great opportunity to me.

All of this was made possible to me simply by following the Word of the Master in true spirit and letter, and by walking the Path He showed.

The assistance provided by brother Ch. Saibaba, Smt. B. Usha Sujana and Ch. Sri Krishna Mourya in bringing this book to publication is appreciated.

All is His Grace!

29th July 2026,
Guru Pūrṇima,
Visakhapatnam.

Ch. Satyadev,
Director of Services,
The World Teacher Trust

Translator's Note

Although I was born long after Master E.K. left his physical body and never met him in person, his presence and teachings have quietly influenced the course of my life. Like many fellow students, I felt a deep longing to learn more about this Master, who was not just a figure of the past but an enduring, living Phenomenon.

That longing found its answer in the Telugu biography written by my preceptor, *Sri Satyadev*. Reading it was a joy. Having tasted that joy, I wished to share it with aspirants who do not know Telugu. Encouraged by him, I undertook this translation so that Master E.K.'s life may be accessible and vivid for English-speaking readers.

As the centenary of the Master's birth (1926–2026) draws near, his life and example have become more pertinent than ever. A new generation, living in a transformed world, is raising age-old questions in fresh ways: *How can I lead a spiritual life while being fully involved in work and family? How can study and service be integrated?* and so on.

The life of Dr. Ekkirala Krishnamacharya (Master E.K.) offers practical, accessible guidance. He showed that study can become a source of healing, that a family home can be elevated into a sacred space, and that steady, daily activity itself can serve as a yogic path. While reading the Telugu book, I could tangibly sense the Master's living presence. This book has been

written with the aim that the same experience is anticipated for the English reader as well.

My thanks flow outward in ever-widening circles: to Sri Satyadev, my teacher, whose Telugu narrative is the very heart of this book, and to the World Teacher Trust brotherhood, in whose lives we see the Master's message—“*Serve until you forget you are serving*”—alive and active, and who thus remain a constant source of inspiration to me. I am indebted to the elders who have so diligently safeguarded their recollections, and to the readers who continue to seek a path of spirituality that is both thoughtful and compassionate.

*With reverence to my Guru Master E.K.,
gratitude to my preceptor Sri Satyadev,
and love to all fellow travelers.*

29th May 2026,
Hyderabad.

Dr. Tejaswi Katravulapally

Acknowledgments

We are thankful to **Dr. G. A. V. Rameswar**, M.D., Homoeopathic Medical Officer of Andhra University, Visakhapatnam, who has generously contributed towards the printing cost of this valuable work, *Master E.K. — A Biography*.

He is serving as the Director of Medical Services of The World Teacher Trust.

Dr. Rameswar is the worthy son of Dr. G. S. R. Murthy of Srikakulam, former Director of Medical Services of The World Teacher Trust.

May Master E.K. shower his grace upon him and the members of his family in this regard.

We are also grateful to **Master K. Parvathi Kumar**, who was the founder of this Book Trust.

4-8-2026,
Visakhapatnam.

The World Teacher Book Trust

Chapter 1

Revered Father

Dr. E. Anantacharya

IN the modern era, to lead a life that is both social and grounded in Yōga, one needs a socio-spiritual attitude, and marriage is no obstacle to it. Śrī Vidyā teaches us that to lead a true spiritual life, one needs a spouse who offers support at every step. The Aquarian Master, **Master C.V.V.**, conveyed this same message through the way he lived. The pious way of Gṛhastha (family life) was established by the ancients of the sacred land of Bhārata.

When a couple's relationship exists at the soul level, it paves the way for the Lord to descend in the form of spiritually advanced beings on Earth, who serve as a guiding LIGHT for those groping in the dark. Master C.V.V. suggested that the very seed at the center of the desire to procreate is the same seed that fuels the path to divine union (Yōgam). Those who use Artha and Kāma for the sake of Dharma sanctify their lives and move towards salvation. Dr. Ekkirala Anantacharya—a prodigy who excelled in Vedic lore at a very young age and later followed the path of god-realization (Brahmacarya) with an unwavering vow—is one of the very rare modern sages of the world. His life partner was Smt. Bucchamma. **Master E.K.** is the LIGHT that descended onto Earth through this divine couple. That light has

illuminated thousands of souls and shown “The Path” to thousands of aspirants in the New Age. Millions more now travel under the guidance of those who discovered “The Path” and “The Light”. So let us now explore something of the life of that divine couple through whom such great LIGHT descended.

Near the city of Vijayawada (Andhra Pradesh), in a village named Āgiripalle, there lived a great scholar by the name of Sri Gattupalli Srinivasacharyulu. He was adept in the fields of Hōra, Sāmudrika, Praśna, and Śakuna Śāstrās. He was a pioneer in the Vidya called Jalārgaḷaṃ—wherever he laid his foot, rain would follow. Thus it was common for him to be invited and worshiped by the people of those rainless lands. In his mud house, beneath the worship shrine, there lived a white cobra. At the time of worship, it would rise from below and raise its hood. He became famous as one of the most pleasant and calm of personalities.

Dr. Anantacharya was born to Sri Srinivasacharya and Smt. Chudamma on 12-10-1897. At the age of 7, he lost his father. He was then adopted by Smt. Ekkirala Rangamma, a resident of Dwaraka Tirumala, and from then on his name became Ekkirala Anantacharya. At Dwaraka Tirumala there lived a great scholar, adept in the four Vedas, the Āraṇyakās, Brāhmaṇās, Upaniṣads, and Purāṇas, as well as age-old literature and ancient astronomy. His name was Sri Vikrala Ramachandracharya. Dr. Anantacharya studied under his guidance and became one of his foremost and most beloved disciples.

Having thoroughly mastered the sciences of Āyurvēda and Yōga, he became renowned as a healer who could treat any illness by combining medicine with meditation. Some examples are given below:

- ◇ Once a leprosy patient came to him, his body covered with blisters and pus and giving off a foul smell. Dr. Anantacharya made him sit beside him, meditated, and touched him. Within three days the blisters cleared, his health returned, and he was completely healed.
- ◇ A man bitten by a snake fell unconscious, without even a perceptible pulse; given the holy water (Tīrtham) offered by Dr. Anantacharya, he slowly woke and walked home.
- ◇ For those suffering from fevers, he had a remedy: drops of sesame oil in the ears, buffalo ghee to eat, and lukewarm water mixed with ghee (clarified butter) to drink. Their fevers would vanish.
- ◇ For migraine headaches, he directed that ginger and dried ginger powder be dissolved in milk overnight, set into curd, and taken at sunrise; this cured them.
- ◇ For liver ailments in children, he made a powder from sun-dried neem bark, green chiretta leaves, and watermelon, formed into pellets. These cured the children within a month.
- ◇ Those suffering from insanity were given pills made from Er-pātakam, uttareni root (*Achyranthes aspera*), and garika root (*Cyperus rotundus*) powder. The pills took effect immediately, and the condition was cured within a month.

- ◇ When he had jaundice patients eat ghee along with sour pomegranate juice mixed with a pinch of rock salt, their illness was wiped out.
- ◇ When people were bitten by a scorpion, centipede, or crab, they would come to him running and crying. His remedy was a small glass of water drawn from deep in the well, and it was a common sight to see them leave relieved and cured.
- ◇ A lawyer's daughter in Vijayawada contracted tuberculosis at the age of ten, and even the best doctors could not help. Dr. Anantacharya cured her simply by having her sit under a Kadamba tree (*Neolamarckia cadamba*) for a few hours each day—a fact well attested by most of his acquaintances.
- ◇ The landlord of Mirjāpur at the time had a son who suffered from diarrhea for nearly two months, and the doctors had given up on him. While the boy lay unconscious, he was given the water that had risen to the surface of set curd, and he was miraculously cured.
- ◇ His own son, Master E.K., was stricken with pneumonia and diphtheria and was laid outside the house once it was concluded that he would not survive. At once Dr. Anantacharya called for a snake charmer, took venom squeezed from the snake, mixed a single drop into water with a twig, and placed a drop of the diluted water in his son's throat. Within six hours the boy was completely cured, and so he was saved.
- ◇ For a thirty-year-old patient, the modern (allopathic) doctors confirmed that an operation was needed to remove kidney

stones. In those days people dreaded an operation as much as death by hanging. He was given a paste of Koṇḍa Piṇḍi tree leaves diluted in water—three drops every morning and evening. On the seventh day the stones dissolved and passed out in his urine, and the doctors examined him and confirmed they were gone.

- ◇ A thirteen-year-old boy went into shock after being frightened by a scarecrow. For four days afterwards he could not digest anything and vomited continuously, and the big hospitals had given up on him. Drops of orange-peel oil were placed in his mouth, nose, and eyes; his vomiting stopped at once and he returned to normal.
- ◇ Those who suffered severe burning and pain from piles were asked to wear a ring made from the scales of a pangolin on the left hand, and after their ablutions to wash the affected area with water in which the ring had been soaked for a sufficient time. Within three days the pain eased, and within six months they were cured of piles.

Any sick person who came to him with sincere faith would be offered a glass of water and consoled with the words, “Everything is going to be all right! You will be cured.” They would leave with renewed vigor and health.

I wish to share what Master E.K. told me regarding his revered father, Dr. Anantacharya:

Vedic Training and Scholarship

“For as long as I can remember, my father practiced the Veda daily. Under the tutelage of Sri Gollapudi Lakshmana Sastri Somayaji of the Bapatla region, who held the title **Vedapayodhi**, he learned 82 portions of the Yajur Veda. Under the tutelage of Sri Vikrala Ramachandra Rao of Kalkivayi village near Singarayakonda, who received titles such as **Vidya Vācaspati** and **Vidyāranya Pañcānana**, and who was also the presiding head of the all-scholars association, he learned Yōga, the Rig Veda samhita, astronomy and astrology, Nirukta, and Pūrva Mīmāṃsa. Along with Yōga, he also learned traditional physical exercise and wrestling. At the age of 25, he performed feats of strength: breaking the solid iron chains used to hang a swing by tightening them around his shoulders, lifting heavy weights, breaking boulders with his bare hands, and the like. He established the first wrestling school in Bapatla, Guntur, and shaped many disciples into tough wrestlers. Two from his first batch—Bhima Subbayya and Kondamudi Kotayya—became devoted students. Their younger brother, Selva Pillacharya, became famous in wrestling. He established many such schools and trained many more across Andhra Pradesh. He won the Madras Olympic state championship. On the fourth occasion, they honored him with a silver mace.

From the very beginning, he synthesized the Veda even as he practiced it. Observing his method of synthesis, his master Ramachandracharya advised him: ‘For now, do not consult the

well-known commentaries on the Veda; turn to them only after your synthesis is complete. Your approach is very ancient. The famous commentaries tend to cater to scholarly glamour, and they should not influence you. Write the major part of your synthesis in English—one day it will be recognized by the world.’ My father followed this advice throughout his life. Even after reading all the other commentaries, his writings retained his own style of interpreting and synthesizing the Veda.

He graduated with an M.A. (Master of Arts) from Madras Presidency College. Those were my childhood days. In the evenings he would send me to the Partha Sarathy temple (Lord Sri Krishna) on the temple street of Tiruvalikkeni (Chennai). He never went anywhere without taking me or one of my brothers along, and there was a reason for that. An elder brother, also named Krishnamacharya, had been born before me and died at the age of four. My father had always kept that son by his side; because it had not turned out well, he was careful in his ways with us. There was a small pond, called ‘teppa teertham’, near this temple of Pārthasārathy. Across from it lived a scholar named Sampat Kumaran. He was my father’s equal in all the Śāstrās, the Vedas, the Vedāngas, astronomy, and so on.

Prompted by his discussions with Sampat Kumaran, my father took up Āyurvēda—though he did not begin by plunging straight into the works of Charaka and Sushruta. After building the base of Āyurvēda from the kalpās of yajñās like Aśvamedha, and then correlating the herbal wisdom embedded in the mantra and tantra parts of the Atharvaṇa Veda, he cured

many diseases. Only after that did he study the *samhitas* of Charaka and Sushruta (the scientific Āyurvēdaic texts). His method of treatment, being very ancient and original, seemed strikingly modern and new to the contemporary medical field. Many relatives and friends witnessed him cure hundreds of people suffering from deadly fevers. His method had patients consume ghee, then receive an oil massage, and then eat curd rice. He even showed that cancer could be cured through herbal treatment.

In those days, an M.A. graduate was a great rarity—and rarer still was someone who, having graduated, did not go looking for a job. He actively took part in the **Indian freedom movement**, responding to Mahatma Gandhi's call. He took a lifelong vow—'I will not seek employment'—and lived by it splendidly. He never owned any kind of property. He achieved great success in medicine across the Guntur and Krishna districts and lived like a king. His hospital was named 'Āyurvedīya Rasāyana Kuṭi'. He never asked for fees or money for the medicines. His sole income came from voluntary donations, typically three to four thousand rupees a month. He used these funds entirely for our needs and for charitable causes. When friends or relatives suggested that he 'acquire a house or some land for the sake of your children's future', he would reply: 'Land can be sold. A house can grow old, weaken, and collapse. The only property I will give my children is education and wisdom. No one can steal it; it only grows. The wisdom

that sinks into us never leaves us.’ True to that principle, he gave us as much wisdom as we could absorb.

Our home functioned as a Gurukula under our father’s guidance. He personally educated us, never sending us to formal schools, and prepared us for the Matriculation exam. Before that, as much as we could take in, we were showered with the wisdom of the Rāmāyaṇa, Mahābhārata, Bhāgavata, Upaniṣads, Veda, and more. The Vedic scholars of Bapatla used to ask me to recite verses from the Veda. Hearing me, and noting that I was only 4 years old, they would praise my father’s methods. Whenever the scholar Sri Daita Sitaramayya saw me, he would pat me on the back and call me **the Eswarachandra Vidyasagar of Bapatla**. My father’s professor in Madras, S. Srinivasa Sastri, used to tell me: ‘Your father named you Krishna. Do not learn to dally with the Gōpikās. Learn to give the world the art of synthesis of the Gītā that your father taught you. Live like a **Gītā-Krishna** and share that immortal nectar with the world. Do not live like a Gōpikā-Krishna.’ Our very names are direct testimony to my father’s way of life and his principles. I was born during the days when he was synthesizing the Bhagavad Gītā, and so I was named Krishna (the eldest son). The son born while he was correlating the Vedic hymns was named Vedavyāsa (the second son); the one born while he was synthesizing the aphorisms of the Śrauta Sūtra was named Bodhayana (the third son); and the one born while he was writing an exposition on Āyurvēda was named Bharadwaja (the youngest son).”

Writings and Publications

Dr. Anantacharya's writings consistently align with ancient Vedic traditions. His writing characteristically sets out how to understand the many scientific intricacies of the Veda Samhitās, shows how far modern enquiry has come in comparison with this wisdom, suggests how to correct the methods of the modern approach, and shows how the wisdom of the Veda can help fill the gaps in those approaches. All the many books he wrote are, in essence, explanatory notes on the Vedic scriptures. Of these, only a few have been printed. **Vision of Aryan Glory**, his first book, was published in 1934. It received international recognition and was adapted as part of the Indology course at **Hamburg University, Germany**. The second, **Aryan Dharma**, was published in 1935.

The third was **Rasayana and Ayurveda**, and the fourth was **Suparna**. **Suparna** may be called a complete synthesis of the Veda, and it holds a prominent place among his works. The fifth, **Veda and Ayurveda**, was printed in 1978. The sixth is *The Science of Consciousness*. The World Teacher Trust (WTT) has printed some of Dr. Anantacharya's writings.

He shared the wealth of wisdom he had gained with anyone who showed interest, holding nothing back. Some who learned even a small part of Āyurvēda under him went on to become famous and wealthy doctors, founding many Āyurvēdaic clinics and research labs.

Intuitive Predictions

Dr. Anantacharya had an uncanny intuitive grasp of how events unfold in time. I give some of those instances below:

One day during his student years in Madras, he set out for college after his meal at 9 a.m. He felt somewhat lethargic and ached all over his body. As he climbed down the stairs, his legs grew heavy. A few meters down the street, his head too began to feel heavy. He returned home at once. His wife, with a temperature of 105 degrees Fahrenheit, was almost unconscious. It was a kind of deadly fever. He at once fetched an acquaintance who was a doctor. Her breath had already stopped. There was no pulse. The doctor said she had died of cerebral fever, and left. Dr. Anantacharya, sunk in deep contemplative thought, sat on the ground and leaned against the wall. Under his palm he happened upon a dried piece of ginger. He at once ground it with water and put the paste in his wife's eyes. His wife cried out and began to breathe. She lived! Later, she recovered.

One day in Vijayawada, he gathered all four of his children and said, "In a few hours I am going to be struck by paralysis. If I collapse, you will have no one. What shall we do?" His eldest son (Master E.K.) was stunned. The second son began to sob. The third son's face filled with sadness and worry. The fourth son said, "Let us go to Tenali at once. Dr. Chandramouli Satyanarayana will heal you." They all boarded a train to Tenali. Before they could even reach his childhood friend Dr. Chandramouli Satyanarayana, his face and lips had become com-

pletely paralyzed. The doctor examined him and said that, at that stage, there was nothing he could do. They went at once by horse cart to the well-known homoeopath Kandri Sambayya of Nazarpet. After treating him for a month without success, that doctor too lost hope and could only offer his respectful salutations. He then returned to Vijayawada with his children. Using sign language, he instructed his sons to prepare medicinal oils from herbs and to massage his body every day. In this way, his paralysis was cured within two months.

In 1942, Dr. Anantacharya's wife gave birth to a baby girl in Guntur. On the fifth day after the birth, he went to Vijayawada with his eldest son and returned the same night. At 11 p.m., as he was about to knock at the door, he heard his wife moan in her sleep. He said to his son, "Krishna, she will die within a few days. Water has gathered around her heart. We will try our best, but I see no hope." She died a month later of this heart ailment. No good doctor in Vijayawada could save her.

Dr. Anantacharya travelled often by train, and he would write his books during these journeys. On one such journey, a friend struck up a discussion about Mahatma Gandhi's methods. After listening intently, he responded, "Why bother now? He's dead. He's no longer with us." Those around him disagreed. Yet the very next day, All India Radio broadcast the news of Gandhi's assassination and untimely death.

Three essays by the famous scientist, historian, and visionary — H.G. Wells (London) — were published on three consecutive days in the Hindu newspaper. The third essay ended: "The

nature of this Earth will soon cease to exist. The door of creation will be closed on this Earth forever.” E.K., still a student at the time, read those lines out to his father. Dr. Anantacharya said this to his son — “When Bhishma lay on his bed of arrows, Dharmaraja came to him and said, ‘How sad! The end of the world is near!’ Bhishma smiled and replied, ‘Nothing will happen to the world; it will remain as it is. Before we leave the physical body, we feel that it too is dying. It is we who are dying, not the world around us.’ ” Bhishma’s truth was borne out: it was H.G. Wells’s own passing that soon appeared in the news.

Influence on Leaders and Scholars

The writings of Dr. Anantacharya influenced not only spiritual aspirants but also national leaders. The President of India, **Dr. Sarvepalli Radhakrishnan**, **Sri Rajagopalachari**, and other literary scholars praised Dr. Anantacharya’s works. **Rabindranath Tagore** said that “the book *Vision of Aryan Glory*, authored by Dr. Anantacharya, is one of the grandest books, able to show the light to many.” The legendary Telugu poet **Sri Viswanatha Satyanarayana** praised him: “Dr. Anantacharya was a modern seer. The way he raised his children is exemplary. The wisdom he imparted is infinite.”

One of Dr. Anantacharya’s followers, **Mrs. Sonthi Anasuyamma**, translated Rabindranath Tagore’s English work **Creative Unity** into Telugu and dedicated it to Dr. Anantacharya.

The Sacred Passing

It was the 3rd of November 1979, the full-moon day of the month of Kārthika (Scorpio). On this sacred occasion, the World Teacher Trust brotherhood organized a grand worship of Rudra—Rudrābhiṣēka (the sacred water ritual)—at the residence of Master E.K. and in his holy presence. Dr. Anantacharya entered a deep meditative state for three hours during those sacred moments. He ignored the calls for dinner and the suggestions to take a break through the night hours. That night they had to coax him to eat. At 11 p.m. he returned to the place of worship and again sank into meditation. The next day, the 4th of November, his body was no longer under his control. He took food and fluids, as usual, that night. The continuous worship of Rudra—Akhaṇḍa Rudrābhiṣēkaṃ (a full 24 hours)—concluded that day at 10 p.m. On the 5th, he was normal. On the 6th, Master E.K. carried his father in his own arms to give him a head bath. Later, at 3 p.m., Dr. Anantacharya's body grew weak. Seeing that his health had deteriorated, they called in a famous cardiologist, Dr. N. Srinivasa Rao, who examined him and said that the upper part of his lungs was infected. He administered glucose and prescribed some medications, which were given accordingly.

On the 7th of November, at 4 a.m., Master E.K.'s son-in-law, Dr. Kesari, examined Dr. Anantacharya and said that the infection was gone and the fever had returned to normal. Dr. Anantacharya rested comfortably, taking lemon, honey, water,

and Horlicks every hour. Pleased, Dr. Kesari told Master E.K. that his father was recovering well. But Master E.K. replied that the moment of his father's leaving the body was very near.

In the morning, Master E.K. carried his father in his arms, bathed him, cleaned his teeth, and dressed him in fresh clothes. He carried him back to his bed and applied the brow mark. Everyone, Dr. Anantacharya included, took coffee and sat beside him. Master E.K. went to the garden and brought a few holy basil leaves. He placed one leaf behind his father's ear and used another to give him holy water to sip. Dr. Anantacharya looked towards the shrine of worship, where Hārati was being offered to God and holy bells were being rung. At once Master E.K. asked for the Hārati to be brought near, and his father received it. He took a sip of holy water and slept peacefully. At that moment, Master E.K. told Dr. Kesari that his father was leaving the body. As soon as Master E.K. began chanting the *Puruṣa Sūkta* (the hymn of the Cosmic Man), the WTT brotherhood present joined in unison. After a sip of holy water, Dr. Anantacharya breathed for three more minutes; then, over the next three, his breath slowly ceased. Just then the doctor was checking him with a stethoscope and gently massaging the region of the heart. Master E.K. softly said to the doctor, "One should not do that. Let him leave peacefully."

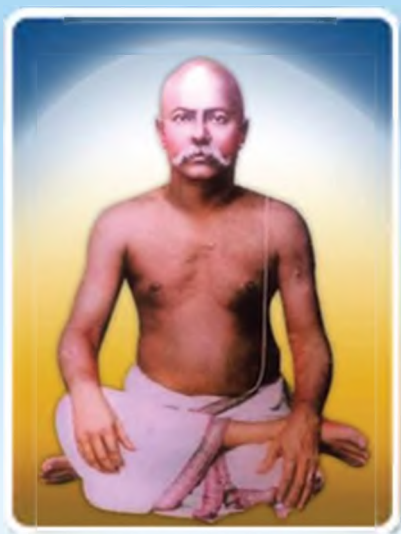
As Master E.K. said this, his father's body lay in his hands. And so the modern seer of the Veda, Dr. Anantacharya, left his body in the hands of his son, Master E.K. Following the ancient ritual tenets, Master E.K. carried out the rites of death with ut-

most dedication. Throughout those 11 days he observed every rule and regulation. We are direct witnesses to this dedication. During those days, Master E.K. read and expounded the Bhāgavata and the Garuḍa Purāṇa to his family and disciples.

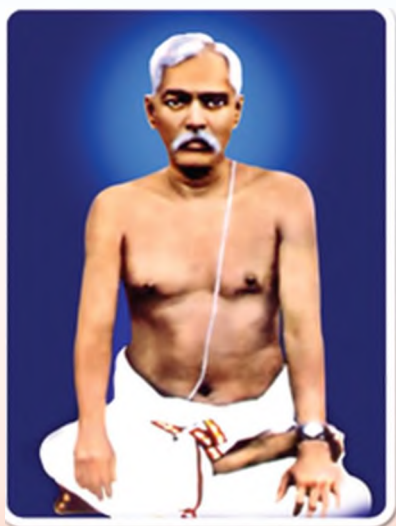
~ * ~



Lord Krishna



Master C.V.V.



Master M.N.



Master E.K.



GODDESS GAYATRI



LORD SANATKUMARA



LORD DATTATREYA



LORD MAITREYA

MASTERS OF WISDOM



MASTER MORYA



MASTER KUTHUMI



MAHA CHOHAN



MASTER VENETIAN



MASTER SERAPIS



MASTER HILARION



MASTER JESUS



MASTER RAKHOZI



MASTER PYTHAGORAS



Master Djwal Kul



Madame H.P. Blavatsky

Chapter 2

Master E.K.'s Childhood

ON the 11th of August 1926, at 5:30 a.m., a baby boy was born to the sacred couple Dr. Anantacharya and Smt. Bucchamma in Bapatla, in the Guntur district of Andhra Pradesh. The boy's mother was a great devotee of **Lord Krishna**; and his father, attuned at the time of the birth to the inner message of the Gīta and gifted with an intuitive foresight into the future, was moved to name him "**Krishnamacharya**", in keeping with the ancient tradition of the esoteric tenets of Vaiṣṇavism. This boy's childhood blossomed with the sweet flavors of active living, love, kind-heartedness, a spirit of sacrifice, and the urge to follow Dharma.

Everyone near and dear called this lovely boy "Krishna!" Seeing him always happy, and noticing how he infused his surroundings with his own spirit of joy, the elders of the day declared that he was a living replica of Lord Sri Krishna.

In childhood he was called *Krishna*. During his school days he was called *Ekkirala Krishnamacharya*. Later, for shedding the light of wisdom on thousands of students and aspirants, he was called *Kulapati Ekkirala Krishnamacharya*. After that—for his part in the World Teacher's (Jagath-Guru's) plan for the spiritual fusion of East and West, becoming a prominent instrument in externalizing the plan of the Masters of Hierarchy, and

thereby taking his place among them—he is addressed as **Master E.K.**

All those close to him lovingly and reverently called him “Dear Master”. When they shared among themselves the sweet experiences of living in his presence, they would speak of him as “Our Master”. In this biography, he will occasionally be referred to simply as “Master”.

When I asked our Master about his childhood, he would now and then unveil some of these incidents. I humbly present a few of them below.

“During my childhood, my grandfather had a big mango tree in his backyard. In summer a few mangoes would occasionally fall, and hearing the sound, the children rushed to grab them—they even fought, until one of them finally won. I sat under that tree and simply watched. One day, one of the boys told me, ‘You are just a fool. If you sit there so idly, no one will come and give you a fruit. You have to struggle like me and win it.’ Then I thought that I was indeed a fool—but I did not really believe it. When I went home, my grandfather had brought some fine mangoes from Kotipalli. He took a ripe one from the basket and showed it to the children. They all begged him for it. But he said he would give it only to me, and he placed the fruit in my hand. Then I doubted whether I was a fool after all. After teasing them playfully for a while, he distributed the mangoes to all the children.”

“A ninety-year-old lady, Tokku Chilakamma, would say, ‘Hey, mad fellow! Won’t you go to school? Will you grow up

to be a donkey-herder?' Without going to school, sitting at home, I learned the *Bāla Rāmāyaṇam* and the Bhagavad Gītā. When I recited those Ślōkās, all my friends, returning from school in the evening, watched me with their jaws dropped."

"My uncle took me to the local fair and bought me a fine-looking pair of goggles. A boy named Mastan asked whether I would lend them to him to wear and return. I said no. He snatched them, put them on, and ran off. Hemamma watched this from the front door. She at once went in and told Ramakoti, Mastan's father. Within five minutes he came and brought me my goggles. I saw that Mastan's face was tear-stained; I thought his father must have beaten him. Just the day before, my father had explained to me the meaning of 'Dharma Saṁsthāpanārthāya, Saṁbhavāmi Yuge Yuge' ('I come down, age after age, to establish the Law in a form fit to protect the good and destroy evil') from the Gītā. I felt that **Ramakoti** was an incarnation of the Lord, come to establish Dharma once again!"

"Because I did not go to school, I roamed the streets freely during the day. One day, two elders came to see my elder uncle. From their dress I took them to be widows, for I had never before seen the white robes of ascetics. After talking with them a while, my uncle asked me to show them the town. I did, and on the way we came to a temple. They said they would not go in. I asked why. They said that, as members of the Brahma Samaj, they preached that God is everywhere, and so they did not enter temples. In my innocence I asked, 'If God is everywhere, is He not in the temple too?' They smiled, said, 'Yes, He is here as

well,’ and went in. After we came home, my grandmother said it was a sin to speak to elders like that, while my elder uncle said it was a fine question to put to them.”

“There was a tribal man named Ankadu who was very dear to me. He gathered the herbs my father needed and took fair payment for them. His wife, Chanchamma, worked in our house. One morning they said they had to go to the ‘Sangha’. I asked them, ‘What is a Sangha?’ They replied, ‘There is a building beside the road in the cashew fields. Every day they call some of us and others to learn songs. Every morning they make us pray. They give twenty-five paise to those who pray, and biscuits and sweets to the children who pray.’ Ankadu taught me some of the songs. One day I began singing one of them in the kitchen. My grandmother shouted, ‘Stop it! Stop it!’ She took me to the backyard, made me take off my clothes, poured several buckets of water over me, and told me never to sing those songs again. I did not understand what was wrong with singing them. The song began this way—‘That Jesus, who was born in a home of cattle...’ The next day, Ankadu meant to teach me another song. I told him my grandmother would kick me. He said, ‘Pity them! They are all sinners and ignorant fools!’ ”

Memories of Madras

“My father earned his Bachelor of Arts (B.A.) from Pachaiyappa College and his Master of Arts (M.A.) from Presidency College. We lived in Madras for all of those four

years—that is, from my second year until my sixth, we stayed in a penthouse on Govindappa Street in Thiruvallikeni. From the front window of the house one could see people, cars, and everything else very clearly. By day I watched the passers-by for hours. From the first, my mind preferred to roam a world of fantasy rather than the real one. Watching the passengers in the cars, I imagined all sorts of characters and felt, deeply, that they were all my relatives. Whenever I saw a face that resembled a relative's, I linked the two. Even now, whenever I remember my uncles and cousins, I picture those passengers.”

“Early each morning, Govindu brought the cow and milked it for us. The cow had a small calf whose tail I held and played with. In Madras, the practice had already begun of milking cows so completely that even their calves got no share, which drove the calves to death; they would stuff the dead calf's skin with grass and set it before the cow to make her yield milk more easily. But as soon as Govindu untied our calf, my father would draw him into a long discussion so that the calf could slip in and drink some of its mother's milk, and so survive from day to day. Understanding this, Govindu afterwards untied the calf and smiled at my father. Before he poured the milk into our vessels, I would be ready with my own little glass. ‘Where is our Krishna?’ he would say. ‘Let me give milk to our Krishna first, and only then to the others!’—and he filled my glass. One day, long afterwards, my father took me to Madras, and there by the roadside we saw Govindu resting, with an ache in his hip.

He recognized my father and said to me, ‘You are our beloved Krishna!’ ”

“In Madras there was a woman named Kuppu who worked in our home. She was stout and round-faced, with big eyes; she chewed tobacco and betel leaf and spoke as though she were shouting at someone. She was fond of me, and I was afraid of her. She wanted to lift me up and carry me, and I never agreed. One day she lifted me by force and kissed me, and I caught the strong smell of tobacco. In such moments I never cried but stood still, confused and uneasy. From that day on, my uncle warned me that if I was ever naughty he would have Kuppu lift me up and kiss me—and I fell silent at once.”

“**Jeeva** was a fourteen-year-old girl hired to look after me. She was very good and loved me. She was always offering to carry me out for a short stroll. I hated being carried; I would say I would walk holding her hand, but she carried me anyway. Once she bought me four chocolates, gave me only one, and hid the other three; I made a great fuss until she gave them to me. Every morning she bathed me, dressed me in fresh clothes, and carried me to the Pārthasārathy temple, where each day I received the Lord’s holy sight (Darśanam), holy water (Tīrtham), and sanctified food (Prasādam). The Prasādam was boiled chickpeas seasoned with a tempering of mustard and other seeds. On festival days, my mother, my father, Jeeva, and I would all visit the temple. I never missed the special festivals of the boat (teppa) and the chariot (teru). The boat festival took place in the pond just in front of the temple; on those days the

pond glittered with the light of electric bulbs and earthen lamps. As the Lord's procession moved on, many instruments played in front, while at the sides an old lady sang the songs of Godā Devi and the Ślōkās of the Rāsālīla from the *Bhāgavata*. Her son, **Sampatkumaran**, was a friend and classmate of my father, and his house held a whole Sanskrit library. There my father and he would discuss the Ancient Wisdom deep into the night. Though I understood nothing, I sat still and listened. Through the window one could see the pond, and across the pond the main temple. The mustache of **Lord Pārthasārathy** fascinated me. Years later, grown up, I visited that temple again and saw his mustache once more, and I was astonished. Why a mustache for Krishna? Who designed it, and why did they give Krishna a mustache like that? I had never seen a mustache on an idol. The *bhāgavata* neither states that Krishna had a mustache nor denies it. Yet the famous actor **Bellamkonda Subarao** played Krishna with a mustache—he even earned the title 'Mustache-Krishna'!"

"Once in a while, my parents took me to the beach. Seeing so many colorful seashells and conches, I asked my cousin Ranga, 'Why does no one pick them up?' He replied, 'They are all over the beach. Only mad people like you bother to gather them. Others don't. And you too will throw them away once you've taken them home.' "

"Sometimes they took me to the aquarium, where colorful fish glittered and swam in lights of many hues. Because the aquarium was on the shore, I thought the fish came in from the

sea, entertained us for a while, and returned to the sea. But when someone told me they had been caught by force and shut in those glass tanks, I felt very sad. At times it seemed as though the fish were gazing back at me, mirroring my own stare into their eyes.”

“My father bought a whole bag of crackers for the Deepawali festival and had me give half of them to the other children. That night I joyfully lit sparklers on our terrace. At last I tossed aside the last burnt-out stick and turned to fetch another—and stepped on one of the hot sticks. My father saw me hopping, lifted me up, saw how deep the burn on my foot was, and rushed me at once to a nearby clinic for treatment.” Saying this, Master E.K. told us of another incident: “That day I was with my younger son, Sudarshan, showing him some cracker-play in the streets of China-Valtair, Visakhapatnam. A rocket fired by a boy shot straight towards us and went into my son’s shirt. I feared his chest would be burned, so I thrust in my hand and closed my fist around the rocket, fire and all. My palm was burned; his shirt and skin were only very slightly singed. That was when I remembered the Deepawali incident in Madras (Chennai).”

“My father was a well-known follower of **Mahatma Gandhi’s** movement. Andhraratna Duggirala Gopalakrishnayya, Vunnava Lakshmi Narayana, Kodali Venkatappayya, and my father were childhood friends. Because of the freedom movement, my father never took employment under anyone. In those days, though castes existed, there was none of today’s caste-ism; all his students took their meals together with my

father. But the paternal aunt of my eldest uncle's wife was strict about custom: if I played in the houses of my father's students, she would make me take a thorough bath afterwards. Once **Luca**, a Christian doctor who was learning Āyurvēda from my father, brought me a sweet made of milk-cake; she scolded and fussed endlessly because I had eaten it, while my father simply kept silent at her naivety."

"My father studied and practiced Āyurvēda to the end of his life, and he was also proficient in the Veda and the Vedāṅgas. When we returned from Madras, he took a rented house. Because his treatments relieved so many ailments, people flocked to our home—I remember it vividly. They discussed many branches of wisdom with my father and always left having learned something new. He never asked for money, and few ever paid him properly for their treatment. Our only income was the voluntary donations of those who felt moved to give, yet we lived very happily on it. People from the villages would bring bags of fruit or corn as tokens of gratitude. After we had taken enough, my father had the surplus distributed; he never believed in hoarding, and he hated to let food spoil by keeping it needlessly. The Brahmins of Bapatla took much treatment from my father and discussed the scriptures with him, yet never gave him a penny. From my early childhood my father taught us the scriptural verses of the *bhāgavata*, the *Bāla Rāmāyaṇa*, the Upaniṣad, and so on, until we could recite them without looking. In the evenings, my eldest uncle, after returning from his office and freshening up, carried me on his back to the mar-

ket; on the way he had me recite the names of the years, days, and constellations. He bought me chocolates and whatever he needed, and we returned together. Every day in the big market, a scholar named **Daita Sitaramayya** had me recite verses from the scriptures while everyone listened, and then presented me to all and praised me as ‘the Eswarachandra Vidyasagar of Bapatla’. Another scholar, Ramaseshayya, likewise asked, ‘How many Vedas are there?’, ‘How many Vedāṅgas?’, ‘What are their names?’, and when I answered, praised me as ‘the Chota Pandit (young scholar) of Bapatla!’ ”

“Abdul Razaq became a student of my younger uncle and a famous wrestler. Sometimes he carried me to the market and then on to their house. His wife and his brother’s wife would sweetly compete for the chance to hug me, and offered me the butter stored in their earthen pot. I was utterly afraid of them, for they would lift me, hug me, kiss me, and bite my cheeks. If my grandmother learned that I had been to their house, she shouted at me: ‘Hey, child! Have you no mouth? Can’t you simply say NO? Seeing your innocence, they drag you about like that. In the very pots in which they cook eggs and fish, they also set curd from milk and sell it. If this goes on, in a few days they will feed you fish, meat, and eggs too.’ Just as in Abdul’s home, in my own home too I kept silent. Vexed by my silence, my grandmother eventually stopped scolding.”

“As far back as I can remember, my father was always traveling by train. Each day at 7:30 a.m. the Madras–Delhi Express reached the station, and he took it to Vijayawada on a season

ticket to treat patients, returning by the 10 p.m. train. Once home, he would oil his body, bathe, and only then eat; by the time he slept it was midnight. My mother, having set everything in order, slept by 12:30 a.m. Before he left for the station at 7 a.m., my father finished his daily exercise and bath; while helping him, my mother cooked, washed, tidied herself, and lit a lamp for Krishna before he set out. After he left, she completed her worship—reciting the Kṛṣṇa Aṣṭottara, the Lakṣmī Aṣṭotaram, the Lakṣmī Kavacaṃ, the Kṛṣṇāṣṭakam, and the rest—and then offered the cooked food to God; by 10 a.m. she fed me. Because I did not go to school, my mother herself taught me English and Telugu, as well as the poems of the *bhāgavatam*. After that I roamed about freely and happily, visiting all the neighboring homes around noon before coming back.”

In the Company of the Learned

“Near Gannavaram in Krishna district there was a village called Kempalle, close to another village, Pedda Avutapalli. My younger aunt Chellayamma lived there. Her husband, Sarangapani, was the village munsif, and they owned a great deal of property; everyone called him ‘Mukhasadaru’ (a tax-free landholder). Now and then I visited their home for a few days. Heaps of groundnuts were spread out in front of the house, and I would lie down on them, roll about, crack them, and eat. The extra nuts I tossed into the air, marveling at the crows that caught them. **Nanduri Sudarsanacharya** of that

village was a cousin of my relatives. His dress was that of a traditional Indian scholar: an undergarment, an outer lower garment with folded edges, a head shaved but for a tuft of hair, and a broad forehead marked with thick brow-marks. He was a great devotee, who had attained dispassion and detachment from the worldly. Every evening, on the platform at the center of the village, he would recite and expound—with great feeling and devotion—the *Āndhra Vālmīki Rāmāyaṇam* of **Vasudasu** (Vavilikolanu Subbarao). Everyone, from children to elders, listened attentively. I sat silently beside him. I respected him greatly, and he loved me dearly.”—said our Master E.K. with a sweet feeling.

“In 1934, when I was eight years old, we stayed for a time in Tenali for the sake of Vedavyasa’s birth. In those days **Nanduri Seshacharya** of Kottapet in Tenali was a famous criminal lawyer. The front yard of his house looked like a thronging marketplace, filled with people waiting to meet him. Unlike the business-minded manner of today, he treated all who came with warmth, ease, and respect. The sight was refreshing and delightful. There was no caste discrimination; everyone mattered to everyone else, untroubled by the many divisions. Unlike today, there were not many political parties—only one or two. Even so, being humane was their chief aim, not personal attack or division by religion, creed, or sect. As I never went to school, I was free most of the time, and I often sat there and listened to those gatherings’ conversations. The topics often included the *Rāmāyaṇa*, the *Mahābhārata*, and the *bhāgavata*. I heard

the discussions, the doubts, and the clarifications. Though I did not value them much at the time, I have come to appreciate them over the years; what I heard then resolved many of my questions later. No university could have given me such answers.”—so said Master E.K. in an earnest tone.

“**Seshacharya** had no savings or landed property, yet his house was always like a festival. At least fifty people took a meal there every day before leaving. Each month he would accept only one difficult case, for which he charged exactly one thousand rupees—no more and no less; for some he worked free of charge. He never once lost a case he took on. An interesting thing happened once. There was a murder in a well-known and prominent family. The opposing party did everything they could to shield the accused. The investigation was complete, and there was evidence that the accused had not committed the murder, but the judge did not believe it. In the opposing party there was an old man, a staunch devotee of God, who was said to be essential to the case, and so he was summoned. The case was leaning in favor of the accused. Just before the old man took the witness stand, Seshacharya said to him humbly, ‘You are such a staunch devotee of God; I cannot believe you would speak for evil and untruth. You have lived a pious life till now—why do such a thing today?’ At once the old man replied, ‘These idiots have forced me into this and dragged me into this hellhole; more than ever, they are trying to make me lie.’ Hearing this, the judge smiled and said, ‘There is no need for it now. Please

do not trouble yourself—you may go back.’ And Seshacharya won the case.”

“Great Telugu poets such as Sri Visvanatha Satyanarayana, Sri Devulapalli Krishnasastry, Sri Katuri Venkateswararao, and Sri Tallavajhala Sivasankarasastry often visited Seshacharya’s house and enjoyed his hospitality. In the evenings they would join in wonderful group discussions—Sadgōṣṭhi. Although I could not follow them, I felt the sacred atmosphere of the place and sat quietly near Seshacharya. During festive seasons he gave new clothes and betel leaves to all the poets.”

“The great homoeopath and renowned stage actor Sri Govindarajula Subbarao was one of Seshacharya’s closest friends. He loved me dearly and was delighted whenever I recited verses from the *bhāgavata*. I began writing poems of my own in 1946. He would listen to them and have everyone else listen too, and he sang parts of my khaṇḍa-kāvya **Arpaṇa** aloud, in a beautiful tune and with a sweet smile. He would say, ‘*Our boy should become a great poet. He should extol the works of Ramanuja in his poetry and explain them to everyone.*’ I took these words as a blessing.”

Seeds of Compassion

“When we lived in Bapatla during my childhood, two families shared a big house on our street. One day, one family’s child relieved himself in front of the other’s, and the second child struck him for it. This grew into a fight between the two chil-

dren's mothers, until they were pulling each other's hair. The neighbors merely watched, as if it were a show. As it happened, I was walking along that road and saw the quarrel. I asked what it was about and learned that the excrement was the cause. I simply picked it up with my hand, threw it away, and walked on. The two women, and the onlookers too, watched me with astonishment."

"When I was a child I once came down with jaundice. There was a Sastry who soaked needles in water while chanting certain Mantras, which he did for three days. Khandrika Sambayya, my father's childhood friend, was a homoeopathic doctor in Nazarpet, Tenali. As soon as I was jaundiced, I was taken to him; he put some medicine in my mouth and gave me a three-day course, which I kept carefully and took as directed. Whether it was the charmed needles or the homoeopathic medicine—whatever the cause—my jaundice was cured in three days. As the Sastry poured off the liquid, he asked me to look at it, and it was yellow. I gave the leftover homoeo packets to Sambayya; he opened them, put the medicine in my mouth, and smiled."

"In those days, going to a movie was like a festival. Unlike now, when people prefer to go alone, our whole family liked to go as a big group—and only when a devotional film was released. Those were the days when cinema halls were newly coming into the culture. '*Sītākalyāṇam*' (the marriage of Sītā) was released. A young boy named **Kalyan** played **Lord Rāma**; he was a handsome actor. The episode of Lord Rāma breaking the bow of Śiva—*Śivadhanurbhanga*—was etched in my heart

forever. Every restaurant and every wall along the street carried posters of that film; every office had its calendars, and every book its bookmarks. Those images and scenes were stamped firmly on my mind. Later, when I grew up and read the *Ramayana*, those pictures would rise again in my imagination—as they still do today!”

“My elder uncle had a cat at his house. It had two white kittens and one black one. Because they made noise, my aunt—who had no children of her own—gave the kittens to me, packed in a bag, and told me to leave them somewhere far away. Two days passed. The mother cat moved about near my father and his brother with a sorrowful air, searching the whole house. When my uncle asked, ‘Why are the kittens nowhere to be seen?’ I told him what had happened. My father thrashed me and shouted, ‘Unless you find those kittens and bring them back, you shall not enter this house.’ With that, he pushed me out and shut the door. It was the peak of summer, with the heat waves raging. I set out to search the streets for the kittens—anxious, a burning in my stomach, my head swimming. From 11 a.m. to 1 p.m. I searched many streets but could not find them. When I met my friend Ibrahim, he asked what was wrong, and I told him the whole story. He told me to look behind a nearby screen of leaves, and there, in a bandicoot’s burrow, I found two of the three missing kittens. The black one was still gone; Ibrahim said a dog had eaten it. I took the kittens home, but the mother would not let them near her, crying long for the black one. In time the mother and kittens drifted apart. The black kitten kept

flashing into my mind, and it pained me to think of what I had done; I could not eat properly. One day my mother said to me, 'You should never do such a cruel thing, no matter who asks it of you. If you do, you become a sinner. Is not your own deed the cause of your sorrow? Pray to God that you never do such a thing again.' Saying this, she made me stand before the idol of Krishna (**Lord Krishna**)."

"Until 1929 we were in Bapatla. Then, for my father's further studies, we lived until 1933 on the terrace of Kuppaswamy Ayyangar's house on Govindaraja Street in the Triplicane area of Madras. It was in my seventh year that my elders first took me to the temple of Pārthasārathy. When I saw the idol of the Lord there, I entered, without intending to, into a state of Samādhi. From that moment I began to see every event of life as God's play."—so said Master E.K. with a feeling of ecstasy.

"In 1933 we returned once more to Bapatla. I was loved by all my family. My elder uncle would set me on his shoulders and take me walking. In whatever village I went to, some of the women took special care of me and offered me many treats, which I enjoyed eagerly; two or three, on the other hand, disliked me. In my childhood some astrologers said, 'There is no line of learning on his palm. He will be illiterate. In the years to come he will go mad and disappear into the countryside.' "

"In 1934 our home shifted to Tenali, where my younger brother Vedavyasa was born. That was the same year I was struck by deadly jaundice. Everyone thought I would not live and lost all hope. In those days, with my eyes closed I would see

Veṇugopāla Swami (Lord Krishna), and with my eyes open I heard the melodious flute. Slowly the disease receded and I recovered. There was a girls' school beside our house, where young girls were taught dance in the mornings, along with devotional songs—among them songs of Little Krishna and Little Christ. I watched from over the wall of our house and treasured the sight; every one of the girls seemed a Gōpikā to me. Even with my eyes open, I slipped into states of oneness.”

“In 1937 the whole region was struck by a great storm. The houses of the poor around us collapsed, and my elder uncle arranged for all of them to stay in his home and even saw to their food. Serving them, I felt happier than ever; when those poor folk had a hearty meal, I felt a deep bliss.”—said Master E.K. with tears of joy in his eyes.

“For the sake of his medical work, my father moved our home to Vijayawada in 1938. It was during this time that I learned Āyurvēda and Yōga from him. By my father's great willpower I was able to keep to the path of unbroken Brahmacarya, and by his power of determination I was able to practice Yōga without wavering.”

“Between 1938 and 1940 there were many trials over my formal schooling. My father was set on sending me to Vāraṇāsi (Kāśī) to sit for my matriculation examination, but there was no one to teach me. My mother was ill, so I cared for my brothers, and sometimes I cooked—my mother had taught me how. I began to study some subjects, such as mathematics and English,

on my own. In 1943 I sat for the matriculation examination and failed.”—said the Master, smiling.

“In 1940, around the time of my mother’s confinement, we again stayed in Tenali. I was put into a tutorial college with a view to sitting for the matriculation exam at Kasi. I disliked the teaching there, with its business-minded system, and this led us to move to Guntur. I studied there for three months. It was during that period, in 1940, that a sister was born to me; she was named ‘**Bhargavi**’. On the forty-third day after her birth, my mother died. Twelve days later, my mother came to me in a dream and spoke thus:”

Vision in Master E.K.’s dream:

“Krishna! Your father was a Kshatriya in his past life. I shall soon be born into a family of Kshatriyas, and then I will come to you to learn the wisdom of the Self (Ātma Vidya). You will gain much wisdom. Establish the school your father envisioned. For your brothers’ sake you will have to give up many good opportunities, and you will face many hardships; yet you will also take up many grand works and succeed in them. Keep this God with you.” Saying this, she placed a colorful clay idol of **Veṇugopāla** (Krishna) in our Master’s hands. “Krishna! Listen to him very carefully. Even if you buy new idols, always keep this one with you. When it is needed, I will color this idol.” So she spoke in his dream.

“Bhargavi was fifty days old; I raised her for two and a half years, but she died. I had hoped to sit for the matriculation exam

while raising her, but I could not. After her sad death, one day I paid the exam fee and went to take it in Banaras (Kasi/Varanasi). In that sacred temple-city, I visited some temples and elders. After bathing in the holy Ganges, I performed Abhiṣeka to the Lord of Kasi—Viśveśvara. Again my mother came to me in a dream and said, ‘Krishna! Do not stay awake late into the night. And tomorrow, do not go to bathe in the Ganges.’ Saying this, in a sad tone, she vanished. Having forgotten her warning, I went to the Ganges with some friends. Though I told them I could not swim, they pushed me into the river and left me. I was all but drowning, and did not know what to do. When I came to, I was sitting on the steps of the riverbank. I learned later that a strong Punjabi man had rescued me.”

Once, while in Kasi, the Master visited ‘Sāranāth’, one of the sacred places where **Lord Buddha** taught. A twig of the Bodhi tree (*Ficus religiosa*) had been planted there and had grown into a very large and celebrated tree. Master E.K. sat for an hour in its shade and chanted the Gāyatri. In one of the Japanese temples there, he was drawn to the colorful, elegant paintings depicting the story of Lord Buddha, and, enchanted, he stayed for three hours. The painting of Buddha in a lotus pose, the image of Buddha drawing an arrow from a wounded bird, and the image of his first receiving—taking a vessel of milk from **Sujata**—especially held our Master’s attention.

In 1944 he again went to Kasi for the matriculation examination, and this time he passed. As it happened, he was given lodging at the Theosophical Society there. Every day he would

gaze with great love and devotion at the marble statue of **Dr. Annie Besant** set directly opposite the main door. He also read **Annie Besant's** book "Meera's Story" many times.

The traditional sacrament of Upanayana (the sacred-thread ceremony) was performed for our Master at the age of 15 in Bapatla. Later, in a dream, his mother appeared and described his duties to him: "Krishna! From now on the responsibility of our family is yours. Raise your brothers and see to all their needs. I shall not live much longer." The Master woke at once, feeling uneasy. He meditated near the idol of Veṇugopāla, and his mind grew calm. A week later, at exactly the same hour, he dreamed again—that his mother had died and was being cremated, and that just before her body was set alight she regained consciousness and expressed her soul's joy at his Upanayana and Karma. Again his mind was troubled; again he meditated on Veṇugopāla, and again it grew calm.

In Master E.K.'s sixteenth year, a man from his street died, and the Master carried the body to the burial ground. Seeing him do this more than once, the orthodox warned him that those whose parents are still living should not carry the dead or go to the burial ground. To such warnings he would reply, with his natural smile: "Knowingly or unknowingly, people carry their bodies; and knowingly or unknowingly, they lay them down again. We must all leave our bodies one day, and then someone must carry them to the burial ground. If you firmly believe you will dwell in your body forever, then you need not carry anyone else's. But because my own stay in this body is brief, and I too

must one day leave it for another to carry away, I sometimes perform this ‘right action’. And, interestingly, my father, who is still alive, has never objected to it!”

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Chapter 3

Academic Education and Spiritual Practices

IT is interesting to note that many incarnations of God in human form undergo ordinary human education and the training of their times in childhood. When a common man follows the eight steps of Yōga (yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna, and Samādhi), he is slowly raised to the God-realized state.

Sage **Vaśiṣṭha** taught the doctrine of Yōga to **Lord Rāma** in the Trētā Yuga, when Rāma was just sixteen years old. That discourse, called the *Yōga Vāsiṣṭha*, has 32,000 stanzas; in time it was abridged to 6,000 and renamed the *Jñāna Vāsiṣṭha*. Lord Rāma was also introduced to the marvels of Gāyatri through an initiation by the sage **Viśvāmitra**. He learned many branches of wisdom and used them to establish the Eternal Law—Dharma. In the Dvāpara Yuga, likewise, the Lord incarnate **Krishna** studied under his Guru **Sāṇḍīpani** and mastered the four Vedas, the Vedāṅgas, and the sixty-four branches of wisdom with utmost dedication. **Nārada**, **Vālmīki**, **Vyāsa**, and others underwent thorough periods of learning too. The Bhāgavata says that **Maitrēya**, the present World Teacher, also passed through such a wealth of training and meditated on the banks of the Ganges.

In the New Age, the yogic practices of **Sri Aurobindo** and the tantric practices of **Sri Ramakrishna Paramahansa** point to this unbroken legacy. Our Master E.K. followed it as well. Even as he pursued his formal modern education, he began at the same time to train on the path of true Yōga. Some episodes of this are gathered below.

Literary Beginnings and Tantric Studies

During 1944–1946, while our Master was in his intermediate education under the guidance of **Brahmasri Palle Pooranaprajnacharya**, he was inspired to write poetry. With some friends he founded a cultural society, “Andhra Sahitya Mandalī”. In his eighteenth year he wrote a poetic work, *Arpaṇa*, belonging to the genre of Khaṇḍa-Kāvyaś. In praise of this effort, **Sri Viswanatha Satyanarayana** composed a few verses and blessed our Master.

He passed his B.A. (Honors) in the first class from **Andhra University**, Visakhapatnam, during 1946–1949.

In 1946 he began to explore the Sanskrit books in the University library. Coming upon the splendid works of **Sir John Woodroffe**, he studied them thoroughly, and within three months he had grasped the full secrets of the science of Mantras. He recorded these secrets in a small book, meditated on some of the symbols, and took up certain spiritual practices (Upāsana). All this led to remarkable dreams, experiences, and turns of life.

The Awakening: In 1947 the Master entered upon a continuous practice of the Mantras of **Sarasvatī**, **Vāgīśvarī**, and the like. One full-moon night in the Kārthika month (Scorpio), at 1 a.m., he woke. He was then living in a University hostel named “Vivēka Vinyāsa”. Gazing out of his window at the bright full-moon light reflected on the nearby Visakhapatnam sea, and moved by the thought of a Gōpikā—a wholly surrendered devotee of Krishna in Bṛndāvanam—the Master underwent a profound spiritual awakening. From it came **Rāsalīla**, a beautiful poetic work that marked a complete transformation in his style.

In those days he made a thorough study of the following Tantric works: *Śāradā Tilaka Tantra*, *Nārāyaṇīya Tantra*, *Bhūtadāmara Tantra*, *Kāma Kaḷā Tantra*, *Maṇi Nirvāṇa Tantra*, *Saundarya Laharī*, *Śivānanda Laharī*, *Varṇamāla*, *Tripurā Rahasyam*, *Karpūrādi Stavam*, and others.

He also kept complete silence every Sunday. After a fresh bath in the morning he would visit **Shanti Ashram** in Peda Waltair, where, beneath the sacred fig tree, he would sit for a full twelve hours in unbroken chanting of the Gāyatri Mantra. For some months he chanted the Mantra of **Lalitā**, and for others that of **Śyāmalā**. In whomever he met he would see the embodiment of **Śyāmalā**—fully adorned, playing her veena—manifest close by. Once he even physically touched the Goddess.

The Vision of the Goddess: Owing to some difficulties, the Master’s father could not send his tuition and hostel fees on time, and the University served him a notice for the payment of

800 rupees (he had already applied for a scholarship). On the 4th of March 1948, he invoked the Mantra of **Śyāmalā**. In his meditative state a married woman of about thirty-five, of flawless beauty—a bluish hue, mesmerizing eyes, a gentle smile, braided hair adorned with flowers, a fine nose, a necklace of ornaments, and studded rings on her fingers—patted the Master on the shoulder and said, with a smile, “Get up! Go to college.” Then she vanished. By the time he reached college, the notice board showed that he had been granted the scholarship and was to collect it from the office. Later he again saw the same Goddess, smiling.

He also studied the works of **Sri Aurobindo** during this period, and explored the Tantric texts of Egypt. In those days certain unknown bearded men (Siddhas) would enter his room, talk with him, and disappear. They spoke of Yantras, Mantras, the effects of certain herbs, Akṣara Vidya, and the like. The Master was taught the method of practicing the “Vidyāvati” Mantra, which gave him the power to read any book as it was meant to be read—to read between the lines, to grasp its hidden secrets, and more—and to retain all of it in memory for the rest of his life. If he merely thought about a book, whether in print or out of print, its knowledge would gradually come to him.

The Story of the Skull: In 1948 the Master had a friend named Hariparala Satyanarayana. When his friend’s fee fell due and no money came from the friend’s father, our Master paid it. As it happened, his roommate lost some money and accused Satyanarayana of stealing it. The other friends insulted him and

were ready to beat him. The Master went to them and said it was not right to accuse anyone without proof; he asked for time until the next day, promising to find the real thief. That night he took everyone to the building of the Andhra Medical College and brought back a skull and two bones. He set them on a plate, applied red kumkum (vermilion powder), and poured red-colored water over them. He had everyone circle around the plate, and at the end he declared that whoever had truly stolen the money would die vomiting blood by the next day. That night, at 9:30 p.m., a friend came to him and confessed. The Master gently told him not to repeat such mistakes, and asked him to remember the true purpose of his stay at the University.

Early Writings

During his student days (at the age of 21), while living on campus, the then Vice Chancellor of Andhra University, **Sri C. R. Reddy** (Cattamanchi Ramalinga Reddy), came on an inspection round of the hostel. Master E.K. presented him his poetic work *Arpaṇa*. Delighted, the Vice Chancellor opened the book, and under the section titled “Gunturu Seema” he noticed the line “Ghanuḍāndhra Śukuḍu Vēmana Yōgi Varṣimchu Jñānāmṛtamu Grōli Ghanata Cendi”. He patted the Master on the back and said, “It is very nice, my boy! Come to my bungalow sometime.” Two months later the Master composed another poem, *Ṛtu Gānaṃ* (the song of the seasons), took it to him, and read it aloud. He praised our Master, wrote a preamble, and

blessed him, saying: “**The University is proud that within its compound it has a poet of the caliber of Krishnamacharya.**”

In July 1949 the Master took up a post at **Hindu College, Guntur**. It was in that town that he began to practice the principal Mantras of the ancient lore with utmost dedication and completeness, each Mantra observed with all its rules for more than forty days. From 1949 to 1952 he lived on parched corn flour and milk. At midnight, after completing his meditative invocations of the Aghōrāstra or Rudra Mantras, he would begin writing a drama, *Aśvatthāma*, finishing it by 5 a.m. the next morning; the drama embodies the elements of the Raudrāstra Mantras.

During the same period he became acquainted with **Ignatius**, Bishop of the Roman Catholic Church in Guntur, and the acquaintance grew into a close friendship. At the Bishop’s request the Master translated a number of “Psalms” of the Bible into Telugu under the title *Dāvīdurāju Kīrtanalu*, setting them to rhythm and tune as well; these too were published by the church.

The friendship of **Sri Tallavajhula Sivasankara Sastry**, from 1952 onward, led our Master to join the Sāhitya Samīti (cultural society), in whose activities he took an active part. In 1955 he translated and published Jayadeva’s Sanskrit work *Pīyūṣalahari*.

One day the Master was invited to speak at one of the society’s events. The person presiding announced: “We now invite Sri Krishnamacharya to the stage to speak. But is he Krish-

namāchārya or Krishnāchārya? If he will now change his name to the latter, I shall be happy. If not, he must admit that his name is against Sanskrit grammar. Will great scholars agree to be called by a grammatically incorrect name? If he will not change it, let him justify the grammar of his name.” Master E.K. went up and said, with a smile: “I leave the question of my name’s grammatical correctness to the grammarians. Whether they accept it or not, I will not agree to be spoken of without ‘Mā’. ‘Mā’ means the goddess Lakṣmī (goddess of wealth). If some God were to appear and ask me, ‘Do you want goddess Lakṣmī, or grammar?’, I would surely choose the Goddess of wealth. I am no fool, to choose grammar over wealth.” With that he began his speech, and everyone—including the man who had posed the question—burst out laughing.

The Master often kept company with Sri Viswanatha Satyanarayana. As they walked along the serene banks of the Krishna River at Vijayawada, the poet would spontaneously recite verses, and the Master listened with great attention, sometimes noting them down. He, in turn, admired our Master’s own poetry and held him in high regard.

University Life and Teaching (1966–1974)

In 1962, in accordance with the divine plan, our Master applied for leave from his teaching post at Hindu College, Guntur, and enrolled as a PhD student at Andhra University, Visakhapatnam. Under the guidance of Prof. K. V. Narasimham,

he researched the topic “**Tenāli Rāmakrishna’s Kāvya Par-
iśīlanamu**” (an exploration of Tenali Ramakrishna’s literary works). In August 1966 he submitted his thesis and obtained his doctorate. He wrote the thesis in a single month—a very rare and remarkable feat, as the English professor L.S.R. Krishnasastry told me.

Alongside his University work as a researcher, the Master continued his spiritual service. The professors became close friends and were drawn to his universal love; many began to apply his ageless teachings in daily life to brighten it, while others tasted the inexpressible sweetness of his presence. Some could not bear any distance from their Master. As the time approached for his return to Guntur after his research, some grew afraid, others anxious. A few worried inwardly: “How can the Master leave us? He gives us so much love and joy—how can he cast us into sorrow?” Others felt, “Whether he goes back or not rests on the Master’s WILL.” When these currents of thought were swelling into a tsunami of agitation among his followers, after his discourse on the *Ramayana* he said, “I am thinking of going to Guntur this evening by train.” Everyone was shocked and distressed.

At that point Sri Kandala Sarvesvararao—a famous freedom fighter and a syndicate member of Andhra University—suddenly came to see the Master. “Dear Master! When men like you, pure of heart, with no desire for the fruits of action and of such great personality, choose to offer their teaching to the University, they raise its standing further. The syndicate has

therefore decided to appoint you to its teaching faculty, with no application needed from you. I sincerely request you to accept and to continue your spiritual mission alongside it.” Accepting this as God’s plan, the Master agreed with a smile. And so, on the 12th of February 1966, Master E.K. was appointed a Telugu associate lecturer by Andhra University.

In those days of teaching at the University, a departmental reader who was also a colleague of the Master once asked him, “How can you prove that God exists?” The Master said, “Yes—how can you prove it? You cannot!” The discussion went on as follows:

- ◇ **Reader:** Then why do believers believe in God?
- ◇ **Master:** You should ask them.
- ◇ **Reader:** Why do you believe?
- ◇ **Master:** Why do I believe? I do not believe it.
- ◇ **Reader:** Then why have you put on your brow-mark?
- ◇ **Master:** There is no link between a brow-mark and God. The brow-mark is mine, not God’s. I wear it for the same reason you wear face powder: I love my brow-marked face when I look in the mirror.

During the same period a great scholar also served at the University, one who had digested many of the Purāṇas, the Upaniṣads, the Sastras, and more. One day he asked the Master, “You say everything is God’s WILL, and that man’s WILL too is part of God’s WILL. If we believe this and do nothing, what then? If, believing that all is God’s WILL, I choose not to

come to college for three days, what becomes of your idea?" The Master replied at once, "Do not ask me this now. First try to stop coming to college for three days, and ask me on the fourth. Since you will never manage it, you will realize that God's WILL is everything—you will have proved it by experiment."

A University student asked the Master, "Every day people come to see you. Wherever you are, at least ten people gather. I suspect you are deliberately drawing them by some magic. What Mantra do you practice?" The Master answered, "There is indeed a great Mantra for drawing people: to work and to serve for their good. Some come for medicines, some to find solutions to the troubles they share with me, others to recite their poems and show their writings. Because I try to be of some use to them, they come. Just as ants gather around a lump of jaggery, people gather around usefulness. The best Mantra for drawing people is never to use them for our own ends."

A library at Anakapalli invited the Master to give a talk and, as Chief Guest, a University professor. The professor spoke from 6 p.m. until 8:15 p.m. on the topic of "Appropriateness," touching on the importance of "keeping to time". Then he said, "Now Krishnamacharya will speak," and sat down. The Master rose slowly and said, "It is now 8:15 p.m. Considering the state of the audience, I request the Chief Guest to take over my speech as well." And he sat down. The Chief Guest stood up, stunned; sweating profusely, he came over to Master E.K. and said in a low voice, "Could you at least speak for fifteen minutes?" The

Master rose again and said, “We should not imagine that an audience is beneath us. Out of regard for their comfort and for ‘appropriateness’, let us use the opportunity another time.” With that he closed the event, and everyone laughed.

One of the University professors had a habit of suddenly asking his colleagues, “What is the goal of your life?” Most struggled to answer on the spot. One day he put the same question to our Master, who replied at once: “To live is the goal of my life.” At this the professor fell silent for a while. Then, smiling, the Master asked him, “And what is your goal in life?” He had no answer.

To receive Master E.K.’s selfless service, to gather the divine wisdom he radiated, and to take part in his many discourses, people thronged to him in their thousands. Many of the University’s faculty and students regarded him as a divine personality. All this bred unease in certain other professors, who could not bear it—yet the Master always treated them with respect and held no ill opinion of them. When someone told him they were jealous of him, he replied: “Oh, is that so? I did not know. Well, their jealousy is theirs, not mine. What they feel about me is no concern of mine. Only LOVE is my domain; and so, when they ask for help, I give it with the same love.”

In 1972 he made his first journey abroad, to Europe. This too stirred jealousy in some professors. But the Master never said of anyone that he was jealous or hostile; for he was always himself, and the opinions of others never colored his expression

of life. He stood always above the opposing pairs of likes and dislikes.

Some of the Master's colleagues complained to the then Vice Chancellor, Dr. L. Bullayya, that the Master did not attend the University on time and was partial to certain students. Hearing this, the Master merely smiled. Later, in 1974, he applied for leave for a foreign trip, and someone tried very hard to stop the leave from being granted. But the invitations of his foreign disciples kept pressing, in all humility, for his coming. The Master—who by nature kept his daily schedule to the letter, and whose mission as an incarnation was the spiritual fusion of East and West—thought of resigning his post. In 1974, with his natural smile, he resigned from the University for a universal cause.

Some of the faculty and students supposed that he had resigned because of the complaint and the University's refusal of his leave, and several were troubled by the thought. The Vice Chancellor called the then Registrar, Dr. M. Gopala Krishna Reddy, and said, "Sri Krishnamacharya has resigned without weighing the consequences. He has a large family. He is, moreover, a Brahmin—how will he support them? Ask him to come and see me." Meanwhile they even had a professor quietly investigate the Master, and the report stated plainly that there was no irregularity in his punctuality and no bias towards particular students. The Registrar asked the Master to meet the Vice Chancellor, and so he did. Opening his heart, the Vice Chancellor said, "In such matters one should not be impulsive; one should

decide with care. That is why I have not yet accepted your resignation. Think it over. Please do not act in haste.” The Master replied, with a smile and yet firmly, “I made this decision after careful thought, not on impulse. And the reason is neither the investigation nor the refusal of my leave. God’s WILL is the heart of this decision. I thank you warmly for your love towards me, and the University staff as well.” After some days his resignation was approved. The news shook the University at the time. Yet it is no astonishing thing to leave a University for the sake of carrying out the Divine Plan.

In this connection, one incident deserves mention. On the 12th of June 1972, Elizabeth Warnon (Belgium) asked the Master, “Where you come from, how many people are there whom you hate, or who hate you?” The Master replied gently, “Some may hate me, but I never hate them. Some may wish to be my enemies, but I hold enmity towards no one.”

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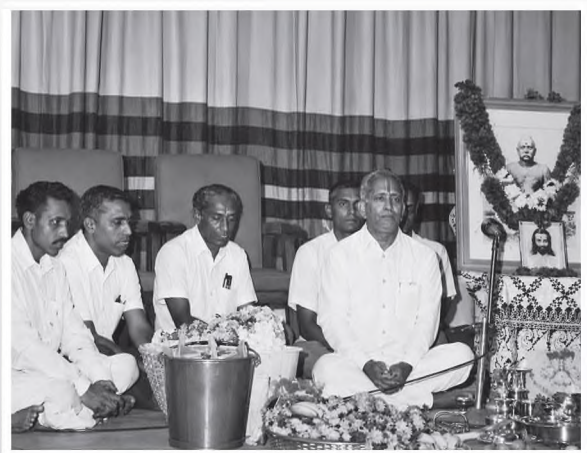
**Sri Pakalapati Guruvu Garu
and Master E.K.**



**Master E.K.
and
Albert Sasi
and his
disciples**



**Prayer by
Master E.K.**





Sri E. Anantha Krishna and Master E.K.



Sacred water Ritual

GOD PRESENCE

"Any where you stand take it as your abode. The space around you is your abode in all planes." Meditate upon this; you will create a temple around you wherever you stay. It will help you heal others mentally and physically, even without your own knowledge.

The space around you is the temple. you are the image or idol in the temple. "I am" the God, the way, the path. Take refuge in "Me". Bow down your head to "Me". Surrender your everything and yourself to "Me". you live in "Me" because "I" live in you. This is My way of bliss; this is My path of liberation.

Doubt is a self imposed necessity to feel the presence of a doubtless state - a fulfilment - a promise - a liberation, which is the law of our forefathers. Doubt is the journey to the promised land. Doubt makes us pass through the trials and tests of the pilgrim.

E. Krishnamacharya



Pitṛ Devo Bhava



**Master E.K.
and Yoga Student**



**P. Lakshmi Devi
at the feet of
Master E.K.**

Chapter 4

Family Life

THOSE who are not attuned to the unbroken chain of ancient traditions may tend to neglect their family obligations and responsibilities—care, affection, and steadfastness—in the name of social service or spiritual practice. This only reveals their foolishness. They should remember that the “society” they claim to serve consists of their own family members too. Likewise, when a spiritual practice is undertaken with the goal of realizing GOD in ALL, must not God also reside in one’s family members? One should hold this clarity of thought. Our ancient culture counts family life and its obligations among the grand aspects of the human saga, and gave it a name—**Gṛhastha Āśrama** (the stage of householder life).

Master often suggested: “Do not follow those who ask you to leave your family and relations for the sake of their philosophies. Follow, rather, those who give you the freedom to remain with your family and its obligations while practicing their philosophies.” He used to explain that family life is the foundational school for teaching and spreading Cosmic Love. He followed this core principle himself, and so became an exemplary icon for humanity.

Lord Maitreya, the World Teacher, says that “*the family is the first school on the educational path of a yogic life*”. Almost

all of the world's present-day icons received their early training in the loving tutelage of their parents. Those who lead a structured family life in accordance with the ancient tenets will surely influence young, budding souls and shape their future lives. The family life led by our Master E.K. in the New Age is an excellent example that proves this.

After the untimely, early death of his mother, the Master took care of all his brothers. He arranged everything they needed and saw to their education. He also fulfilled his role in their Upanayanas and marriages.

In 1947, the elders decided that our Master should marry **Appamma**, the eldest daughter of **Sri Nanduri Suryanarayanacharya**, a resident of Kailasapuram village in Visakhapatnam district. The marriage was performed in the temple precinct of that same village, in accordance with the ancient customs.

For a few years afterwards, his in-laws stayed at his residence in Visakhapatnam. He humbly took the care of nearly ten people onto his shoulders, and even shouldered the education and marriage of his brother-in-law, **Sri Radha Krishna**. The household responsibilities his wife took up and managed with great finesse.

The couple was blessed with their first child on 10-05-1951; they named him Ananta Krishna. Their second son, named Bhaskaracharya, died at the age of two. Varaha Mihiracharya was born on 19-05-1956, and Bucchi Venkata Lakshmi on 21-08-1958. Later came Srinivasacharya on 28-11-1960, Sudar-

shana Lakshmi Narayana on 28-11-1963, and Kalyana Sita on 10-04-1973. The Master trained them just as his father had trained him, and observed all the customary aspects of family life. He arranged suitable marriages for Ananta Krishna, Varaha Mihiracharya, and Bucchi Venkata Lakshmi.

Below is an excerpt from the message Master E.K. gave on marriage on 12-04-1978:

“**Marriage** is a right relationship, not a bondage. The unfolding of a bud into a flower hints at the hidden reasoning behind the attitude of monogamy. There is a discipline in the path of marrying, bearing children, and giving them in turn to suitable partners. It transforms lustful desire, the urge to cling to relationships, and other elements of our nature into the Cosmic Love of the Omnipresent. Just as the salt water of the ocean is turned into the pure water of the clouds, married life transforms our lust into love.

Marriage is nothing but taking part in and fulfilling a role in the grand universal plan, kept ever dynamic by the cosmic intelligences (Prajñās), the seers (Ṛṣis), the life forces (Prāṇas), and the Dēvas. A pious marriage is a sacrament; through it, one becomes a performer of Yajña.

All entities—the cosmic intelligences (Prajñā), the life forces (Prāṇa), bodies, progeny, and the rest, including nature itself—constitute “The Mother”. The Omnipresent, who pervades these and lies beyond them, is “The Father”. This creation is the one family of GOD, and our worldly family relations are a replica of that grand unit-family. GOD is the

embodiment of love. You, being part of that grand family, should cultivate this universal love and never cut yourself off from the larger whole—God’s universal family. In this way you can lead a joyful life.

The Indian family structure is a mirror of God’s unit-creation. The mutual bonding, piety, love, and sacrifice in God’s creation are reflected in our family structure. The laws of the Indian household (Gṛhastha) help train us in the discipline needed to live in God’s family.

I did not descend on this Earth to teach you Dharma and to bless you. I have descended as one who learns and shows how to practice Dharma, and who lives as the one Omnipresent (Antaryāmi) residing in all of you—as an example.”

The Master always envisioned a society in which parents and elders are the first teachers of children. Following that principle, he gave his own children their early primary education at home. Such teaching builds a strong, lasting bond between children and parents. Traits like a good attitude, respect for others, and a spirit of mutual help are taught by no school or convent; there only the subjects of a textbook are taught, not the lessons of individual living and self-development. It is therefore our sacred duty to teach our children, selflessly and through daily routine, the skills that build character. Master E.K. followed this approach, which he had learned from his father, and was able to shape thousands of families in the same direction.

Some families in Visakhapatnam, inspired by the Master’s way of life and ideals, wished to give their own children their

primary education themselves. They met him and discussed it, and in 1968 they established an educational system on his guidelines—**Janakulam Vidyalayam**—in which the parents teach the children. At first it was held in the Sri Rāma temple of the wireless colony, Visakhapatnam. Some who were inspired by the Master enrolled their children in this school, while others—parents of those children—joined as teachers. Even our Master offered his services as a teacher here. They taught up to matriculation.

Alongside the routine modern syllabus, the daily lessons also included Vedic hymns, prayers, the Bhagavad Gītā, the Bāla Rāmāyaṇa, the poems of Vemana, and the Sumathī Sathakams (poetry books of 100 verses each). Sri A.L.N. Rao, Dr. K.S. Sastry, Sri C.L.N. Murthy, Panthulu Master, and others taught in the school. Sri Ch. S.N. Raju taught the wisdom of the books of **Master D.K.** Many alumni of this Janakulam school are now well settled and serve in the state and central governments as well as the private sector. I am one of its alumni. Thus a schooling system once followed by our Master is now a guiding routine for thousands of families.

Later, in 1978, Master E.K. established an English-medium school named **Balabhanu Vidyalayam** in Visakhapatnam, following the tenets of Janakulam. That year, on Vijaya Dashami (the tenth day of the Dasara festival), on the terrace of the Aquarian printing school in Visakhapatnam, the school began with Sita (daughter of Master E.K.), the children of Sri K. Parvathi Kumar, Dr. G.L.N. Sastry, Sri Sripathi Raghuram

Kumar, Sri K.B.A. Sastry and a few other children. Ms. B. Saraswathi Devi was appointed as its first Principal. Later, a few more Bala Bhanu schools were established at some centers of The World Teacher Trust: Srikakulam, Machilipatnam, Divi Koduru, Kadapa, Kankipadu, and others. As part of the syllabus for these schools, the Master wrote four books of “**Bhāratīya Bālaśikṣa**”. These books offer much valuable material that helps youngsters and guides elders alike. The ideas of this Bālaśikṣa have drawn many other school systems, which have adapted them into their own curricula. I worked to obtain the Government’s permission to supply hundreds of thousands of these books to the government educational departments, which distributed them to students. Even Indians in other countries have begun to teach their children the curriculum of this Bālaśikṣa.

At first the Master gave homoeopathic medicines to his own family. Then he extended the service to close friends and relatives, and afterwards to those who followed him closely—and so his homoeopathy service began. On the bare salary he earned at Andhra University (Rs. 400 a month) he not only sustained his family but also carried on this voluntary homoeopathy service. Master E.K. established a free homoeopathy clinic with his home as its center. Word of the free service, which cured many patients, spread through the city like the wind. Today this homoeopathy service has become a grand sacrificial act—a grand Yajña—on a global scale, inspiring hundreds. At the request of Dr. B. Govardhan, Sri Tota Satyanarayana, and oth-

ers, the Master gave lectures on homoeopathy at the premises of the “District Homoeopathy Association” of Visakhapatnam. Many such seminars are held in many places nowadays.

Discourses, Healing and Community Study

He began to give discourses at his home on the Rāmāyaṇa, the Mahābhārata, the Bhāgavata, the Bhagavad Gītā, and the like. That house shone with the effulgence of eternal wisdom—a Wisdom Teaching Temple indeed! As the number of aspirants grew, many such wisdom teaching temples were established in various places. He also taught astrological wisdom to his close followers, and guided many on auspicious times and other astrological matters; thus his home seemed an Astrological Temple as well. Today, not only in Visakhapatnam but at many other centers, these astrological temples vividly guide seekers. And as our Master taught the Veda at his home every day, it was often felt to be a Vedic Teaching Temple too. Those who learned the Veda from him have since started many Vedic teaching classes.

Every day, in the auspicious morning hours, Master E.K. performed the sixteen-fold worship—Ṣoḍaśōpacāra Pūja—at his home. Regardless of caste, creed, religion, or sex, everyone was welcome at these worship rituals. Some followers learned the method out of their own interest. The Master composed a concise book, *Pūjā Vidhānamu* (The Method of Worship). His room of worship was held to be a most sacred temple, and

the same method of worship is now followed by hundreds of thousands of families. The book also includes the “Nityāgni Hōtra (Daily Fire Ritual)” that the Master observed. Those who had faith in God and in the Master were cured of their ailments by the holy water (Tīrtham) he offered; many living examples bear this out.

A young man named Borra Sitaramayya, from the village of Pattivadapalem in Srikakulam, often suffered from breathing and heart trouble that no medicine could cure. On top of that, the eminent doctors told the already frightened patient that he would die before long. The village head of the time, Sri Reddy Lakshmi Naidu, decided to bring him to our Master. The next day the Master asked them to attend his daily worship (pūja). They did so, and after the pūja the Master drew him near, patted his shoulder, and lovingly said, “You have no disease. It has all vanished. You may live in peace now.” He later married and led a peaceful life.

To teach children to support themselves in life, he used Āyurvēda to prepare medicines at home. At first his family used them, and later The World Teacher Trust brotherhood. After it slowly won public appreciation and financial support from Andhra Bank, on 21 March 1976 he established a self-employment venture called **Kutir Industries**, together with his eldest son, Dr. E. Ananta Krishna, and Sri B. Kishore (who had grown up with the Master’s children).

Together with Ananta Krishna and other young followers such as Sri M.R.L. Rao and Sri V. Dhananjaya Kumar, the Mas-

ter established a printing press, “Vani Printers”, in 1972. His works were published through it and sold at the Trust’s events and at the Master Homoeo Vaidyalayams (dispensaries); with the income from these sales, more books were printed. In 1972 the Master also began a Telugu monthly magazine, “Na Vani”, for which he was the chief contributor. Alongside him, those trained under his tutelage—Sri A.L.N. Rao, Dr. G.L.N. Sastri, Dr. P. Jaganmohan Rao, Sri Chivukula Ravisharma, Sri Ch. S.N. Raju, and myself (Satyadev)—also contributed essays. At first the Master himself handled the mailing of the magazine, carefully packing and stamping each copy, working as a co-worker beside us; yet if anything went wrong in the printing or the posting, he would sternly correct those responsible. Through his training he helped establish further printing presses and self-employment programs.

Every day after his pūja, the Master bowed at his father’s feet. He also bowed to the pious souls who visited him, such as Sri Sitarama Yatindrulu and Sri Ramaswami Acharyulu—a sign of his veneration for great souls.

One day a disciple lay at the Master’s feet for some minutes, then rose and said, “I dedicate my life to you. What is my present duty?” The Master said plainly, “Instead of falling at my feet, learn to stand on your own. Rather than depending on me, be self-reliant; rather than leaning on others, become someone others can lean on. That is your duty.” The disciple took this as a seed and grew the tree of his life from it—as did

hundreds of other disciples who took the same seed-message to heart.

The Master often said, “When an inner reformation takes place in an individual, it spreads to the family, then to the group of families, and at last to the whole of society; this grand change comes about effortlessly. But if the individual is unwilling to change, how can one expect the family or society to change? It is therefore vital that each person give first priority to the needed changes in his own life.” Without doubt he brought such a change to thousands. Countless more follow our Master’s path unknown to us. The following example will make this clear.

In 1978 I accompanied the Master on a visit to the Ajanta and Ellora caves. As we were exploring one of them, a family there was thrilled to see Master E.K. They all bowed at his feet, lost in inexpressible joy, and seeing them, I felt that joy too. They spoke with the Master for about ten minutes. The elder of the family said to him, in a tone of devotion, “Since 1970 we have all followed the very way of life you guided us to. Ever since, our families have known unbroken happiness—all by your divine blessings.” Pointing towards an idol of Lord Śiva in the Ellora caves, the Master gave this message: “It is all God’s mercy. Some think they are happy because of their own cleverness, yet in truth they taste unhappiness. Very few remember that they are happy by God’s grace. Such people remember God even in hard times, instead of dwelling on the hardship, and so contemplate HIM alone.” Later, talking with that man, I said, “But we have never seen you before!” He replied, smil-

ing, “Nor have we seen you!” Then he added, “I once worked in Visakhapatnam, and that is when I had the chance to meet our Master. Later I was transferred to Maharashtra for work. We may not know one another, but our Master—who watches over the welfare of his followers—surely knows thousands of families!”

At that, the Master said clearly, “If someone meets me, or if I see them even once, that bond continues forever. Relationships and acquaintances form according to the Will and Grace of God.” He often took part in the family events of his followers and acquaintances. On request, he would offer suggestions on matters of marriage. For those who asked specifically for astrological counsel he would draw up a chart and guide them accordingly; for those who asked only for his guidance, he would give suitable direction as the situation required. Even after receiving sound astrological guidance, some did not follow his advice, and in such cases the Master kept silent. He never thought, “Since they did not follow my instructions, they will be helpless and suffer.” Instead he would say, “Whatever is to happen to them will happen. We are not the deciders of their lives. But since they asked, it is my duty to answer with all sincerity. There may be a hundred reasons for them not to follow my suggestions—chief among them the fruits of past Karma, which work upon their minds; at times its influence on the mind outweighs that of my suggestions. We should always bear this in mind. To grasp it, one needs not only theoretical knowledge

of the science of Karma and astrology, but also rich experience of life.”

At fitting times the Master would take his family to the cinema, and along with them other interested families too—so that at least 25 to 100 people might go together! He took us to films such as: Telugu—*Mayabazar*, *Pedda Manushulu*, *Gundamma Katha*, *Bhakta Potana*, *Bhu Kailas*, *Malleswari*, *Devadasu*, *Bhakta Ramadasu*, *Alluri Seetaramaraju*, *Sitarama Kalyanam*, *Sankarabharanam*, *Gorintaku*, *Andala Ramudu*; English—*Bible*, *The Ten Commandments*, *Ben-Hur*, *The Gods Must Be Crazy*, *Black Hole*; Hindi—*Shiridi Saibaba*, *Mahatma Gandhi*, *Bawarchi*, *Choti Si Baat*. The day he took us all to a movie felt like a festival!

Compassionate Presence

When any family member of the Trust brotherhood died, the Master took part personally in the final rites and guided them, accompanying the body to the burial ground. He often said, “Is your difficulty not my difficulty too?” and consoled the family like a loving father. In 1979 one of the Trust members, Sri Murali, died, and the Master, with others, carried the body to the burial ground. It happened that I went to the Master’s home that evening. He said to me, “Murali believed in me, just as all of you do. Why did you not come to see him, even after you knew he had died? Do not take the path of inaction in the name of a busy schedule. Do you suppose I have less work than any of

you? Did I not set all of it aside and carry the body to the burial ground myself? It is foolish to fall for the glamor of Masters and of service. Far better to drop such glamor and serve at the right moment. Leaving the physical body is but a stage on the path of evolution, and to bid farewell to a body our ancestors held to be a pious act. You behaved this way while I am still alive—perhaps you will all do the same once I leave this body!” He admonished us thus, and then said sternly, “Tell the same to everyone who did not take part today.” His gentle warning taught many a serious lesson.

He lived like a common man. Hundreds of families were directly attached to him, and he shared in whatever troubles arose among them. He would often tell them, with a smile, “Keep all the happiness, and give me all the sadness you have.” Though to outward eyes he shared their joys and sorrows, he always remained beyond them—never overstepping, yet ever standing beyond. Such was his way of life!

The Master’s family life has itself become an example to be understood and followed by a multitude of families across the globe!

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Chapter 5

The Presence of Master C.V.V.

THE event of Master E.K.'s association with one of the Grand Masters of wisdom—**Master C.V.V.**—is very intriguing. It is my experience that if one studies this episode in Master E.K.'s life carefully, it attunes one to live in the presence of the holy Master. Before embarking on such a study, it helps to have a brief overview of Master C.V.V.

He was born at 10:20 a.m. on August 4, 1868, in the town of Kumbhakonam, near Chennai (Tamil Nadu), to the pious couple Sri Kuppuswami Ayyangar and Smt. Kaamma. He was named “Venkaswami Rao” on the eleventh day after his birth. As with Lord Buddha, his sacred-thread ceremony (Upanayana) was performed at the age of five. Later his aunt, Smt. Canchupati Subbamma, adopted him, and from then on his name became “Canchupati Venkatarao Venkaswamy Rao”.

He was married very early—at the age of twelve—and became a young householder. By the age of eighteen he had not only mastered languages such as Telugu, Sanskrit, English, and Tamil but had also fully synthesized the wisdom literature: the Vedas, Vedāngas, Upaniṣads, the Brahma Sūtras, and the rest. By the age of twenty-six he was the father of three sons and three daughters. In his thirty-sixth year his first wife, **Rukmini**, left the physical body. He then married **Venkamma** in his thirty-

eighth year, and with her had three sons and one daughter. Master C.V.V. lived on the path of Rāja Yōga. He was a friend of the wealthy and powerful figures of those days, and through their reverence he enjoyed kingly favors.

Master C.V.V. completed his matriculation and PUC at Srirangam. Later he served as a member of the Theosophical Society, and also served the town of Kumbakonam as its municipal chairman. From the time he married his second wife, Venkamma, he displayed many yogic miracles; her companionship drew out the hidden layers of his brilliant Godly self. He came to understand the intricate web of material and spiritual strings that composed his gross and subtle bodies, and so gained mastery over them and a practical command of them as well.

May Call Day

In 1910 he took up an extraordinary practice. One midnight, a thunder-like light filled his home—a beam of light from Halley’s comet that descended directly into his room while he was in a meditative state. This event is nothing but the cosmic intelligence’s (Antarikṣa Prajña’s) approval and acceptance of its association with Master C.V.V. in order to work out its plan.

On the 29th of May, 1910, he first gave out the name “Master C.V.V.” as a Mantra to his disciples and initiated them into the yogic path of “Bhṛkta Rahita Tāraka Rāja Yogam”. This sacred day is celebrated as the “**May Call Day**”. In some regions

Master C.V.V. is called “The Comet Master”. Followers of his yogic path are freed from their narrow outlook.

Kuṇḍalinī and the Cosmic Principle

That energy which works in the physical domain of Nature is called “**Kuṇḍalinī**”. It exists in every one of us. The same Kuṇḍalinī works through all the planets and is the cause of their rotations and revolutions. The cause of these causes lies in the SUN, which is itself an aggrandized form of the same Kuṇḍalinī. Yet all these offspring forms spring from that Kuṇḍalinī which exists as the mother-principle of the entire cosmos. Those who understand, realize, and overcome this web of intricacies transform themselves into replicas of the Omnipresent within their own physical frames. The etheric bodies of such divine beings are most sacred, and their lifespan is under their own control. Master C.V.V. is one such divine being who became a Grand Master. The ultimate goal of his incarnation is to raise the souls of those who utter his yogic name and surrender to him—linking their subtler bodies to his own and bringing them to his state of being. Those who could establish such a link became his “Mediums”, through whom he carries out his plan on our Earth.

Another dimension of his work includes teaching Yōga, training aspirants for self-experience, curing diseases, serving, neutralizing the past Karma indicated by the planets, and removing obstacles to spiritual evolution. The most prominent

aspect is the bestowing of immortality upon the etheric bodies of those who follow his path.

Master M.N. (Sri Mainampati Jwala Narasimham) and **Master V.P.S.** (Sri Veturi Prabhakara Sastry) are two great disciples who attained mastery under the direct guidance of Master C.V.V. Under their guidance, thousands have seen the light of Master C.V.V.'s Yōga. To inquire further along these lines, aspirants are encouraged to read the book *Master C.V.V.* (the Telugu version) by Master E.K., the same book translated into English by Master K. Parvathi Kumar, and *The Aquarian Master*, also by the latter.

The Master's Presence

Master C.V.V. left his physical body at 10 a.m. on the 12th of May 1922. Master E.K. was born in 1926. That is to say, Master C.V.V. was not in his physical frame when Master E.K. was born—yet Master E.K. gained the divine link with the Grand Master. Let us turn to Master E.K.'s own account of the profound moment when he first experienced the vision and presence of Master C.V.V.

“At the age of five, my father was reading a book. It was *The New Yoga*, written by **Narayana Iyyer**, one of the direct disciples of Master C.V.V. On the cover, the English letters ‘C.V.V.’ were printed in a very large font. I was just learning the English syllables A, B, C, and the rest, and so I was excited and proud to say those letters aloud. My father explained their significance:

‘This is a Mantra. It is also the name of a divine personality. He taught Yōga.’ Saying this, he turned the book to show me a picture of Master C.V.V. I offered my salutations. That was the end of the incident, and later I forgot it had ever happened.

To take part in a literary event, an old scholar took me along with him in 1946. We got down at Tenali, and he took me to a big mansion—I later learned it was the house of the revered Vedantam Lakshmi Narayana. He told me, ‘They feed us sumptuously here; all we need do is imitate the others for a while.’ Many had gathered, and a spiritual discussion was going on. I mingled among them for a time. We were then asked to go up to the terrace, where they seated us in rows and offered us coffee. It was a big hall. On one side stood a table with an oil painting on it. The person in the painting looked peaceful and deep, with a mustache and a strong frame. I did not know who he was, and no one told me, yet I felt I had seen him somewhere, and a strange attraction stirred in my heart. An elder asked everyone to close their eyes and offer salutations. After I closed my eyes, he spoke a few sentences, and as soon as I heard them I felt a jolt in my spine; my heart and mind took eagerly to a single-pointed thought. I wondered who the man in the frame was, for I seemed to have seen him somewhere. I thought, ‘Perhaps he was an acquaintance of my father—perhaps I saw him when he came to our home.’ As this thought ran on, I felt a mild electric flow through my whole body; it grew light, and I did not know where I was. (Once in my childhood I had unknowingly eaten a stuffed betel leaf and felt dizzy and light in the same

way; I recalled that too.) After a while we were asked to open our eyes, but for some time I could not—my eyelids felt heavy and glued together, and my limbs were not under my control. At last I managed to rise and go down. At noon they served us food: a grand, tasty, nourishing meal. Just after lunch the elder who had brought me set out for home. As we started, I asked him what the gathering had been about. He said, ‘This is stupidity. They are all a kind of idiotic cult. They call it a yogic path. Now and then they meet like this, eat well, and disperse; they practice nothing else. Since we get no decent meals in our restaurants, I brought you here.’ That was the end of the matter, and it never returned to my mind.

In that same year, 1946, during the summer holidays, I published my first poetic work. With joy and a sense of accomplishment, I gave it to everyone I knew and read it out to them, regardless of how busy they were. The work was named *Arpaṇa*. My father called me and said, ‘My friend **Sri Velagapudi Subbarao** of Bapatla is a very fine man. Since you are going to Bapatla anyway, why not visit him, give him your work, take his blessings, and tell him you are my son? He will be very happy.’ Later, in Bapatla, I called on Sri Subbarao and gave him my book. Reclining in his chair, skimming through it, he said, ‘Are you the son of Anantacharya? I am very happy to see you.’ As I rose to leave, he said, ‘Take your meal here, and see me again before you go.’ Out of hesitation I gently declined. He smiled, yet said sternly, ‘You do not understand. Do as I say. Go in, have your lunch, and see me again.’ I had to obey with-

out a word. As I was about to leave, he patted my shoulder and said, 'I have read your work. It is very good. You will rise to great heights on the path of poetry. But this is not your true goal. The path in which you will excel seems to be another. Poetry is not the main thing; the other path is the prominent one. Tell your father I was glad.' I saluted him and took my leave. Sri Velagapudi Subbarao was one of the direct disciples of Master C.V.V. Long afterwards I learned that Master C.V.V. had given him permission to feed those who visited his home and to bless them with a touch. So this incident ended.

In 1946 I began my family life in Guntur. Wishing to buy some framed pictures of God, I went to a shop, where I found a singular picture of the Goddess **Gāyatrī**. I framed it, brought it home, and offered daily worship. A week passed. One morning, as I was meditating on **Gāyatrī**, I had a strange vision: a well-built man seated in the pose of *Vīrāsana*, dressed in silk and seated on a large low stool—though I could see only the lower part of him, from the hips down. As I went on meditating, the same image lingered, and it returned whenever I sat to meditate on *Gāyatrī*. Day by day it grew clearer and revealed more. Within ten days I could see the face clearly: peaceful and deep, with large eyes and a mustache. I did not know who he was, yet I felt I had seen him somewhere, and thought perhaps he was a friend of my father. The vision continued for two more weeks, and slowly this image took its seat in my heart.

One afternoon Sri Rajagopalaraao, headmaster of Gudavalli village, came to my home. His school was holding the death

anniversary of **Sri Rabindranath Tagore**, and he invited me to speak on the occasion. I agreed and went to Gudavalli. That evening, as we chatted at his home, he rose and said, 'Forgive me—it is time for my prayer. Could you read for a while? I will finish and return.' With that he went in. I thought, 'Why should I not join the prayer?'—but then supposed my host might object. As it happened, he came back and said, 'If you do not mind, you may come and sit with us.' I washed my feet and went into the hall. His wife and children were seated in a row near a large photograph, and he lit the incense sticks. I too sat and looked at the photograph—and my whole body received a jolt. I had been acquainted with the man in that photograph for over three weeks! Every morning, when I sat meditating on Gāyatrī, I used to see him. With the others, I closed my eyes. The host spoke some words, and I felt a strange wave in my spine; my whole body felt the touch of a subtle electric energy. I knew I had had this experience before, and at once I recalled the incident at Tenali, which until then had slipped from my conscious memory. My body felt light. In a few moments I remembered the photograph I had seen on the book in my father's hands in childhood, and could even faintly recall his words. All these seemingly separate incidents came together and fit, as if from a common root—as though the letters and words of the book of life had assembled into meaningful pages and brought a completeness to existence. It felt as if a path had been laid. Meanwhile the flow of energy in my body continued. By the time I rose from the prayer, my mind was calm and pure and had en-

tered a state of unconditionality—an unchanging state that has continued to flow as life ever since. I had known such an experience once before: when I suddenly woke at midnight on the full-moon day of the month of Scorpio in 1947, and began the poetic work *Rāsalīla*. That same experience came to me on that day at Gudavalli, and has stayed with me ever since.

After rising from the prayer, I asked Sri Rajagopalarao who the man in the picture was. He said his name was Master C.V.V., and that his hometown was Kumbhakonam, and he briefly explained his path of Yōga. I asked that I too might pray. He explained the prayer to me once, had me recite it, and wrote it in my diary; to this day I keep his handwritten prayer there. I asked for a photograph of the Master. He gave me the address of Sri Narayana Iyer in Madras and suggested I write to him for one, adding that Sri Narayana Iyer was very old and might leave his body soon, so I should hurry.

When I returned to Guntur, I kept putting off the letter for a long while. Yet after a few days the Master's photograph reached me by registered post, with Sri Narayana Iyer's signature on the back. On the very day it arrived, I read in the newspaper that Narayana Iyer had left his physical body, and I was astonished. Later I found that Sri Rajagopala Rao himself had requested the photograph on my behalf. From the day I returned from Sri Rajagopala Rao, I began praying twice a day. As soon as I sat for prayer, the same tingling in my spine stayed with me, and very peculiar feelings—physical and mental impressions—would arise. Gradually my mind gained poise,

and my daily routine grew free of agitation. Each day in prayer, many things about Mantras, Yantras, their procedures and uses, revealed themselves; my plan for the day would be either audible or clearly visible to me. At first I took these sentences to be mere outbursts of my own mind, but instead of dismissing them I recorded them in order, with dates. They served as guidelines and matched my daily events perfectly, and from then to this day I have followed the guidance of these messages as the plan for my daily life.

Since then I have come to know many eminent people and learned much from them. I gained insight from the scriptures as well as from Yōga, and developed a seasoned judgment in my daily actions; my mind became free of doubt. Slowly some students began to join me in the prayers, and their numbers grew day by day. From the very first day they were filled with fresh enthusiasm and gained valuable experiences. Without intending it, they began to lead untroubled lives and developed a self-confidence rooted in humility. All who prayed with me formed an inseparable brotherhood. The chief events of their lives became my own, and I experienced the truth that only One Being exists as the many. That Being is the thought and experience of Master C.V.V. That, indeed, is Yōga. Then I understood that all separate lives are un-truths, an artificial creation of many beings. Some said that when they meditated with me they felt peace and poise; some that their diseases were cured; some that their hauntings were dispelled; some that their hard times had passed. I am sure that all of this comes of experiencing the Pres-

ence of the Master. Such things happen only to test whether we fall prey to self-pride. Consider, for instance, a person who is told he will have a child after twelve months and who receives a charmed object—a talisman—from us: to think the child was born because of our talisman is a mark of pride. It is the same with the curing of diseases as we go on praying. That is the greatness of the Masters' grace, not of the students'."

In Guntur, some members of the spiritual brotherhood asked me to take on the role of a preceptor in the newly formed **Mihira Astro Spiritual Academy**. While I was serving in that role, they began a monthly magazine named *Mihira* and asked me to be its editor. I accepted, and in one of the issues I wrote on a particular topic: the conjunction of eight planets at that time and its bearing on the world's future. I described a comet I had seen in my Master's prayer and some of its likely effects on the future. One of my friends, also on the Master's path of Yoga, read the article and told me that it must have been Master C.V.V. who showed me that vision of the comet.

Mr. Albert Sassi, a prominent theosophist from Belgium who was then living at Adyar, Madras, read this magazine and came to Guntur to meet me. He invited me to give discourses on Yōga at his retreat (ashram) in the Blue Mountains, the Nīlagiris. In 1963 I stayed at his retreat for a month. On the first day he did not allow me into his prayer room—only because of the rules of the Theosophical Society, for no other reason. While he prayed in his room, I prayed in mine, just next door. Afterwards he came out and told me he had seen a new person in his medi-

tation, one who was not among the known theosophical Grand Masters, and he asked who my Guru was. I took a picture of Master C.V.V. from my bag and showed it to him. He said it was indeed the very person he had seen in prayer, and offered his salutations. From the next day on, he invited me to conduct the prayer in his own prayer room, and I explained the Master's path of Yoga to him. The next day we all sat together for meditation. I already knew all that he had been taught about the Grand Masters; it included images of the World Teacher **Maitreya** and others. He was to learn of someone other than the Masters of the Himalayan hierarchy already known to him—one who was a student of one of the Siddhas of the Nīlagiri caves, born under the influence of the sage **Agastya** (Master Jupiter); he said one of the direct disciples of the Grand Masters had told him so. In meditation I realized that this new Master was none other than Master C.V.V., of whom he was to learn. I told him it was indeed Master C.V.V., who works invisibly with the Grand Masters, and that their work is one and the same. The next day he confirmed it in his meditation, took the Master's photograph from me, and placed it at the central point of the altar of Masters in his prayer room. Albert Sassi wrote to all his disciples in Belgium and had them make the same change in their prayer rooms, and since then all those groups have followed this path of Yōga.

One can grasp the significance of Master C.V.V.'s path in these words. Master C.V.V. has laid out a finely structured subtle path for anyone—regardless of caste, creed, sex, religion, or



Master E.K. and
his father
Dr. Ekkirala Ananthacharya

Master EK Couple



Master E.K's Sons
and their families



**Master's Family with
Foreign Disciples**

**Emma Brahy, Belgium
with Master's family**



**Paul Meienberg,
Germany
with Master E.K**



**Master E.K. played the role of
Lord Krishna
in a stage-drama at Gurupujas - 1973**



**Sri P.S.S. Varma
with Master E.K**



**Master K.P.K.
with Master E.K.**



**Sri Ch. S.N. Raju
with Master E.K.**

nation—who will take up the practice of the royal path of his Yoga and reach their goal.

Uranus is the planetary deity that influences humanity as it passes from the Piscean age into the Aquarian age. Among the marks of the Aquarian age are these: breaking free of bondage, questioning the blind following of foolish deeds done in the name of tradition, and resisting blind faith and false confidence; seeking new paths; accepting things only when scientifically proven; laying plans for global prosperity; and entering the planetary domains to decode their hidden mysteries—all results of the influence of Uranus, the ruler of the sign Aquarius. Master C.V.V., whose ascendant was this sign, introduced a yoga that lets those who utter his name reach these domains. On 22-5-1972 Master E.K. wrote a book, *The Mystic Mantrams of Master C.V.V.*; aspirants are referred to this work of scientific exposition.

Master E.K. conducted prayers regularly and devotedly every day, at 6 a.m. and 6 p.m. Whenever someone asked, he treated it as an order from Master C.V.V. and so initiated them into the Prayer. Some senior members of Master C.V.V.'s path criticized Master E.K. for having initiated thousands into the Prayer; they hold the path to be secret and so believed he had brought dishonor to it. In such cases the Master would ask, rhetorically, **“Whose permission is needed to pray to the Light of the Sun?”**

We should never force our own philosophies, beliefs, or prayers on others; but we should have the right mind to teach

those who seek sincerely. Goodwill is one of the foremost elements of any of the world's paths. If we forget it and behave poorly, the fault lies with our own ignorance, not with our Masters. When the influence of past Karma or of misunderstanding is heavy, it is natural even to find fault with the very Master who guides us along the path of life. "There were times when I, and others, questioned Master E.K.'s methods, wondering why certain approaches were or weren't taken." Because students are always limited in their understanding, they may suppose the Master does not know certain things and may find fault with him. In such moments the Grand Masters keep a smile towards their disciples' inexperienced thoughts; they never grow agitated or angry, and they never slip into forming fixed opinions about their disciples.

In today's world there are thousands of families, in India and abroad, who have taken up Master C.V.V.'s prayer as a principle of life and experience his presence through it. In a letter dated 4-8-1977, Master E.K. wrote, **"I have facilitated the presence of Master C.V.V. not only for those in India but also for the aspirants who live in foreign countries"**. In another, dated 26-7-1979, he wrote, "I do not believe in reading books about Master C.V.V. or experimenting with his diaries. The only thing I know is to meditate on HIM in my heart." On another occasion he said, "I do not believe in consulting the Nāḍī Granthās regarding the life of Master C.V.V. It is like trying to catch the Fish-Incarnation (the Matsya Avatāra of **Lord Viṣṇu**) in a net".

At present the work of Master C.V.V. has spread all over the world; of that there is no doubt. In one of his books Master E.K. stated that the prayer, acting as an awakening conch, admits many groups into the Divine Plan of Master C.V.V. There are also those who wrongly put about the message that followers of Master C.V.V.'s prayer may not read scriptures such as the *Ramayana*, the *Veda*, the *Vedāṅga*, the *Bhāgavata*, and so on; they also collect money to conduct prayers. When some residents of Hyderabad wrote to Master E.K. for clarity on this, he replied, in a letter dated 15-12-1979: "Scriptures are the most sacred works given to the world for the upliftment of humanity. Those who tell us not to read them are idiots. We need not heed what idiots say". Many such replies were collected and printed as books: **Messages to the Aspirants** by Master E.K., *Prema Lekhalu* (Letters with Love) by Master E.K. (Telugu), *Chenukulu* (Joyful Conversations) by myself (Telugu), and others.

There were also those who believed Master E.K. to be an incarnation of Master C.V.V., and others who believed him an incarnation of **Lord Krishna**. If such a thought aids one's *Sādhana*, it can be a helpful thought; but such beliefs often lead to a waste of time in meaningless fancies. Having seen such deluded people across thousands of lifetimes, the Grand Masters always warn us against forming such notions about them. Yet their disciples often bring needless trouble on themselves by trying to magnify their Masters into a Godly role; they forget the path their Masters trod and take up crooked ones instead. Seeing

such folly around them, the Masters only sigh and feel pity—they never feel pleased. Perhaps such influences are the work of the Kali Purusha. To clear the mist hanging over the minds of such students, we offer a short conversation with Master E.K.

★ **Q:** When will your Master—Master C.V.V.—incarnate again on this Earth?

★ **A:** At present there is no need for him to incarnate again on this Earth, so he will not enter a human body. But HE will bestow his presence on those who sincerely follow the prayer he gave. After 3000 years, there is a possibility that Master C.V.V. will descend as a human again.

Many of Master E.K.'s ardent followers across the world never considered him different from Master C.V.V. It is a hidden truth that the two may be perceived as ONE. Let us learn some true facts about this. Master E.K. once said, "Wherever I go, whatever house I enter, I meditate in my heart that it is Master C.V.V. who is going. This makes the surroundings calm and lets the aspirants experience the presence of Master C.V.V."

In the book *Master C.V.V.*, Master E.K. wrote these lines in brief: "Rather than setting out with the impulsive goal of becoming a Guru, if one keeps to an unbroken chain of right actions on the spiritual path, the true Guru will be expressed from within. It will come to pass that the Guru exists in us, and that we are transformed into the Guru. The ascent a disciple makes by parting from the ego is the descent of the Guru. When these two paths meet, only one consciousness

remains—the Soul-Consciousness (Atma Prajñā).” Because Master E.K. has always lived in such a state of unified consciousness, there is no difference between Master C.V.V. and Master E.K. This holds not only here but wherever a true Master–disciple relationship exists. It is only by a Master’s grace that a disciple passes from being in the Master to becoming the Master. This truth may be seen in many Master–disciple relations, such as: **Nārāyaṇa–Nara, Lord Rāma–Hanumān, Sage Nārada–Vālmīki, Sage Nārada–Veda Vyāsa, Lord Krishna–Arjuna; Sri Ramakrishna Paramahansa–Swami Vivekananda, Swami Babaji–Lahiri Mahasaya (Kriya Yoga), Sri Viswananda Saraswati–Swami Sivananda, Sri Tapovan Maharaj–Swami Chinmayananda, Sri Aurobindo–The Mother, Sadguru Anantananda Sai–Sri Bhaktaraj Maharaj**, and others.

On Master C.V.V.’s path, the following are to be observed by each according to the state of the body: bathing, physical cleanliness, dietary regulation, and the like. The Masters never constrain us or impose laws. The more one sets oneself right, the better one abides in the divine presence. Marriage, raising children, and keeping to monogamy are to be observed on this path. To disregard married life is like blocking the body’s natural functions. Our regulations should resonate with Nature’s own. Master E.K. often told us, “We have only regulations, not restrictions”.

In a letter dated 15-7-1976 Master E.K. set out the following method: “In this meditation one should close the eyes and

offer the heart to the Master. The whole day's routine should be carried out in that same state of surrender. Helping the needy and supporting others in their daily work only raises us on this path. One should not try to focus or fix the mind on a mantra or on the form of a deity; one should only observe the mind. Thus we turn the mind towards an unbroken remembrance of the Guru, who is part of the Universal plan, and do not try to fix it on anything else."

Teachings and Predictions

Master C.V.V. announced his Yoga on 4 July 1910 through an advertisement in one of the renowned newspapers, *The Hindu*. The wisdom he conveyed is indeed extraordinary; only a few points are presented here:

1. When thunder strikes the ground, about 4000 atoms enter the Earth. They then rise and roam the sky—this is called the "Thundering System". One atom enters the body of a would-be father—this is called the "Gaseous Picture".
2. The Moon's orbital radius will widen, and the Moon will move backward by 10 miles. Six months later, scientists discovered the same.
3. After he suggested that the Earth is not perfectly spherical, scientists confirmed that the Earth is 200 miles short of a perfect sphere.
4. Because the Sun's light does not fall properly on the Moon, the new moon comes after the full moon. Once the curva-

ture of the Earth is gone, the Sun's light will fall properly on the Moon, and it will always look as it does on a full-moon day. So said Master C.V.V.

5. The Earth will gain self-luminosity and will cease to revolve around the Sun.
6. In the coming centuries, humanity will come to know these things scientifically: gaining mastery over the etheric body, which will allow the attainment of immortality; rebuilding the body from atoms by mere WILL; and, as the situation requires, merging that body into the surrounding environment.
7. The wisdom behind **Lord Krishna**'s appearance and disappearance will be recognized by coming generations.

It is humanity's good fortune that Master C.V.V.'s Yoga is available to everyone, from the common to the great. **Mahatma Gandhi** told one of his colleagues—the famous poet **Sri Unnava Lakshmi Narayana**—that as soon as he finished his own practice, he would take up the Bhṛkta Rahita Tāraka Rāja Yoga of Master C.V.V.

To spread the plan of Master C.V.V.'s Yoga, Master E.K. established a yearly cycle of celebrations: May 29—May Call Day; August 4—Master C.V.V.'s birthday; and the “Master C.V.V. Guru Pujas”, held since January 11–13, 1962. Let us return to this sacred aspect in Chapter 8.

Chapter 6

Meeting the Masters of Hierarchy

FOR the sake of the world's progress, the Masters of Hierarchy have striven hard, both directly and indirectly. For 5,000 years some Masters have worked relentlessly while generally remaining invisible, revealing their presence only when it seems necessary. In the nineteenth century, for example, some of the Masters of Hierarchy revealed their presence to the Russian lady **Madame Blavatsky**. Let us briefly learn about this pious lady.

Madame Blavatsky

Helena Petrovna Blavatsky was born on the grand day of 11-08-1831 in Yekaterinoslav, Ukraine (then part of the Russian empire). She had some psychic abilities even as a child, and used to see invisible beings moving around her. From childhood she possessed these qualities: fearlessness, a spirit of adventure, and an eagerness to know the supernatural. She was forced into marriage in 1849, but separated from her husband at once and chose lifelong celibacy. She traveled around the world—through some dangerous jungles and caves, mostly on foot—and visited Egypt, the Himalayas, and other places. In 1851 one of the Grandmasters, **Master Morya**, revealed him-

self and initiated her into right action. She began to write spiritual works in 1874 and drew many followers, which helped her to establish the “**Theosophical Society**” on 7-9-1875. She wrote a great work, *Isis Unveiled*, in 1877, and another marvelous work, *The Secret Doctrine*, between 1884 and 1888.

It was **Madame Blavatsky** who first introduced the revelations of the Masters of Hierarchy and their secrets to the world. She sought to bridge the great gulf between the many world religions and science. She revealed that for the past 5,000 years an invisible inner government of the world, centered in the Himalayas, has been working relentlessly for the proper progress and perfection of humanity. She took it upon herself to fulfill the grand plan of the Masters and worked rigorously day and night. She left her body on May 8, 1891, in London.

Even her close friends and followers could see the Grandmasters, but only in subtle visions; **Madame Blavatsky** used to see them in their physical bodies.

The Masters generally do not show their physical presence, for it is of no real significance to a disciple. It is our ignorance that makes us think they exist only as their bodies. We can never impose our everyday notions of physical bodies upon the Masters and cage them in the mundane. Some Masters take food and so on, just as we do, yet they carry on their plan without break, and their Masterhood is in no way limited by where they dwell. Some of these great Masters even work in large cities and organizations; we may have heard of them or seen them, but they do not reveal their true forms or plans to us. They keep

these things sacred and secret, and for good reason: if a common man knew their plan or their presence, their vast time and energy might be misused. Their chief aim is to lead us. They know the secret of TIME—within five minutes they can influence thousands of people—and they take up and carry out many great tasks. That is why they hide their presence from us. They live among us and know us, while we do not know them. It is a waste of time to try to crack open their camouflage, and wasting time is against the principles of the Masters of Hierarchy. Their conduct is extraordinary.

Master E.K. and the Strangers

According to the plan of “**The World Teacher (Jagadguru)**”, Master E.K. became acquainted with some of the great Masters as early as his twenty-fourth year. He referred to such Masters as “Strangers”. Below, in his own words, are some of his interactions with these peculiar persons.

In one of his discourses, Master E.K. said, “I know some strangers who have no individual life of their own. They have no sense of ownership or attachment towards anything, and for the sake of humanity they live a life of selfless service. Let me tell you of one such person. One night I was walking on a street in Guntur. A young man of about thirty approached me and began asking my name and details. As he said he needed to discuss something with me, I invited him home, and our discussion went on late into the night. At that time my second son

(**E.V.M. Acharya**) was in critical condition, and I was tending to him as needed. Late as it was, that great man went out and brought back some homoeopathic medicines—I could not understand where he found them at that hour. He stayed up all night, gave the boy the medicines, and by morning had restored his health.

From that day on he often visited my home and joined in the household work. He did chores with me and helped me carry water for the house. He would have breakfast and coffee with me and then take his leave. One night I asked him where he lived, and he gave me his visiting card. Later I saw him giving medicines to the sick in Mumbai, where, interestingly, thousands of people know him. He lived in a small house, yet no one there knew anything of his family or his work. He never asked anything of anyone; if someone offered him food, he would take it—but only for a day or two. He restored the health of many in his own way, and could do so only when people hid nothing and revealed all that was needed for a cure. Since few were willing to open up, he said that only a few of them could fully recover with his medicines. (People generally do not set aside their ego or examine their weaknesses; without realizing it, they choose to keep worrying over these mental weaknesses rather than letting them out and being cured.)

This Master noticed that within a year people began, with enthusiasm, to open up and reveal much to him; and he told me that after three more years they came to open up fully—hiding nothing, and following his instructions and suggestions with de-

votion. He met me many times, yet to this day I know nothing of his way of life, his inspiration, or his family. He would come once every six months or once a year from Mumbai, a city hundreds of kilometers away. The people of Bangalore and other Indian cities know of this peculiar person, yet, strangely, none of them knows his true abode. He never asks for anything, and there was never an occasion on which people gave him money.

One day I spoke with him about **Master Pythagoras**. He then revealed to me some details of the secret society of **Pythagoras**, the mysteries of his plan of work, some of the intricacies of his mathematical treatises, and more.

He promised me he would bring the 33 volumes of the works of **Pythagoras**, and he kept his word. I made notes from those works and returned them to him. I asked him about the Master '**Master Comte De Saint Germain**', and within two hours he brought me a book titled *The Holy Trinosophia*. Only one copy of this book was ever published; there is no second copy. He allowed me to make a copy of these two works, and he plainly revealed their subtler aspects and explained their symbolism. Thus, whenever I asked for information, he would bring me the relevant books and let me take notes.

One day I asked him where his library was. He said, 'There is one place on this Earth where this library exists. It is not my own. One can get all published and unpublished works from there, use them, and return them.' He explained the rules of that library to me and made me a member. It is because of him that I came to understand most of the wisdom of the ancient science of

herbs and health. This great person bestowed on me the wisdom of great individuals such as **Paracelsus** and **Hippocrates**, the link between astrology and the science of the human body, the ancient art of healing through astrology, and much more. This man, who could describe to me every nuance between the lines of these many works, always appeared simple and humble. He spoke English seamlessly and pleasantly.

In all his words, there was never a single one about spirituality or Vedanta. If anyone ever asked him about God, he would say, ‘One cannot name God. To name a God is to step aside from HIS path. God should be expressed through Dharma (right action), not merely through our spoken words. The more we preach about God, the more we deceive the world.’

At that moment I remembered **Lord Buddha**’s words: ‘The question of God’s existence is a useless one. It matters only to follow the path of Dharma. Is it reasonable to debate God’s existence while there are so many tasks in this world that we are obliged to finish?’ Lacking proper understanding, people who hear such words take **Buddha** to be an atheist.

Once a year, as the need arose, I would meet this peculiar person. I am not a fool, to linger over questions like who is a Grandmaster and who is not. I address him as a Grandmaster, and I have regarded him as one ever since. I have seen many people who gauge the mastery of others by their own scales and measuring sticks; such people, I feel, waste their time in useless comparisons to escape their own duties. Those great

souls whom I met by the Will of God, I have understood to be Grandmasters, and this peculiar person is one of them.”

The Secret Doctrine

It was 1958, in Guntur. Some of Master E.K.’s friends came together and formed a cultural association, and every Sunday they arranged his discourses. One day they asked him to speak on astrology. The association had theists, atheists, politicians, and people of many other kinds, and since all of them enjoyed Master E.K.’s talks, the gatherings grew until there was not enough space. Master E.K. then requested **Dr. A. S. Chalapathi Rao** of the Theosophical Society and arranged the lectures on the society’s campus. On the first day the Master skimmed through the books in the library, and among the many, the magnum opus *The Secret Doctrine* drew his attention. When he asked for it, an old man, a member of the society, said, “You won’t understand it. I myself have not attempted to read it; even the elite do not understand it. There are smaller books that would benefit a newcomer—start with those.” Hearing this, Master E.K. kept silent and went away. The next day he asked Dr. A. S. Chalapathi Rao for the book, and he replied, “If you would like to read it, what objection could I have?” The Master took the book reverently and looked at the contents. Strangely, some of them seemed familiar. For four years by then, the Master had been giving evening discourses on the Mahābhārata to some young people, and they all knew that most of his talks

were filled with the spontaneous unfolding of the secrets and deep mysteries of the scriptures—and all of those unveilings proved to be in tune with *The Secret Doctrine*.

Master E.K. took the book home and began to read it. Every statement was grand in itself, yet the whole did not come together for him in a synthetic way. Even so, he read on with determination. Forty-five days passed. When his family left for his wife's parents' home, he stayed alone in the house. As he read, strange things began to happen: lights all around, the movement of great personalities in the house, someone following him as he walked from place to place, someone patting him on the shoulder from behind.

Let us hear this clearly in the Master's own words:

“That day I was reading without a break, unwilling to cook or eat, and by midnight I was hungry. I went to a restaurant and ordered puri and coffee. After eating, I started to walk home. As I passed the junction of the 1st-cross and 2nd-line road of Brodipet (Guntur), things from *The Secret Doctrine* began to flash in my mind. I heard a faint sound, as if someone were walking on my right. There were no street lamps, and those were dark days of the New Moon—everything was dark. I saw a man with white hair and a long beard walking on my right. He wore a cotton Lalchi (a kind of long shirt) with a small tear at the shoulder and an ink mark on the pocket. He looked at my face as he passed and gave a small smile. Then he asked,

GM: Would you like to offer me something to eat?

EK: Sure, please follow me. (I spoke spontaneously, without thinking.)

We both went to the restaurant. I ordered coffee and tiffin for him, and after he finished, we walked back along the same road. As soon as we reached a dark, deserted stretch, he suddenly asked,

GM: So, are you reading the Secret Doctrine?

I was shocked to hear it, and for a moment I stood quite still. I had begun reading *The Secret Doctrine* only a few days before, and I marveled how this stranger, whom I did not know, knew that I was reading it. He asked again.

EK: Yes, Sir, I am trying to read it.

At first I thought he might be a member of the theosophical society who had been keeping an eye on me. When he asked a second time, I began to understand who he really was: that great soul who works for the welfare of the whole world.

GM: Begin with the chapter “Holy of the Holies”. You will understand the book better.

He walked on two more steps.

GM: Read the Bhagavad Gīta.

EK: Sir, I have already studied it.

GM: No—read the Bhagavad Gīta again.

I wondered why this stranger said so. He knew the difference between true reading and careless reading: what we take to be reading is not what he meant by reading, and what we take to be speaking is not what he meant by speaking. We had reached the 2nd-line, 3rd-cross of Brodipet.

GM: I will proceed in my own way.

So saying, he turned down the cross-road. I offered my salutations and walked on a step. Then, feeling I should learn where his home was, I turned back and hurried to the cross-road—but he had disappeared! I could not see him anywhere, and there was no one else to ask. I was all alone. It was past 2 a.m. When I came home, I began to read the Bhagavad Gītā, and what I understood that night was utterly different from all I had understood before. Until then it had been only scholarly and linguistic cleverness; that night it was an astonishing experience. **Lord Krishna, Arjuna, and Sanjaya** were personified as divine Lights for me, and every aspect of the Gītā seemed a part of LIFE. I could neither sleep nor feel tired; the touch of Bliss was continuously present. By 4:30 a.m. I had completed the fifteenth chapter—‘Puruṣottama Prāpti Yoga’ (The Tree of Life and Beyond)—of the Gītā. The bliss I knew then is what flows through all my discourses and conversations to this day, and it is what touches the hearts of many. I began to read the chapter of *The Secret Doctrine* that the Master had suggested. Everything in my home began to move and make sounds, and after a while my room seemed filled with layers of snow. In that snow many figures appeared and disappeared—Gopurās, temples, boundary walls, idols, forests, mountains, caves, waterfalls, oceans, deluges, the pyramids of Egypt, Greek temples, churches, **Jesus the Christ, Gautama the Buddha**, the Cross, **Mother Mary**, pages of great books and the figures in them, and great personalities (some with turbans, some with braided

hair, some with hats, some in long robes). I woke at 5:30 a.m. and bathed, then finished my meditation and Pūja. I went to a restaurant for breakfast, came back, and began to read again. Throughout the morning I saw no images, and could not read for long, as people kept coming and going. In the afternoon I slept. For a while, awake with my eyes closed, I thought of that stranger, and pleasantly his face became fixed in my meditating mind. That night, again alone, I began to read *The Secret Doctrine*. At midnight, hoping to see the stranger, I went back to the place where I had met him. I searched until 12:30, and at last he appeared and gave a peculiar smile. Ever since, whenever I see him, he gives the same smile—a smile that sounds like a bird’s chirp at the pitch of ‘Hrīm’. I told him all I had experienced, and he explained and revealed the intricacies behind it. He taught me various subjects and gave me a symbol:

1. I should draw the symbol on a piece of paper, offer my salutations to it, keep it in *The Secret Doctrine*, and read.
2. All that I understood was to be recorded daily in a diary. The cover of the diary should be orange. It should always be with me. I should not show it to anyone without permission, nor discuss its contents, nor criticize them.
3. All instructions received in this diary should be put into action from time to time.
4. I should never ask anyone for help with my personal needs.
5. Desires such as “I want this” should not remain in my mind.

6. I should never seek appreciation, the opinions of others, or critics' reviews of my books or of myself.
7. I should give no thought to what others think of me.
8. Without his permission, I should never tell anyone of the meetings or discussions I have with him; but I may use the essence of those discussions and teachings in my own discourses.
9. I should properly learn Jyotiṣa Śāstra (the science of astrology).
10. I should learn Sāmudrika Śāstra (palmistry and the like), Śakuna Śāstra (the science of omens), and the Tantra Śāstrās.
11. When I speak to another, I should meditate on them as a form of GOD.
12. Whoever is speaking, I should hear HIS Word within their words.

After I reached home, I drew the symbol on a piece of paper, offered my salutations, kept it inside *The Secret Doctrine*, and began to read. As on the previous night, the whole room seemed filled with a layer of snow. That night I was reading a chapter describing the Manūs and Prajāpatīs. In the middle of the room, amid the snowy layer, I saw a hazy form: long arms, a broad forehead, large eyes, a Kamaṇḍalaṃ (a small copper vessel of holy water) in hand, and a smile shedding the pleasantness of moonlight. But he vanished in an instant. Later, comparing

him with pictures I had already seen, I realized that this gracious personality was **Vaivaśvata Manu**. It was past 3 a.m. Someone knocked at my door, and when I opened it, the stranger entered, a carry-bag in his hand. He taught me some lessons of wisdom about creation, and then left.

Again the next night, at about 1:30 a.m., there was a knock at my door. That night he taught me the wisdom of Atomic theory.

‘All physical Matter is composed of ATOMS. It is only the mind’s self-inflicted habit that makes us think Matter exists—the mind being constrained and caged within Matter. If this constraint is broken and the mind is set free, then there is no matter, and in that state walls and other obstacles cannot hinder our movement.’

Saying so, he asked me to walk towards him. There was a bed between us; I walked over it, keeping my eyes on him. He then told me some things about this experience, and as he was about to leave he instructed me, ‘Without my permission, tell no one of our meetings.’

In those days a young fellow named **Chillara Rama Rao** spent much time with me. Talking with him one day, I told him that an eminent person had taught me some scientific ideas. The next day my wife, children, and relatives arrived from our hometown, and my child fell ill: **Bujji** (E.V.M. Acharya) suffered cerebral fever and recovered only after a grave illness. It took me six months to overcome these family difficulties. After

that, one night at 1:30 a.m., as I went to the bazaar, I saw him. He discussed my duties and some spiritual plans.

I said affectionately, 'I could not meet you these days; I thought you must have gone elsewhere.' With the same strange smile, he asked me directly, 'That day, you spoke about me to someone, did you not?' I understood the situation. This stranger forgave me, but he cut me off from Chillara Rama Rao. From that day, Rama Rao stopped speaking to me; he began to hate me and to criticize me before others. When they asked him the reason for this hatred, he could give no answer and was embarrassed.

In this way I always have his divine companionship. Wherever I am, he visits me to clear my doubts and offer suggestions. He teaches me the intricacies of the Pythagorean teachings, Vedic mantras, and the teachings of **Master Djwhal Khul** and **Madame Blavatsky**. He enlightens me on these matters through telepathy. Once a year, all those who received his teachings would compare their notes and correct them where necessary. Suppose, for instance, that I received such teachings and recorded them in my diary; at the same time, a woman in America would keep a similar diary, and three prominent doctors in India would take such notes as well. Once every year or two, we all meet, compare, and discuss the contents of our diaries.

I still have an association with nine such fellow disciples, and I often get the chance to meet them. The ultimate goal of all the Grandmasters is one and the same. Life's evolution is the world's evolution; that is why they hold the ultimate plan of

all-round evolution—directing human consciousness into planetary consciousness, and thence into cosmic consciousness. Every step the Masters take is towards this goal alone. There is no place and no person beyond their reach. They are very skillful. They reveal little of themselves to others, yet they mingle and work with many. They are related to everyone, and no one can constrain them.”

A Manuscript from Geneva

Here let us learn of a strange story that one of the peculiar individuals revealed to Master E.K.

On 01-06-1972, by Divine Will, a German couple (**Uffley**) met Master E.K. in Geneva. Mrs. Uffley had been having strange experiences for some time. She had been writing a book about which she herself had no idea: each day, for a few hours and without her knowledge, the writing took place through her. To this day, the hundreds of pages she wrote exist in Germany. The explanation she gave was not understood even by her, yet she had written with utmost dedication and preserved the book. This book she gave to Master E.K.

“I studied some pages with concentration. As I did not know German, I could hardly understand anything. I asked Mrs. Uffley to read it slowly while I established a connection with her mind, and gradually I began to understand what was written there. As I observed it with pleasure, I understood that an unknown Guru from a distant place had dictated this treatise to

her. I explained to her one of the scientific symbols, and on that basis I tried to explain some of the concepts in her book. Her joy knew no bounds. She understood at last that the book she was writing was not a product of her imagination but a rare and meaningful piece of wisdom. She then wished to take my help on the mental plane, so as to continue writing the book with ease and proper understanding. I agreed, and promised to help her with the writing no matter the distance. I taught her how to communicate with me from afar and how to consult me about any doubt. She asked me to gather some information about the Guru who had bestowed on her the gift of writing the book, so that she might know more about him. That night I said I would gather the information in my meditation and tell her the next day. And so that night I sat in meditation.”

Funlan

Around 28,000 BC, in the region of China, there lived two clans of different bloodlines. One great personality, belonging to one of these clans, resided in the region of Lhasa. His name was **Funlan**—his secret name. Even now, **Funlan** lives in that same region, on one of the mountain peaks. Through all his reincarnations he has kept his secret name. Those who know him are acquainted with him only by his passing worldly names; he is very secret about his true name and carries on his work in a hidden way. At present he has the body of a Tibetan: thin, short, and golden-brown in tone. He is now giving his teachings, in

the form of a book, to three people: one in Geneva, one in a village near California, and one in Iran. The lady in Geneva has the deep piety of heart and attitude of soul-surrender needed for the divine work to be carried on; yet her capacity to explain the symbolic intricacies of her book to others is, for some reason, very low.

“The above story was clearly explained to me, in plain language, by some stranger. I typed the whole story and made copies, and the next day I gave one to the Uffley couple”—so wrote Master E.K. in his Telugu book *Prāk-Pāścimamulu* (Spiritual Fusion of East & West).

By the grace of Master E.K., we came to learn of the associations, teachings, and stories connected with these strange personalities.

Once I had the chance to stay with Master E.K. for over a month at the house of the District Collector of Karimnagar in Andhra Pradesh. That stranger visited the Master at 2 a.m. on January 28, 1981, and conversed with him. At 4 a.m. the Master woke me and told me the teachings that Master had given.

In the same way, such strangers often visited the office of the World Teacher Trust—**Radhamadhavam**—to meet and discuss with the Master. We too stayed at Radhamadhavam, but we never knew when they came. One day, at 2 a.m., it seemed to me that the Master was speaking with someone. The door was half closed, and I heard the discussion in English. I asked myself, “Is it right to open the door and look?”—and so I sat in the next room. After ten minutes Master E.K. came to me

and asked, with a smile, whether I had heard anything of their discussion. I said I could not hear properly, and asked whom he had been speaking with. The Master said he was a Grand Master. I asked whether that person was still in his room, and the Master said he was not. I asked, “Where did he go? How did he go? I have been here all along, and even the main door was locked.” He explained, “For such Masters to come and go, no obstacle you can imagine can really stop them. They have mastered their WILL.”

Some information about these strangers and the divine plan of the Masters of Hierarchy is recorded by Master E.K. in his Telugu book *Prāk-Paścimamulu* (Fusion of East and West), as well as in some pages of the book series titled *Overseas Messages*.

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Chapter 7

The World Teacher Trust

THE Divine plan is sometimes kindled in the hearts of those who work selflessly for the world's progress. Such plans take physical form and spread through certain organizations, institutions, or ashrams, and under their guidance the plan of the Divine WILL is carried out according to the need and the strength of those institutions. This is an age-old truth. These divine plans take shape according to the cultural context of the society of the day. To hold to one goal and strive for it as a group is the basic tenet of such institutions. Many such ashrams are established by their founders, and those who join are drawn or inspired by the principles of the organization, each according to their stage of spiritual evolution.

Master E.K. would describe the plans of many such stalwarts. As the occasion arose, he would tell us about group-service organizations such as: *the Theosophical Society, the Sri Ramakrishna Mission, the Sri Aurobindo Ashram, the New Group of World Servers, the Sri Sivananda Ashram, the Lucis Trust, the Sri Ramanashram, the Agni Yoga Society, the Chinmaya Mission, Bhrikta Rahita Taraka Raja Yoga, the Red Cross, the Sri Satya Sai Seva Samithi, and those founded in the names of Buddha, Jesus, and Muhammad.*

In his seventh year, Master E.K. entered the state of Samādhi (Attainment) after experiencing the presence of **Lord Krishna**. From an early age he acquired Vedic wisdom, driven by a compassionate Will to share it universally. In his youth he was greatly inspired by his association with great poets. At the age of twenty-one he experienced the physical presence of the Goddess **Śyāmalā**. At the age of twenty-five, through meditation on the Goddess **Gāyatrī**, he was blessed with the appearance of **Master C.V.V.**, and so established a divine contact with the Masters of Hierarchy, who devote themselves to the welfare of the world. While at the residence of Sri K.S. Dutt (a famous businessman in Visakhapatnam), the thought of “**The World Teacher Trust**” flashed in the pure heart of our Master on the auspicious day of 8th Nov 1971, at 11:25 a.m. It was registered as a society on 18th Nov 1971 in Visakhapatnam.

The Master inspired thousands with his universal love, offering genuine, unconditional, and silent service to humanity for over three decades. There is a relevant note he had written in his diary. Let us see what it says.

A Note from the Master's Diary

“The World Teacher, or Jagadguru, is the one who teaches discipline to humanity and establishes the eternal law—Dharma—as a practical path of life. According to the need of the human race, he descends into the world as one of them. **Sri Rāma, Sri Krishna, Lord Buddha, Lord Maitreya,**

Bodhisattva, Imam Mahdi, and others are the incarnations of the ONE World Teacher. These great ones who descended are Avatāras. He establishes ONE dharma according to the evolutionary stage of humanity at the time. It is in His name that ‘The World Teacher Trust (WTT)’ was established”.

Generally, organizations and institutions are named after their founders; this shows the devotion or inspiration of the founders’ disciples and followers. One may then ask why the organization our Master began was named “The World Teacher Trust”. Such a doubt is natural, since the name departs from the usual norm. A few relevant points that Master E.K. made on this are given below:

The World Teacher

“God is one. He is all-pervading. He exists as the light of creation and also as the light beyond creation. It is that light that is called **The World Teacher** or **Jagadguru**. All the great adepts of the world have realized that the Omnipresent Lord is ONE. But the followers of those adepts confined this Omnipresent Lord within their own self-defined names and forms. After a while they even came to think that others should agree to their own defined GOD—by force, if necessary. They forgot that the name they coined belongs to THE GOD, and instead believed the name itself to be GOD. That is how differences took root in their minds and sprouted into the determination that others too should believe in what they had defined as GOD.”

The following is an extract from one of the speeches Master E.K. gave in Brussels on 9-5-1972, titled “*Teacher and The World Teacher*”:

“...You all uttered Om and offered salutations to your Guru. Now I will tell you who a GURU is. A Guru is one who taught you the path you are on. Someone on another path will have their own guru, who taught them how to tread it. In this way there are thousands of gurus in the world, and they too have their own Gurus. Yet every one of them had some GURU who was taught by a GURU. This is the tree of Gurus that has evolved over time, and it shows that the whole world is under the shelter of ONE GURU.

When the sun rises in Belgium, it is a sunrise for the people of Belgium. When the sun rises in India, it is a sunrise for the people of India. Yet there is only one SUN that rises in both countries. The SUN may be called by different names in different lands; though an individual Sun seems to exist for everyone, there is only ONE Sun for them all. It is by the individualized Sun that a person's daily routine is ordered; in the same way, it is by a Guru that the spiritual life of a person is shaped or reformed. But, invisibly, it is the ONE GURU who transforms all spiritual lives. In Indian culture a Guru's Guru is called ‘Parama Guru’, and the ONE GURU who works through all such Parama Gurus is called ‘Parameṣṭhi Guru’ or ‘Jagad Guru’. **Master Djwhal Khul** called this ONE GURU ‘The World Teacher’ in his works. It is in his name that we estab-

lished ‘The World Teacher Trust’, a spiritual organization, as a divine bridge of wisdom between East & West.”

“A Master, or Guru, is like a magnet, and a disciple like a piece of iron. In the presence of a magnet, a piece of iron becomes a magnet too. The magnet does not transfer its magnetism to the iron but only induces the effect in it. Likewise, a Master never forces his opinions on a disciple. Such blunt enforcement may help a politically minded person, but it cannot assist a disciple on the path of evolution. The magnetic property of the iron was already slumbering within it; the magnet only helps to awaken it by its presence. In the same way, a Master teaches a disciple *through induction, not through conduction*.

The way a Master raises a disciple is like the way a father raises his child. The child comes into a body as a being (Jīva) through the father, but not by dividing or splitting him. Likewise, a disciple is awakened to the sense that he too is a Master—yet not as a collection of opinions or thoughts about Masterhood. In this process a disciple becomes a Master, and so the line between disciple and Master blurs in the course of spiritual evolution. Such an awakening is born of inner purity, which acts as the mother-principle, with the Master as the father-principle. Before your virgin inner nature loses its virginity, a Master has already awakened in us from the principle of the Master. This is the secret summary of the biblical story of the Virgin Mother who begets a child to act as the world’s protector.

The five senses, the body, the desires, and the rest are subject to the cycles of birth and death. That which exists beyond them is pure mother nature, the Virgin Mother. It is with this inner nature of a disciple that a Master forms the sacred bond of marriage. Thus a Master has very little to do with the lower nature of man. It is to discipline the lower nature that strict morals are laid upon a disciple—speaking the truth, thinking no ill of others, and the like. The mind works as the steering wheel, and with it the gross nature can be disciplined. A parallel may be drawn here to the story of the Virgin Mother from the Bible.

Master Jesus said that the essence of a ‘Master’ exists as the Father in Heaven. A true Master is one who gives the initiation of the second birth, which is spiritual in nature; he awakens the wisdom within the disciple. This is the true essence of the holy trinosophia: ‘God as Father’, ‘God as Son’, and ‘God as Holy Spirit’. The Master who is in this way threefold is The World Teacher.”

People who heard this discourse were filled with immeasurable joy, and could feel the Presence of their own Masters.

In fact, neither **Sri Rāma**, **Sri Krishna**, **Lord Buddha**, nor **Jesus Christ** ever established the religions of Hinduism, Buddhism, and Christianity, respectively—as one sees on studying the historical record keenly. Yet we dwell in the delusion that these incarnations founded such religions. The One Light, or the World Teacher, who descends as many incarnations, dispels such illusory darkness. One can understand that the WTT belongs to the whole world and is not confined to any one domain



Dr. G.L.N. Sastry and Master E.K. Couple



Literary Program at Gurupujas, Visakhapatnam

DECCAN Chronicle

VISAKHAPATNAM. FRIDAY, JANUARY 10, 1992

CITY

Gurupooja—grand ritual in the New Age

Group work is the means for Group living. Common work among the group makes group living possible which slowly develops group consciousness. The redirected by villinotum in the Group work slowly casts off the individual enquiries. The common work enables the cohesiveness to the Group to gather at a place which ale

past karma. His true followara live in his Light. He calls them mediums, who transmit his light. Master M.N. and forty Master E.K. are among the unstaining examples of mediums. "One who surrender himself to Me is transformed to what, I am" is the premise. "Prans Trant Taga Teach" is the mantram of the

trained hundreds of actices asyrams into the galah of healing. He is a ymp and showed the way of kving to experience yoga in daily life.

He gave a synthokc understanding of the escripture and he has written more than hundred books on various subjects. He gave thousands of Inchoies in Fast and West to spread theldstors of Wamam.

Social reformer

E.K. is a social reformer and he explained the original significance of the sacraans and he tramed hundreds of people towards the path of tilanis and he preseed the saciem traditions. Master E.K. identified himself with the work of the World Cundstul and the planetary Hiorarchy since 1892. He opened many schools for children in The New Age. He established The World Teacher Trast (Jagadgura Pestain) as an international spiritual and services exposition in 1951 and he built a spiritual bridire hatmean the East and the West. He provured sectu-eronom basis for spiritual living in those who followed him. Holy Master E.K. lead thousands of people towards the path of wisdom. His love and wisdent chine around the globe.

What is Gurupooja?

The meaning of "Gurupooja" is "Worship of the Masters". The "Master" is trezhipped by all that participats and His presence is realised in every oxa and everything by those who ware to expertence. A place of waridng is also stranged where the photos of the Masters of Wisdom that servee Hinnamity.

The photos of Lord Krishna, Sai Sama, Dhanatreya, Patanjali, Jesus Christ, Sodd, Ra, Lord Matreya, Master Mortya, Bul Runa, Rakmji, Master Berapio, Wdman, Uvmzhian, Master Dhawal Sol, C.V.V. E.K., Aibaba, Gurumank, Julaliamadi Angas and also vinyt idats of Goddesses are placed and garlanded for daily working.

The various Groups scanned over several forms and

vidages in India and abroad meaf once in a pair of Trast's Haadquarters, Was-Shapatnam, to experience Grouy living for 3 days. As mony as 1₂ to 5 thousand mmpole gathor to liva. set and to learn together in the Gurupooja Celebrations. Members are trained over

and Madame Alice A Bailey of Lucis Trust, London.

In Europe too

The way of Bring of Gurupooja is spaced trives in many places liko, Srikakubun, Baislonundzr, Wiyawada, Machajpamam, Cuntir, Hydorand, Ballery, Biewagpus, srr. A few European groups are responding towards the group livmy and Gurupooja celabrations have been organised for one full week in.

On the occasion of the 31st Gurupooja celebrations being celebrated at Simhachalam on Jan. 11, 12 and 13.

ially made in Group living. It is a very slow process but is the only present to transcend the individuality and personally layers of the sasant. Ehiapathi a Katshnamacharye, psycharly known as Master C.K. has been mawding the pain towards group livny to experience the group consciousness. He meditated the group living at the

process. It means that one can practise yoga by healing oneself while one serves in heat ciners. Namaskarams Master C.V.V. is the manam which is unerort to icxire His presence at 6 s.m. and 9 p.m. every day. Threuth this invocation thousands are purified, cured, rectified and fulfilled. The limitations of human sucessions are successfully hi-



Master E.K.



Master C.V.V.

30 years to contribute what they and for the realization of Group living during these days. There are no guests to be served but sery servery anans to serve every othe server.

May 1891 in a Church on the sea shores of Arreatone. This has been the fourth Gurupooja Celebreeson in Europe since 1755 under the 125a guidance of Mr Pervant Sumaz, who is carrying out the

The Gurupooja is a grand ritual to renitise connest of the mankind, to experience the splendeur of the ancient tradition of group living in the New Age and to Insaka energies for World Peace.

- Ch. Satyadev

Vedic hyums and vituals, conducted daily, including the fire vritual. The traditional sacraents are also performed in the Gurupooja Calebradens. For the Km 35 yore 2,541 Anasprassana, 2,133 Araharabhyassa, 1,14d Upansayana and also a few marrriages were conducted.

Teachings

Teachings are given by arve of the ssumer memier, Viz: Mr Z Parvathi Ezhar, Bralunsari: A.L.N. Bau, Dr K x huury of Visakhapatnam, Dr G.S.R. Mastly of Sntakalans, Dr G.L.N. Sancy of Genthor, Mr Ch.S.N. Rain of Machulipatnam, Dr P. Jagamalian Mao of Hyderabad. The togies are covered an ant Shagfved Citv, Trngs of Patanjali, Salmve of Halmadopyak, the works of Mad-sine H.P. Ilevalevsky, the Iran-dor of Theosophical Society,

work of spiritarat fastun of East and West after the physical departure of Master E.K., in 1894.

The W.T.T. instituted it Awards in the name of the Masters Mame; C.V.V. Award is meant for spirimal personalities or orgismamms. Master M II Rvaid in intended for educational and other social institutions. The Master E.K. Award is presuared to distinguished personalities in recogntion of their valakale section to arclary.

Nearly 5000 delegates are participating in Gurupooja Celebrations including repirants from Sumesland, Epe, in, Jazael and Geves arrived in Washkapatnam to take part in the Jan. 31 congragation on 11, 15 and 13 January, 1805 at Neshockskim dand hills. near Visak-kapatnam.



Delegates from European countries, who arrived in Visakhapatnam to experience the group living.

name of Master C.V.V. Garu Foots Celebrations" and he has conducted first Guru Pooja on Jan 11, 12 and 12, 1622.

Who is Master C.V.V.? Master C.V.V. was born on August 1, 1893 to Rumbh-anonam in he hiatn of Sami Butht. He transanted his path of yoys on May 28, 1870, which is popularly called as "May Call Boy". He gave out the loght of his presence in the name of Ghiviste Raints Taraka he wons', which nocaliset. His accumulatoin

tod by Him whenever the name is inocked. The three tahers C.V.V. will produce Bilo currents that clear the path and lead the folloineers to perfection Thoug Max for C.V.V. left the physical nsyry in 1822, now Ma cvee and the beazns and notered the hearts of thousands and His light shines around the globe.

Who is Master E.K.?

Master E.K. was born on August 11, 1838 in Epapdi, in the state of Andhra Pradesh. He is a true healer and



Master E.K., Prof. L.S.R. Krishna Sastry and Brahmasri A.L.N. Rao



Sri K. Siva Shankar, Dr. Thota Satyanarayana and Master E.K.



Gāyatrīyātmaka !



Jñāna Svarūpa !



Dhyāna Svarūpa !



Satata Mandasmita !

or sect. When we limit ourselves to a particular religion, there is sometimes a false feeling that other religions are inferior to our own; in such moments we insult the beliefs of others and hail our own as the eternal one. This destroys the sacrificial element that lives within us through our prayers, which will soon be extinguished, and may jeopardize future evolution as well. It is always easy to worship a God or a Master, but very hard to imitate that same God or Master. Stability and experience in daily life can be gained by following the instructions of the Masters of wisdom and the world's scriptures.

“Mutual accountability, care for the welfare of others, living with Universal Love, and the like lead to a blissful life. They are also the eternal pillars of Sanātana Dharma, which pervades all the root races of the world as their substratum....Spiritualism includes, while a religion excludes,” said Master E.K. **“There is no higher religion than TRUTH,”** said Madame H. P. Blavatsky, founder of the Theosophical movement.

There may be any number of religions in the world, any number of paths, any number of organizations. But those who tread these paths should possess certain qualities: right understanding, goodwill, a helpful nature, a serving attitude, and the like. They should have an open heart to accept and respect the religions of others and their Masters. They should likewise be ready to accept the tenets of Dharma from the world's scriptures and to practice them sincerely. This gives rise to the attitude of

Universal Brotherhood—a great practice (Upāsana) to be followed in everyday life.

The ultimate aim of humanity is to understand the eternal law from the teachings of the LORD's many incarnations, and to follow them so as to lead a life of auspiciousness and realize that same LORD. The fundamental tenet of **The World Teacher Trust** is to accept the great ideas proclaimed in the pious works of the *Vedas*, the *Upaniṣads*, the *Rāmāyaṇa*, the *Mahābhārata*, the *Bhāgavata*, the *Bible*, and others; to spread that same light as wisdom to all humanity; and to train people to bring it into their daily lives, so as to build families rooted in the LIGHT.

In the plan of the Trust, Master E.K. included some rules and regulations along with practical charitable activities. Many were drawn to the Master's plan of selfless service—which transcended any particular sect or section of society—and came together to establish the Trust, which was registered in Visakhapatnam and served as the head office. The Master shared his plan with **Sri Parvathi Kumar**, who had just begun practicing as a chartered accountant, and together they gave shape to the goals and aims of the Trust. **The World Teacher Trust** was officially registered on 18th November 1971.

The Trust is a pure symbol of Master E.K.'s Grand WILL, of his followers' determination, of the sacrifice of all those who offer their services from across the globe, of the supportive nature of those who lend a helping hand now and then, and of the

divine existence it holds for those who have taken the Trust's activities as the core of their lives.

At first, Master E.K. became the head of the Trust, and next in order was Sri P. S. S. Varma. Sri K.S. Dutt, Dr. G.L.N. Sasstry, Sri Thota Satyanarayana, Sri R. Panduranga Rao, and Sri P. Narasimha Rao were executive members of the managing council (these seven members, including the Master). Inspired by Master E.K., Sri P. S. S. Varma, Sri P. V. Rao, and Sri V. V. S. N. Raju left their jobs at Caltex (Hindustan Petroleum Corporation Ltd.) to offer their services to society.

Some of the goals and activities of the Trust are listed below:

1. To help the sick unconditionally by offering them physical and mental health services, and to this end to establish free homoeopathic dispensaries (Master Homoeo Vaidyalayams) at various centers.
2. To bring into society an education that nurtures and trains its budding souls in Sanātana Dharma and offers service to society.
3. To understand all the diverse cultures of humanity in a spirit of harmony, and to let the people of the New Age follow the ancient Oriental way of life, regardless of race, creed, or other forms of discrimination.
4. To practice the wisdom proven by both the ancients and the moderns: Yōga, astrology, Āyurvēda, homoeopathy, and the like.

5. To synthesize harmoniously the wisdom scattered through ancient and modern works.
6. To shape, encourage, and train those inclined to serve humanity as social workers.
7. To strive for the spiritual fusion of East and West, and to train interested individuals to become instruments of selfless service.
8. To build a sound social and economic foundation for leading a spiritual life, and to undertake various schemes that assist every individual's life.
9. To publish books around the world that hold three main elements: eternal principles that can be practiced by humans, the scientific synthesis of the scriptures, and the divine science of theosophy.
10. To organize festivals and the birthdays of incarnations and Masters of wisdom, so as to experience their presence and understand their teachings, which help one attune oneself to realize the Omnipresent.

Master E.K. himself nominated the executive members of the Board and the members of the Trust up to 1983.

Master E.K. once said, "It is more important to carry out the plan of the Trust's activities than to feel an impulsive urge to join. It is equally important for the members to behave with dignity and respect. Everyone may act of their own accord and still take part in the Trust's activities, or help those who do. One should leave behind the illusion that one is the reason the

Trust is developing, and remember that it is one's right actions that aid its development. The knowledge one learns should take the practical form of wisdom. An organization should train its members to serve society and cultivate the habit of teaching society what it needs. Differences of opinion about the greatness of spiritual organizations or particular individuals should be set aside through the power of discrimination; time should not be wasted on such useless opinions. Spiritual organizations help to develop and strengthen the bond of brotherhood among their members. They are formed for the sole purpose of helping and nurturing the evolution of the soul. Spiritual organizations are needed for the existence of better people." He also said that **Lord Brahmā** created beings only for their evolution, and for no other reason.

Just as traffic rules ensure smooth commuting and yogic regulations guide its practice, a spiritual organization needs its own set of rules and regulations to function properly; these rules are as essential as those governing traffic or Yoga. We should remember that the rules we set are for us to follow, and we should not think of them as something preached to us by others. All the members of the organization should carry out its activities with the utmost respect and care, following a proper method. The way of action—how things are done—should take priority; only then is the necessary strength gained. Master E.K. would say, "When the plan of the organization is carried out as its many activities, it should be done in a way that helps us experience the Omnipresence—the ONE in All. This removes the discrete

choices of service from our lives and transforms the whole of life into Service.”

When one tries to help an organization, one’s personal likes and dislikes may be touched; but this slowly leads to a sense of sacrifice.

When an organization is striving for a goal, its members should never show even the slightest carelessness. Where discipline is lacking, the negative traits of carelessness and pride take over. That is why the members should always train in the arts of discipline and humility. Master E.K. would hold up the example of **Sri Aurobindo, Swami Vivekananda, Annie Besant**, and others who dedicated their whole lives to their respective organizations. Whenever he visited Hyderabad, he would take us to **the Sri Ramakrishna Mission**, and likewise to many other organizations set up by great Masters.

The activities of the WTT were held wherever Master E.K. lived. At first they were held at the home of Sri P. S. S. Varma, and later at the home of Sri N.B.K.V. Prasad. From April 21, 1977, until 1995, the “Radhamadhawam” residence of Sri K. Parvathi Kumar served as the venue. Sri K. Parvathi Kumar had purchased the Radhamadhavam building under the guidance of Master E.K. On Nov 4, 1974, Master E.K. performed a prayer there and said, “This will become an international spiritual center”. By the Will of the Master, his word was fulfilled. From this place Master E.K. undertook many important activities. He trained his followers in the way of Yajña, prayer, the sacred water and fire rituals, and the worship of **Lord Lakṣmī**

Nārāyaṇa and the World Mother (the Lalitā Sahasranāma pūja), among others. He offered advice and suggestions to thousands of people over a telephone number, 65291; for those who asked or needed it, he would fix the auspicious times over the phone itself, and in an emergency he would even prescribe homoeopathic medicines by phone—day or night.

On the Master's path, no remuneration or donation is expected from either the government or the public for the Trust's service activities. The many homes of the Trust's members have themselves become centers of the Trust, hosting a myriad of charitable activities.

With the blessings of Master E.K., many centers of the Trust have been formed to spread the plan of its activities. All these centers organize many programs, without hindrance, that help in the worship of the Omnipresent. Some of the national working centers include Visakhapatnam, Srikakulam, Vijayanagaram, Rajahmundry, Vijayawada, Kankipadu, Machilipatnam, Divi Kodur, Guntur, Kadapa, Hyderabad, Nagarkurnool, Godavarikhani, Warangal, Khammam, Srisailem, Kharagpur, Madras, Ballari, Mysore, and Bangalore. Some of the international working centers include Belgium, Switzerland, Germany, Italy, Denmark, Spain, America, Argentina, and Austria. The interviews Master E.K. gave about **The World Teacher Trust** and his sacred work to some prestigious newspapers, such as *The Indian Express* and *Eenadu*, have stirred ripples of inspiration among readers in many places.

Once, one of the Trust members asked me about the lifespan of the Trust—whether it would exist after the passing of Master E.K. I conveyed this to the Master, who replied, “It is better to ask how long he will stay in the Trust than to question how long the Trust will live. Instead of brooding over idle discussions and thoughts, if he were to take up some activity to his liking and resonate with the work, there is a chance he will find the right way.”

In keeping with his plan to train the Trust members, Master E.K. admonished them as needed. Those who have rightly grasped the undercurrent of such admonishments are now able to act with stability and capability.

Once, one of the centers held the program of Guru Pujas. Because of the work involved, there was a delay in arranging the items needed for the evening 6 o’clock prayer. At that, Master E.K. admonished them: “Since you could not arrange the evening prayer, take down the WTT banner you put up—or else make the proper arrangements for the 6 o’clock evening prayer. I will not accept such mishaps in the future.”

In 1974, the **Master C.V.V.** Guru Pujas were celebrated at Mithila village, about 60 km from Visakhapatnam. There was a rule that, after a meal, the leaf one had eaten from should be discarded in the bins. On the first day, after the Master finished his meal, the followers were ready to remove his leaf—they even competed with one another to do so. But the Master discarded his own leaf and said, with a smile, “If I do not follow the rules I have set, how will others follow them? I think you are trying

to make me break my own rules, so that you need not follow them in future.”

In the same way, a two-month discourse was arranged at one of the centers. Some of the members thought their center was working more efficiently than the others. In his concluding speech, Master E.K. said, “In my grand plan, only a few things are carried out by your center.” Such gentle warnings were meant to correct the attitude of the followers. Yet there were also those who misunderstood him and thought that Trusts or organizations were unnecessary for service. Under such delusions they would say, “Master E.K. did not establish any Trust. The Master often said that the individual is more important than the institution. Therefore organizations are of no account if the goal is to serve society.”

Those who were working selflessly in the Trust asked Master E.K. about the validity of such talk. He said, “I am not responsible for the misunderstandings of others. The WTT and I are one and the same. I never thought myself different from the Trust, nor is the Trust different from me.” For holy individuals like our Master, only a sense of unity—not duality or division—blossoms in the mind. He and his very existence were the Trust itself; and so to contemplate one inevitably brings the other to mind.

At present, under the Trust, about 80 Master Homoeo Vaidyalayams are in service, and they have restored the health of nearly thousands of patients. More than a hundred of the Master’s books have been published by the Trust in English and

Telugu. The Balabhanu schools—which teach modern education together with traditional values—have trained thousands of students, and have their own buildings in Visakhapatnam, Srikakulam, Machilipatnam, Kadapa, and other places, alongside many educational organizations, Wisdom Teaching Temples, and homoeopathy teaching centers. Some details related to the Trust will be explained in the coming pages. Under the grand plan of the Trust, the Master also traveled internationally seven times and became a means of the spiritual fusion of East and West. Many of the programs our Master organized are now being carried out by his followers all over the world.

~ * ~

Chapter 8

Guru Puja

A Grand Ritual

To one of the questions raised at a seminar in Switzerland, Master E.K. replied, “I believe only in what I can do to help our brethren. I have no inclination to change people or the world. I strongly believe in discharging my duty towards them.” The Master often told his followers never to fall into the self-deception of feeling that they are doing something great—which leads them down the path of begging means from so-called eminent people. He would say, “Goodness protects like a mother, while greatness merely attracts like a beautiful woman”; “Goodness is an asset, while greatness is a liability.”

Master E.K. trained many followers in the path of Karma Yoga by preaching only after practicing. One of his great sayings is this: “It takes greater strength to make a person do a good deed than to do the deed oneself. If we do not follow what we preach, we can never make others follow our instructions, however good they may be. But one who follows his own principles can guide others into such actions. So, to lead others to right action, we must share our work with them—and share, too, the name and fame that come of it. One should hold this as a sacred duty.” He said that the Guru Pujas held by the WTT

groups are Grand Rituals. One can experience more by taking part in them than by discussing them, for bliss is a state of being, not a thing to be discussed. Even so, some details of these magnificent Guru Pujas are presented below.

There is no difference between the theme of **Lord Krishna's** Brundavan (Group Living) and the Master C.V.V. Guru Pujas begun by Master E.K. The ONE cosmic intelligence descends into the manifold manifestations and works as the many individual intelligences. When such seemingly separate individuals mingle and coexist in resonance with their inner selves, the ONE Omnipresent Lord shines forth as their unit-existence. A group or team effort is needed to live in such a resonant state. **Master C.V.V.** suggested that in the present era such group prayers are needed, and **Master Djwhal Khul** likewise wrote that group initiations and group meditations are required in this New Age.

The **Master C.V.V. Guru Pujas** arose from these ideas of a pious group living. The celebrations began with only a few families in 1962 in Guntur, conducted along the lines of the ancient world-welfare celebrations called the Satrayāga. Transcending race, creed, and religion, they aim to instill the science of man, to train individuals in the art of experiencing the Omnipresent, to foster social living, and to attain self-realization. They were held in the sacred temple precinct of **Lord Narasimha** at Simhachalam every year, on January 11, 12, and 13, from 1978 to 2019. The Guru Pujas are conducted by the headquarters of the WTT, Visakhapatnam. Master

E.K. established the interconnectedness of many centers and their families, and his plan shows vividly in these Guru Puja celebrations as a symbol of Universal Oneness.

The Master was always alert during these celebrations. Far from idle, he took an active part, like anyone else, in organizing them; he joined in with great vigor, which influenced and inspired us deeply. He entrusted the responsibilities of the Guru Pujas to his dedicated disciples.

Master E.K. gave the responsibility of organizing the Guru Puja celebrations to Kharagpur Kameswara Rao, Dr. Thota Satyanarayana, Sri A.L.N. Rao, Sri K. Parvathi Kumar, Dr. G.L.N. Sastry, Sri Pasumarthi Subrahmanyam, Dr. K.S. Sastri, Sri E. Ananthakrishna, Sri Ch.S.N. Raju, and Sri M.R.L. Rao. Assisting in the Guru Pujas were Sri K. Shivashankar, Dr. E.V.M. Acharya, Sri N.S.S. Ram, myself, Sri P. Krishna Mohan, Sri R.S. Krishnamurthy, Sri Garuda Nageswara Rao, Sri B.R.K. Raju, Sri A. Srinivas, Sri K.S. Madhava Rao, Sri K.B.A. Sastri, Sri B. Kishore, Sri U.Ch.B. Varma, Sri B.S. Naidu, Sri R.S. Raju, Smt. V. Parvathi, Smt. S.V. Subhasree, Sri Ch.S. Gopala Krishnamurthy, and Sripathi Raghuramkumar.

Master E.K. oversaw the facilities offered to all the hundreds of participating families, keeping direct links with all the main organizers. There were days when he himself lifted the benches onto the loading trucks, and times when he helped decorate the stages, serve food, and the like. Before every Guru Puja he would call the members of the Trust to a meeting about the conduct of the events, and he also met with many volun-

teers. At first the celebrations were held at one of the Śiva temples in Visakhapatnam; then, for some years, at P.V.G. Raju's bungalow. In 1974 they were held at Mithila near Visakhapatnam, and in 1975 at Gajuwaka; then, during 1976–77, again at P.V.G. Raju's bungalow. Owing to the steep rise in participants from 1978 to 2020, they were organized at Simhachalam. The buildings put up by the Simhachalam temple authority had not yet been inaugurated, and the Guru Pujas became the means of their inauguration. Visiting the place with the Master a month beforehand, and following his suggestions, became a yearly routine.

Under the Master's divine blessings, the spiritual congregation of the Guru Pujas is organized seamlessly. Everyone offers time, energy, and cooperation according to their ability. Some work with the utmost enthusiasm; some host the arriving guests; some serve the delicious food; some handle the electrical and water arrangements; some manage the transport of the food supplies; and some make sure the new aspirants understand and follow the rules. In this way everyone takes part in some aspect, however small, of this Grand Ritual.

The main stage of the Guru Puja is beautifully decorated with photographs, idols, and other objects representing many of the World Teachers, Masters of wisdom, and Gods and Goddesses. At a glance one might notice **Lord Rāma, Lord Krishna, Master Jesus, Master Morya, Master Kuthumi, Master C.V.V., Aurobindo, Ramana Maharshi, Ramakrishna Paramahansa, Sai Baba, Guru Nanak, Madame Blavatsky,**

Master E.K., Jillellamudi Amma, and others. The dais has a magnetism that draws any observer, even at a glance.

Once, someone asked Master E.K.,

“What is the use of worshipping so many idols and photographs? Day by day this idol-worship grows. What will we achieve?”

The Master replied, “What you see is not many Gods but only many pictures. I did not arrange them. Devotees bring what they love and place it here with a devoted heart, and I see no reason to object. Since they bring these, the pictures belong to them, not to me. But because those who bring them are my people, all these frames are also ‘mine’. In the same way, wherever there are prayer rooms, they belong to ‘me’.”

“Then do you mean to say that you are a God, or an incarnation of a God?”

“I need not say that I am God, nor need you say it. Even if I am God, I have come down in a human body, and so I am a human being. When the incarnations of God come down in human bodies, they too are human. Those bodies know hunger, thirst, birth, and death; but ‘I’ does not—which means that the GOD named ‘I AM’ in us does not have these attributes.”

“But who are you in reality?”

“I am **‘I AM’**. I let anyone worship any photo in my prayer room, and I will join them in their worship. It is for me and for them. Through their own photos I deliver to them the fruits of their worship. I may not satisfy their desires, but I surely give

them what they need. I am only a postmaster who delivers the addressed letters to the addressees; and whoever comes under my guidance, I train to be postmasters too. In short, it is to let people know that all the Masters and Gods are ONE and the same that they have been gathered in one place at the Guru Pujas.”

Another person asked, “Why is your photo there when you are present, live, on the stage?” The Master replied, “I never asked anyone to put my photo on the stage. You should ask the organizers; they may have done it out of devotion to me, and so I did not object. I have neither glamor nor attachment about its placement, nor any ego trouble if someone leaves it off.” Someone else said, “Putting your photo on the stage does not look quite right.” The Master replied, with his natural smile, “Looking good—by your measure, or mine? They liked it, so they put it up. We need not waste time on such trifles. If you like or dislike a thing, you must act accordingly; only then are we ourselves, and at least then we are at peace with our own thoughts.”

Programs of Guru Pujas

Master E.K. synthesized the ancient and modern aspects of the Guru Puja theme. The **Master C.V.V.** prayer, at 6 a.m. and 6 p.m. on January 11, 12, and 13, is one of the most important aspects of the Guru Pujas.

As Master E.K. utters the **OM** three times from his heart center (*anāhata*) through his throat center (*viśuddhi*), it sets vibrating the inner strings of the fellow members' heart centers, which sound forth as the **OM** through each of their voices and attune into a resonant melody of Divine Music. Then, when all together utter the invocation “Gururbrahmā Gururviṣṇuḥ ...Gurave Namaḥ”, it seems to turn the divine vibration into the rhythm of devotion. Each disciple's inner self, like a flower bud, opens to the rays of grace of the SUN embodied in each of their Masters. Then, when the yogic name of **Master C.V.V.** is uttered, the triangle of utterer, utterance, and uttered becomes a unit of existence (the Center)—which is what our daily routine gradually shapes itself into. The Master's divine presence is showered on everyone. When we keep silence for a few minutes after uttering the name of **Master C.V.V.**, the Master's presence enters our inner centers, unbeknownst to us, and sets right our inner faculties. When there is no need for us to know this, we remain unaware of such changes. This prayer brings about only the necessary changes in everyone; it does not depend on our effort but proceeds according to the plan of the Masters of Hierarchy. When one follows this path with the utmost devotion and dedication, the realization of the inner self is bestowed, and thereafter one can easily recognize the inner processes working through us. **Master C.V.V.**'s prayer is more experiential than analytical; anyone on this path will naturally experience it rather than merely understand it.

After a few minutes of silence, the Gāyatri mantra is uttered at least ten times, in a refined metrical fashion (Chandas). This leads to the enlightenment of the discriminative will (Buddhi). When all the participants together invoke the Vedic peace-mantra “śaṃno mitraḥ śaṃ varuṇaḥ...”, a relationship is established between the Dēvas of the mantra and the corresponding intelligences in our system. After this, in the morning, **Master Djwhal Khul’s** “The Great Invocation” is uttered, showering Light, Love, and Power into the hearts of the disciples. In the evenings, Master E.K.’s “New Age Invocation” is uttered, kindling our ability to see the light within and around us, which helps us experience inner silence and fills our daily activities with positivity. This prayer ends with the stanza “Loka samastā sukhino bhavantu”, a prayer for World Peace. After this, Master E.K. would give discourses for about an hour. His talks kindled the interest of many seekers; the deeply hidden subtle aspects of the world’s scriptures were gently revealed through them, and much practical knowledge found its place in the daily lives of the aspirants. When he spoke of great beings, the audience experienced their presence.

Traditional Ceremonies

Many worship events—the sixteen-mode worship, the water rituals, the fire rituals, and the like—took place in the morning. Later the Master personally conducted certain ceremonies, such as the naming of a baby, a baby’s first feeding of solid food,

and the first initiation into education. The Upanayana (sacred-thread ritual) was performed for anyone sincerely wishing to follow the Vedic path, regardless of caste or religion. These took place in the physical presence of Master E.K., and the speech he gave on such occasions was very inspiring. A brief excerpt is given below:

1. The biological birth from the mother's womb is considered the first birth, the same in humans as in other beings. It establishes an initiation that gives a sense of self-awareness.
2. The Upanayana is the second birth for a human. It teaches that we are not the bodily senses, organs, life-energy, and so on.
3. The Upanayana symbolizes a disciple leaving the house of his parents and going out into society under the guidance of a Guru.
4. The Guru who has taken such a disciple initiates him into the Gāyatri Mantra, whose meaning is: "Meditate on, and realize, the Light of the Will that inspires and illumines your discriminative will".
5. Mere theoretical knowledge of how to help others is not enough; one must put it into practice. That is why the initiates were appointed by their Gurus to help society after the ceremony.
6. As a symbol of one who had been initiated through this Upanayana and appointed for such service, the attire consisted of a staff, a hip-belt, and a Yajñopavīta encircling the upper

body, running from the top of the left shoulder down under the right arm.

7. Among the initiates of the Upanayana, those who favored and trained in the art of learning and spreading wisdom belonged to the **Brāhmin** class; those who favored and trained in the art of protecting others belonged to the class of **Kṣatriyās**; and those who favored and learned the art of farming and cattle-rearing belonged to the class of **Vaiśyās**. Those who did the other jobs that ran in families for generations belonged to the class of **Śūdrās**; since their vocation served as the undercurrent, there was no need to initiate them into the Upanayana. In the past this classification was based on a student's attitudes or nature, not on genetic lineage.

Even today these Guru Pujas are celebrated with great vibrancy. All those touched by the Master's divinity during these ceremonies now hold high positions across the world and offer selfless service to society.

Books written by Master E.K. and his followers are released at these festive times. Many eminent and experienced figures in their fields are invited to share their wisdom, and pleasant, soothing fine-art music programs are organized. The worship of the World Mother (the Goddess **Lalitā**) is performed by hundreds of women. The traditional programs, alive with the talents of the **Balabhanu** schoolchildren, enchanted the participants. New programs, too, are planned and organized from time to time.

The Master would present new clothes to the members of the Trust family who worked relentlessly and selflessly; they look on him as their spiritual father, and this deepened their inner joy. The only people who could not receive the gifts during this program were the dedicated cooking team in the kitchen. The Master would say, humorously, “If they come up here and listen to the lectures with us, we shall have nothing to eat!”—and the team, hearing this, drew extra inspiration to cook.

The Master was available to everyone throughout the three-day Guru Puja celebrations. This is one of the chief purposes of his incarnation, and it is why he is worshiped in the hearts of thousands of devotees. People like us know from firsthand experience that worshipping and following such divine personalities—who spread Universal Love and Impersonal Wisdom—pleases the Lord in all of us. We know that the poise we feel comes not from our own analysis but from the grace of the Masters.

The Master said that to appreciate those with divine qualities is nothing but to invoke the presence of the Lord. He began a tradition in the Trust of felicitating such people on the occasion of the birth of the monthly magazine “**Na Vani**”. Accordingly, since 1987 the Trust has presented awards in the name of the Masters during the Guru Pujas: the “**Master E.K. Award**”, given to those who selflessly offer their services; the “**Master M.N. Award**”, given to those who serve in the cultural and educational fields; and the “**Master C.V.V. Award**”, given to those who have made significant contributions in the spiritual field.

Guru Pujas are held at various centers in India: Vijayawada, Hyderabad, Kharagpur, Machilipatnam, Rajahmundry, Srikakulam, Nagarkurnool, Vijayanagaram, Bangalore, Mysore, Ballari, Anantapur, and others.

Guru Pujas—Internationally: Many international aspirants attend the Guru Puja celebrations at Simhachalam (Visakhapatnam), drawn by the teachings of Master E.K. and the inspiration of Master Parvathi Kumar. Some who were inspired by the idea of group living organized Guru Pujas in the Alps on May 28, 29, and 30 of 1988; people from eight countries took part in arranging the program. Likewise, in 1989, Guru Pujas were held in Spain on the occasion of May Call Day.

These Guru Pujas have become torchbearers of the idea of spiritual, peaceful group living, and so have continued for a long time!

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Chapter 9

Homoeopathy

The Movement of Selfless Service

To restore the health of humanity, the science of health has been evolving since the dawn of time, and so different modes of its practice prevail today, each of equal importance. Humanity reveres the founding sages—**Dhanvantari**, **Bharadvāja**, and others—for their seminal contributions to the medical system of Āyurvēda. In the same way, **Hippocrates**, **Paracelsus**, and **Hahnemann** are honored for their contributions to the modern medical fields. Among the modern systems that serve humanity, Homoeopathy—discovered by **Dr. Samuel Hahnemann**—stands out as an enigmatic yet profound science.

At the Trust's periodic celebrations of the birth anniversary of the revered **Dr. Hahnemann**, Master E.K. would hail him as a Western sage and a modern **Dhanvantari**. Among the many branches of wisdom Master E.K. expounded—like the many vibrant colors of a rainbow—Homoeopathy was one of the most important. Before turning to the Master's association with Homoeopathy, let us first understand its fundamentals.

A Brief Excursion into Homoeopathy

All the symptoms seen in the body are the result of a single disease, not a collection of separate ones. A disease has its

roots in the mind and the vital force, rather than in the physical body or its organs. Medicine should be chosen and given according to the qualitative mental symptoms, not the physical discomforts. Its role is to energize the vital force, not to attack the disease directly, and it works only when the symptoms it produces match those of the patient. A medicine must be diluted before it is given, and the number of doses chosen according to need: if the patient improves after a certain dose, there is no need to give further doses of the same medicine. A disease manifests only when the mental body is disturbed, and it can pass through generations as well.

Chronic diseases are deeply rooted in the behavioral personality of a patient, and fall into three categories (miasms): **PSORA**, **SYCOSIS**, and **SYPHILIS**.

Any one of these can produce the symptoms of many diseases, including transmissible ones. Unless a like-cures-like remedy is given, these deep-rooted diseases will not die out. A remedy of opposites may seem to ease the pain for a short while, but it can return in a far worse form.

Master E.K.'s association with the grand field of Homoeopathy led to the cure of millions of patients. The lives of certain great people are inscribed in the history of time in golden words. Such people live like ordinary humans among us and go about their daily work, so that we take them to be as ordinary as anyone else—for a divine personality does indeed seem to live an ordinary life, having no urge to boast of special abilities or inner wisdom. The Master often said that however resplendent

our service may be, the attitude behind it should hold no desire for recognition or fame. Some offer service in the hope of recognition or appreciation, and this leads to disappointment, even though the work runs its own course; but when the same service is done with pure love in the heart and no desire other than to help, the spirit of contentment is known. “Those who identify themselves with the service are truly happy,” the Master said, “but those who work for recognition of their service are never happy.” Even **Lord Buddha** taught that desire is the root of all the world’s sorrows. The Master never sought name or fame for his skill, and so he was always in a state of bliss.

In his Telugu epic *Godā Vaibhavam* (The Glory of Godā), he wrote that, however great our work, we should never expect any fruit from it—and this showed in all his service. He once told a Western disciple, “Inspirations, though pious in nature, create desires in us. The surest way to liberation, therefore, is to offer selfless service and, through it, cut off the Karmas of the past.”

Master E.K.’s second son suffered from epilepsy. Though under allopathic treatment for about seven years, he was not cured, and the doctors advised putting him on sleeping drugs every night—an option the Master disliked. As it happened, a homoeopath visited the Master; he offered to treat the boy, **Bujji**, and began teaching the Master the fundamentals of Homoeopathy. After six months, however, the Master had to move from Guntur to Visakhapatnam, and the treatment broke off. As the Master said in one of his lectures, “I gathered all the works

needed for Homoeopathy and, under the torch of the GOD in me, studied them on my own, in a harmonious way.” He then treated his son himself for about two years and cured him of the epilepsy completely. Out of deep respect for Homoeopathy, he enrolled this son in the Government Homoeopathy College in Hyderabad for a five-year course, and inspired him to dedicate his life to homoeopathic service.

Traveling by bicycle to and from the university, he would stop along the way to give medicines to the needy. Being approachable to hundreds, he was able to help a great many, and many were cured of their psychological and chronic mental disorders by his grace. That is why he is worshiped even today as a Divine Healer.

There were many times when the Master walked to far-off places on foot, even by night, and many times when he gave new life to families broken by chronic disease. A young follower of his, Krishna, had a married sister whose husband withheld affection, believing she suffered from hysteria; her in-laws, in turn, came to dislike her. When Krishna went to the Master for help, he began treating her, but the medicines did not work, and so the Master decided to visit her home and judge the situation for himself. The way there crossed many muddy, foul-smelling lanes, but these were no obstacle to his care, and one day he reached her house. He saw her eating salt, and at once told his companions that he now knew which medicine to give. He gave her *Natrum Muriaticum*, and she was cured; slowly her husband and in-laws came to care for her again.



**Sri K.S. Datthu, Dr M. Gopalakrishna Reddi,
Registrar of Andhra University and other dignitaries with Master E.K.
at A.U. Assembly Hall, Visakhapatnam.**



Saha Nāvavatu ! Saha Nau Bhunaktu !



Master C.V.V. Guru Pujas - 1964, Visakhapatnam



Master E.K. with Homeo Doctors and Students.



**Master E.K. Couple,
Inge StegmueLLer (Germany) and Ruth Brunner (Switzerland)**



Master E.K. and Students in Mothugudem Classes in 1984.



Dr. P. Jaganmohan Rao and Master E.K.



Not only the Master's followers but also some of those cured by his homoeopathy service began to lend a hand in the same work, and some, inspired, began to learn the science of Homoeopathy from him. As the number of interested students grew, the Master—to spread the knowledge of Homoeopathy and widen the reach of his service—passed the Government examination for Homoeopathy and qualified as a Registered Medical Practitioner. He also encouraged many others to take the exam, and they came through with flying colors, among them Dr. Piduru Jaganmohan Rao, Dr. T.V.V.S. Rao, Dr. K.S. Sasstry, and Dr. P. Sambamurthy.

Teaching, Training, and Discipline

Many others who could not sit for an official examination still attended the Master's lectures on Homoeopathy and trained as healers at home—that is, within the families of the Trust's members. These lectures grew over time, and the Master spread homoeopathic knowledge efficiently to many regions of Andhra Pradesh. His homoeopathic services are offered at dispensaries called “Master Homoeo Vaidyalaya.”

Someone once asked Master E.K. why he did not name them **Master C.V.V.** Homoeo Vaidyalaya, after his Guru. The Master replied, “A true Guru never asks us to publicize his name. There is no need to boast of our Master's Yōga path, and that is why I did not use his name in the title of the dispensaries. The word ‘Master’ is itself a powerhouse in a capsule; by re-

calling it, we are galvanized by the divine presence. Everyone has their own Guru, and that is why we say, first of all, ‘Namaskarams Master’ in our twilight prayer (the English of the Sanskrit ‘Gurave Namaḥ’). For all these reasons I named the dispensaries ‘Master Homoeo Vaidyalaya’. This does not mean I have less devotion to my Guru. When I am healing others, I never feel that it is I who heal them; it is the divine presence of the ‘Master’ that works in such moments. It is to serve the one Omnipresent Lord in all that I have taken up Homoeopathy. I look on all who come for treatment, and on their diseases too, as so many forms of the One Lord, and I serve them as much as I can. Service to humanity is service to God. Rather than speak about it, it is better to serve humanity in one way or another.”

The Master instilled discipline in the patients who came to him, for the proper working of homoeopathic medicine depends on a disciplined life. To those who forgot to take their medicine at the right time, he would administer it himself; others, with good memories, who still failed to come on time, he would admonish. He also urged people to put first the service of their families through their civic duties and social responsibilities.

Some patients cannot convey the whole picture of their constitution. The Master observed such patients with a keen eye. “When they come to me for a cure,” he said, “all their symptoms reflect in the corresponding parts of my body, and so I get the whole picture of the ailment and choose the right medicine.” Though he had mastered the wealth of homoeopathic literature, he would, as the case required, turn back to the books on the na-

ture of a particular drug and give the medicine with the utmost care.

Because he believed everything to be God's WILL, he ascribed his own efforts to the Divine WILL, and so never drew back from helping anyone. In cases needing constant care, he would spend the whole night with the patient, serving and administering the proper medicines. Though his lectures might paint him a philosopher, his actions showed a man devoted to service, ever aware of the Divine in all.

Healing Beyond Medicines

There were many occasions on which the Master cured a patient's ailments with sanctified water—possible only where the patient had the utmost faith in either the Master or God. When **Jesus Christ** cured a devotee's blindness, he told him the cure had worked only because of his devotion to God. The Master's life holds many such examples: many people claimed that he had come to them in their dreams and named a suitable medicine for their disease, which, taken on waking, worked like a miracle.

When a disease would not yield to medicine, the Master would invite the patient to the worship (Pūja) he performed over a period of forty days, and would ask some to take part in the fire rituals; thousands of such people are now in the best of health. "Medicine alone cannot work," he would say. "You must also sit for the morning and evening prayers. You all see me take part

in many things through the day—but do I ever miss the prayer?” He gently warned his disciples, too, not to skip the prayer in the name of a self-important busy life. The worship room and the dispensary generally stand side by side, which helps to calm the minds of the patients who take to worship.

The Master never prescribed medicine needlessly; he taught, above all, the art of a regulated and healthy life, and cured thousands in this way. Even famous allopathic doctors came to him for their homoeopathic cures. Yet he was not rigid about Homoeopathy: where allopathy was needed, he recommended it without hesitation, and when the case demanded, he would go with the patients to admit them to allopathic hospitals and would often follow their progress afterwards. He gave no weight to pride or fame; he did what was needed. He taught, again and again, that one should take no pride in the voluntary homoeopathic service one offers, and that to squeeze money from those already suffering is to heap ten times more suffering upon them. There were times when he paid out of his own pocket.

Wherever the Master went, a new Homoeopathy center arose. In 1971 he drew up a plan to regularize the homoeopathy services, arranging for qualified certificates, bearing his signature, to be given to those who had passed the relevant examination; this encouraged many to take up homoeo-service. The Master never took a backward step on what he firmly believed, and he shaped many into voluntary service providers through this cause. One interview he gave to a popular news-

paper, on “Homoeo at Home”, was very inspiring; its ringing message was that “when you help others, you too will be helped in times of need”.

The Master’s chief aim was to heal the sick, and to that end medicine was not his only means—he followed many other ways that could heal, holding that anything which heals a patient is, in the truest sense, a “medicine”. In his talks he said that, in the study, it is a science of medicine, and in the practice, an art of medicine. He also said, “Healers are born; doctors are made.”

Every Avatar or Master has his own way of healing and restoring health; it is inseparable from his nature. Take, for example, **Lord Rāma**, **Lord Krishna**, **Gautama Buddha**, **Master C.V.V.**, or **Shirdi Sai**: they all cured their devotees and restored them to full health. **Master Djwhal Khul** gave out a grand book, *Esoteric Healing*, which offers a unique perspective on this subject.

On the path of **Master C.V.V.**, the vital body is purified and the mental body renewed with fresh energies, leading to a state of oneness—a unique fusion of Yōga and medicine, which **Master C.V.V.** taught as “Prana Treat—Yoga Teach”. With such great power, **Master C.V.V.** cured and healed many of his devotees through his prayers; he even raised a few from death, using the technique of “Trick the Trick” on the dead, to connect them to the abundant Cosmic energy and bring them back to life. There was proof, too, that such resurrected people lived some years more after being brought back.

Master E.K. taught us that “there are no such things as miracles in this world. Every mechanism follows certain laws inherent in nature—but many of those laws are hidden from the modern medical systems.” **Madame H.P.B.** said, “There are no miracles. All occurs according to eternal, immutable laws.”

The Master fully grasped the essence of the **Master C.V.V.** prayer, and so there are countless examples of his healing followers through it. He healed many others, too, through his presence, his touch, his utterance, and his silence.

Illustrative Case Examples

For example, in January 1971, after the Master said, “From today you will have no more fits; everything will be all right,” the long-persisting fits of my sister, **Smt. P. Padmavati** of Maharashtra, simply vanished. Likewise, when a scorpion stung the finger of **Smt. V. Parvati Suryarao**, Master E.K. merely touched it, and the pain was relieved. He would assure his ardent disciples that all would be well—and so it proved; regardless of money or means, their needs were met as if by a miracle.

For some he would give a Mantra; for others, a color to meditate on; for still others, a few symbols. Those who followed these instructions were not only healed of their ailments but also gained a thorough understanding of such things.

In 1977 I often suffered from chest pain. The Master gave me a few medicines, but they did not work. On 26-07-1978, at about 9 a.m., he had me sit in the prayer hall, **Radhamadhavam**.

He was right in front of me, with the pictures of the Masters of Hierarchy on the stage. He looked at the photos, then looked deeply at me and asked me to close my eyes. He softly touched the region of my chest with his left hand, for a minute or so, and then I opened my eyes. He said that I suffered the pain because of my past life's Karma, but that, because of my attitude of surrender to the Master, he was able to heal me.

In another instance, in 1977, a famous businessman and righteous man, Sri K. Ramachandra Rao, was hospitalized with a serious illness. Though he had scarcely met Master E.K. before, he sent word to Sri Parvathi Kumar that he wished to see him. Hearing this, Master E.K. went to the hospital himself and spoke with him. The hospital doctors, he was told, wanted to draw off spinal fluid and operate. Master E.K. touched his brow-center, said that the disease was wholly cured, and told him he could go home after informing the doctors. Within an hour he went home, full of confidence.

In 1979, the parents of K. Usha, then in her intermediate studies, brought her to Master E.K., saying she was always cranky. The Master said that within a week she would dream of **Lord Krishna (Veṇu Gopāla)**, and that she should come to him afterwards. On the sixth day after this meeting she dreamed of **Lord Krishna** and came to him the next day. He initiated her into the Mantra of **Lord Krishna**, which she practiced wholeheartedly, and gradually she came to a state of mental calm.

He even healed some in his sleep. He wrote in his diary, “At 1 a.m. on 16-9-1971, I slept. I had to heal a disciple during sleep, and so I healed him, far away though he was.” Elsewhere he wrote, “It is only through the energy of a Guru that a disciple can replenish his own energy and charisma. More than physically or directly, I correct such distortions in their personalities through the etheric body.”

These are only a few examples; not everything could be recorded. Those who knew his unique healing are themselves the living proof.

The Master did not encourage his disciples to repeat the many miracles he performed; such attempts would be futile. One should not imitate one’s Master but follow his teachings. The Master’s plan, and his teaching, was that most of them should become homoeopaths; those who walked this path were able to help others, while those who tried to mimic the Master did not succeed. When **Ādi Śankarācharya**’s disciples tried to imitate him, for instance, he drank molten mercury to show them that not everything he did was meant to be aped.

In a letter to Mrs. Sitamma of Hyderabad, dated 13-3-1980, the Master wrote, “**The healing I do does not occur through my body; rather, the energy of the Sun is channeled through me into the patient. My business—healing—therefore has no investment.**” Once he told us, “**Just as the Sun gives his light to everyone, I give health and happiness to everyone. I always do my duty, but I have never owned any act; there-**

fore I am not bound. Some are healed and some are not—this depends on their past and present Karma.”

Writings & Discourses

Master E.K. wrote an excellent commentary in Telugu on the *Organon* (the Art of Healing) by **Dr. Hahnemann**; it is unparalleled, and has helped not only many doctors but many others besides. He wrote other works on Homoeopathy as well, such as *Science of Homoeopathy*, *Lessons on Homoeopathy*, *Science of Healing*, and *Healing and Health*. In 1978 he even began a monthly magazine called *Homoeo-Brotherhood*.

He held that none of the existing medical systems is a complete expression of its full potential, and that, until the layers of ignorance are burned away, the truth connecting these systems cannot be seen. To unify the existing branches, he proposed a system he called “New Era Healing”.

On his international tours he also gave discourses on Homoeopathy and Spiritualism, in which many eminent homoeopaths took part and were inspired. One **Dr. Zurich Luke**, for instance, came to India, stayed in Visakhapatnam, attended the Master’s lectures and discourses, gained experience, and returned home to become a well-known homoeopathy practitioner.

Why Master E.K. Chose Homoeopathy

Let us now try to understand why Master E.K. chose Homoeopathy over Āyurvēda, which he had learned wholly from his father. Āyurvēda is costly, and so cannot be used to offer selfless service to the broad public. The authentic industries that prepared pure Ayurvedic medicines have declined, and many of today's pharmaceutical firms make medicines only with an eye to profit; unless we prepare the medicines ourselves, we cannot do justice to the system of Āyurvēda at its core. Homoeopathic medicines, by contrast, are inexpensive, and so allow much service to be offered. That is why he made Homoeopathy one of the instruments of his path of service. For a healthy life, the Master has also set down certain rules and regulations in his writings.

When someone abroad asked the Master, “Do you believe Homoeopathy is better than Allopathy?”, he replied, “Homoeopathy and Allopathy are like the religions men have made. The true medical system is the one that fully restores a patient's health. According to the era we live in, a suitable system is followed by the Masters and taught to their disciples.”

Many followers of Master E.K. offer selfless service in the field of Homoeopathy. Having surrendered to the Master, they are able to serve society with joy.



Chapter 10

Works of Master E.K.

IN one of the letters sent to us by Master from America, dated 15-6-1976, he stated, **“The main purpose that I came down to the Earth is to write. This work is for generations to come and is related to eons of cycles (Yugas) to come. That is why I cannot waste even a single day.”**

When necessary, great writings spring forth from eminent authors that act as a guiding light for millions of people. This is an immutable fact and a historical truth! Similarly, we can understand the literature of Master E.K. as belonging to such a sacred line of works. He touched not only on a single topic but also on many ancient subjects that needed a modern outlook. His writings are practical, full of wisdom, inculcate pure synthesis, and set humanity on the Right Path.

How did he manage his busy schedule to pen down his works? He never delayed or missed his daily duties in the name of writing his books. He was always involved in some work or another. One person asked him, “I have noticed that you are always busy with many works irrespective of place or time. Do you take a rest at all? How many hours do you sleep per day?”

Master replied, “In general, when we work, the pain that the mind acquires from the thought of its involvement with work is greater than the real pain felt by the physical body. This neces-

sitates more sleep. However, when we train in such a way that the mind does not feel such stress unnecessarily, it is enough for me to sleep only three or four hours a day.”

When Master E.K. started his work at the premises of **Radhamadhavam** in Visakhapatnam in 1977, I observed firsthand that his sleep routine was very short. He woke up between 4:30 and 5:30 a.m. At 6 a.m., he performed the prayer. By 7 a.m., he would visit the Homoeopathy center and offer his services. Later, he visited the office of the Trust. He offered advice to those who asked, and he wrote replies to the letters he received. He provided medicines for those who came for emergency cases. He guided the Trust on certain matters. When he did so, the members cherished his sweet flow of messages. They noted down the dictations given by him pertaining to different books, articles, etc. In between, he often received many phone calls, so he attended to those and offered the required suggestions. After finishing the phone calls, he resumed the dictations. He never got irritated. He never procrastinated anything at any time. By 6 p.m., he did the prayer and later gave evening discourses or took classes on different subjects. By 9 p.m., he reached Radhamadhavam and had his meals there. Again, from around 9:30 p.m. until 2 a.m., he continued his writing work. In this way, each day, he attended to and fulfilled many activities over the course of around 20 hours. He never showed any signs of fatigue or inertia. That is why he would bless us, “The smile has never disappeared from my lips. May you all live with the

same smile". It is from his dynamic personality that many of his disciples acquired a similar attitude in life.

In his commentary on *Vishnu Sahasranama*, written in 1977, Master expresses, "Excitement induces productivity of work. Each one of us is excited about particular work. That work which excites us, we should take upon ourselves, put all our energy into it, and help serve our fellow beings. When assigning work to others, we should take note of what kind of work would excite that person and assign only such work to them that is useful to others". He followed the same principle with those who sought guidance from him.

When his writing flowed like a stream, he asked his disciples to continue the morning medical services and evening discourses. Wherever he was, he always continued to write. On April 19, 1976, I questioned Master, "How come you are able to write anytime and anywhere? Should there be no compelling mood for that?". He said, **"There is no necessity to acquire a special mood for it. It is sufficient if you stay in that mood. Dictations are not what we give, they are what come through us, so they will keep coming. Things that we write are different from the things that are written through us. I always exist in the same mood. That is why I can write at any time and anywhere."**

In 1963, **Albert Sassi**, Theosophist from Belgium, invited Master E.K. to the ashram at Nilgiri hills (The Blue Mountains). He obtained the art of synthesis from the Master. Inspired by it, he requested the Master to compile it into book form, to which

the Master heartily agreed. He incorporated the wisdom that he received from his Master and authored the book titled *Spiritual Astrology*, which he sent to Albert Sassi. He started this book on 7-8-1965 and completed writing it on 23-8-1965 (just 16 days!). In 1966, Albert Sassi took the responsibility of publishing it and disseminating it to earnest western spiritual seekers. This book consists of a synthesis of many topics such as Yōga of synthesis, spiritual practices, practical experiences, cosmogenesis, macro-cosmic and micro-cosmic synthesis, zodiac, planets, etc.

“The instructions conveyed in this book are from higher circles. These are from those whom I follow to those who follow Me. The purpose it may serve will decide its place.”, says Master E.K. in his book. Albert Sassi extolled the book, saying, “A revelation given out to the world for the first time. A mosaic of a thousand facets of Ancient Wisdom. A Kaleidoscope of the spectrum of Scriptures.”

In 1967, Albert Sassi wrote a letter to Master E.K. requesting that he provide material pertaining to the details and Science of Rituals. Immediately after reading the letter, Master E.K. started writing the book titled *Book of Rituals* on 15-4-1967 and completed it on 27-4-1967. Later, he sent it to Albert Sassi.

In 1970, he came to Visakhapatnam, where the Master lived during those days, along with his disciples, and met Master E.K. He stayed for seven days and got an unprinted version of a book titled *Spiritual Psychology*. Two beautiful commentaries came

out for the Occult meditations that the Master had included in the spiritual psychology book. One is from Master Parvathi Kumar, titled *Occult Meditations* and the other from Dr. P. Jaganmohan Rao, titled *Visesha Dhyanamulu* (Telugu). In this seminal work (spiritual psychology), instructions pertaining to daily meditations for the disciples are given. So, in all, there are 93 meditations. The Master guided some of his disciples into the path of Meditation as well. In 1983, the trust center of Geneva printed this book.

In the preface of the book *Music of the Soul* (Mandrajālam), Master E.K. writes, “The whole content of this book came to my mind as a flash within seconds, and I started to dictate the book at 10:30 P.M. on 27-01-1973 and completed it by 05:30 P.M. on 10-02-1973”. Later, he wrote a series of novels related to **Lord Krishna: The World Teacher** (Purāṇa Puruṣuḍu), *Man Sacrifice* (Puruṣamedhamu), and *Krīdāmayudu* (Telugu only). In these novels, the Master gives the touch to the Lord and subtly explains the plan of the Masters of Hierarchy. He dedicated the Telugu version of *Music of Soul*, to the sacred soul of **H.P. Blavatsky**.

The Telugu version of *Man Sacrifice* started unintentionally at 9:30 a.m. on 18-03-1979 and ended at 10:30 p.m. on 14-05-1979. A gap of 21 days passed without writing. All in all, the book was completed in 37 days. This book was dedicated to his father, **Dr. E. Anantacharya**. He writes, “I dedicate this sincere effort to my revered Guru and Father, who created this body for me and initiated me into the light of Gayatri”.

One of the pretending gurus said that as Master E.K. dedicated the above work to his Father and the work contained the episode of Krishna departing the mortal plane, Master E.K.'s father died soon after. I asked Master E.K. in regards to any grain of truth in such accusations. He said, "Nannayya Bhatt (the first Telugu poet from the region of Andhra Pradesh) died while translating the Aranya Parva (one of the 18 Cantos of Mahābhārata) of the Mahābhārata. Many illogical people believe that his translating this episode was the cause of his death. What you heard is also similar. Tikkana Somayaji translated 15 cantos. Many people died even though they did not translate this Canto. Many fathers who did not have any dedicated works like 'Man Sacrifice' did get old and died. Therefore, such thinking is meaningless."

In the book *The World Teacher*, the Master expresses the event of the divine birth of Lord Krishna in a very special way. Similarly, in the work of *Kṛīdāmayudu*, he has written 26 chapters pertaining to the life of Krishna.

A devotional epic named *Godāvaibhavam* was penned by the Master from 13-11-1971 to 29-12-1971. He dedicated this work to his beloved mother, who sowed the seeds of Bhāgavata in his childhood. Many people conducted their research on this work. Other works, such as *Kavi Sannidhi* and *Subhadra*, were utilized as non-detailed texts in the undergraduate courses of a few government Universities.

The esoteric commentary on the *Bhāgavatam* (Bhāgavata Rahasya Prakāśamu) written by the Master is unique and un-

paralleled. When in a discussion with **Sri K. Ramakrishna Chetty**, Deputy Inspector General of Police Visakhapatnam, the Master was explaining the intricate aspects of the Bhāgavatam to him on 21-7-1976. He requested the Master to expand this into a formal commentary. “What people need is immediate solutions to the troubles of life. Not the scholarly discrimination of religions or sciences. If people ask the scholars what Veda teaches regarding immediate action, they do not have an answer. So, what people look for is the practicality of scriptures and not the technicalities in them. Scholars have yet to learn to serve the common people of society. That nation in which a common man and a scholar resonate with each other demonstrates a seamless development of that nation. So I have decided to comment on the Bhāgavatam along these lines.” This was written in the preface of this sacred work.

The Master has commented from the 1st canto up to the 177th poem of the 7th Canto (out of 12 Cantos). In these, he has excellently established the ancient path of Bhāgavata with lucid language and explained every poem. The original *Bhāgavatam* was written in Sanskrit by sage **Veda Vyasa**. In the 16th century, **Bammera Potana** translated it into Telugu and allowed people to experience the ecstasy of devotion. In the 20th century, Master E.K. commented on this to guide the aspirants towards enlightenment. The later Cantos were completed by his disciples Sri Chivukula Ravi Sharma and Dr. P Anantalakshmi.

The Three Upāsanās

In his lectures, Master E.K. many times expounded on three great spiritual practices (Upāsanās) as extolled in Bhāgavata scripture. The following is the essence:

Viṣṇu-Upāśana

This path suggests that one should constantly remember the plurality of the world as a manifold manifestation of the ONE supreme Lord. “Viṣṇu is the Universe” is the main tenet of this path. The essence of *Bhagavad Gītā*’s Viśvarūpa Sandarśana (The Grand Vision) chapter is exactly the same. The same note — “Viśvam Viṣṇuh” — is given to Dharmaraja by the Grand Sire Bhīṣma in his discourse on Vishnu Sahasranama. One should achieve this by establishing themselves in the art of desireless-actions (Niṣkāma Karma). Once stability on this path is reached, the second practice starts.

Vāsudeva-Upāśana

Vāsudeva means the lord who dwells in all or the lord who exists in the actions of beings. Not only in the name and form of many beings, but also through their behavior is the experience of the existence of God gained on this path. Achieving stability on this path is very rare. The reason is that, more often, we tend to forget the essence of the path when different pairs of opposites manifest through the actions of beings, which affect our minds. Due to the self-accumulated nature from past lives, the

observer sees ‘sin’ in the actions of the observed. This immediately causes a reaction in the observer. Where is the path to finding Vāsudeva (the in-dweller) here? To escape these clutches of the delusory python, self-effort is not enough. Discipleship under the Masters is very necessary for our salvation. Such associations induce devotion in us.

Nārāyaṇa-Upāsana

In this path, individual consciousness will merge with Universal consciousness and attain the state of Omnipresence. The one who attains such a state exists and manifests through different beings based on the necessity of a situation. He could be invited even without one’s will. Once, when Dharmaraja went to Lord Krishna after his coronation, the body of Krishna was still for a few moments. Then Krishna awoke and explained that as Bhīṣma was requesting his presence from the bed of arrows, he had to visit him. So, those who pioneered this path of Nārāyaṇa-Upasana also exist like this. They exist as ONE with the Lord but not as individual beings.

These teachings were not only theoretical but also practical. Anyone who observes the life of Master E.K. in close proximity will know this truth. If such a grand Master does not show us the path by implementing the teachings in their life first, how would a common man like us understand the truth behind such teachings? As we closely observed him, we concluded that all

three paths are practically demonstrated through his life, to the extent that we have understood.

God descends and lives in the form of beings. Hence, Master E.K. perceived all the forms as God's presence and their actions as God's actions. He lived within himself — as Himself, as well as Omni-consciousness. He was awakened to the truth of "Whatever has to happen will happen" and was only concerned with his duty or role in the divine Plan. He never had any opinions on that which he did not have or that which was not concerned with him. He was purely selfless in his duty. He never proposed or desired anything. None of the pairs of opposites, like happiness-sadness, likes and dislikes, etc., affected his state of being. These show that he was always awakened in the divine state of consciousness. That is why he always lives on the higher planes. It manifested physically for the betterment of the world around. Master E.K. many times told us, "Things are done through us but not by us."

In the introduction to the Bhāgavata scripture, he writes, "After the train journey when I returned home and began the task of writing the commentary, a divine opportunity presented itself that gave ample time. My leg got injured, and I had to stay home for four weeks. Therefore, day and night, my task was to write the Bhāgavata commentary, leading to the state of Samādhi." This shows the spirit of total surrender of Master E.K. towards noble tasks.

One night, during 1979, I saw the Master in meditation at midnight at Radhamadhavam. So I went near him and sat for

meditation as well. Before long, I fell into a deep sleep. In the morning, when I woke up, he was writing an essay for the monthly magazine *My Light*. I asked him the purpose of this meditation. He said, “because you asked, I am telling. These things sound good but seem unbelievable. At that time, **Jillellamudi Amma** was suffering from painful ill-health. As she was affectionate towards me, she called me. So, immediately I went there through my etheric body and fulfilled my duty.” To look at Master as a Siddha, we have ample examples.

Someone asked me how the duration of the life-span of Master E.K. was sufficient to write on so many varied subjects. The Master said that, “It is wrong to think that the duration of life-span governs writing. Based on the necessity of writing, the duration of life-span becomes sufficient.”

The Literary Legacy

Dimensions of Gītā

Continuing with the other works of the Master, in 1974, he wrote an aquarian rendering of the original import of the Bhagavad Gītā by the name of **The Mandra Scripture**. This is not a mere translation. On one occasion, in Belgium, speaking about this book, he said, “**This is another Gītā given in English!**”. The Master stated in this book, “**In the following pages, the reader finds an English rendering of the original import. The rendering is unique in conveying the experience directly on the Buddhic and higher planes**”. In Telugu,

he has written *Mandragīta* as a commentary on the Gītā. It is written in easy language and is practically oriented with many real-life examples. It was released during the 1976 Guru Puja festival. In its preface, he had written that, “This book is aimed at those who earnestly want to practice the message of the Gītā with the understanding that the Gītā is a solution manual for all the world’s problems and suitable for all times and all places.” A collection of Telugu articles on the Gītā, which were written over 12 years in the monthly magazine “Na Vani”, has been published as a single book under the title *Śāṅkhāravam* — yet another dimension of the Gītā revealed by the Master. (The 14th to 18th chapters of this book were completed by Sri Chivukula Ravi Sharma, who was an ardent disciple of Master E.K.)

Two of the rituals take prominence in the customs pertaining to Ancient Traditions. They are the Sacred Marriage and Thread Ceremony (Upanayana). The Master wrote about these two aspects scientifically under the titles *Kalyāṇa Samiskṛti* and *Upanayana* in Telugu during the years 1972 and 1981, respectively.

Commentaries on Vedic Hymns

Master has written in-depth commentaries about a few Vedic hymns, along with word-to-word meanings. The following Telugu works were published with lucid commentaries: *Purusha Sukta* in 1970, *Sri Sukta* in 1979, *Rudra Sukta* in 1981, and *Sarasvati Sukta*, *Vishnu Sukta*, and *Suparna Sukta*

in 1982. Based on the request of a student, Sri Suri Appayya, who was directed by the Master to recite the hymn on **Aśvini Devatas** to heal himself of an ailment pertaining to his eyes, Master dictated the Telugu commentary within two days under the title *Aśvini Devatalu* (Twin Gods or Divine Healers). Later, when this disciple recited the same with devotion, he was healed. Aśvini Devatas are the presiding deities over the twin-aspects such as Sun-Moon, Day-Night, Birth-Death, etc. Many disciples all over the world have benefited from reciting this hymn.

Master was very dedicated to the work in which he was involved. Never did he show any latency. One example is that he wrote a continuous series of articles for over 136 months for the *Na Vani* magazine. Many of us “think” we are busy and hence see that after a while either we are tired or develop negligence. Master always said, “Irrespective of the magnitude of the work, if one works with dedication, their stamina to do continuous work increases.”

Astrology and Applied Guidance

Some articles by Master E.K. on general guidance on Astrology were compiled into a book titled *Puṭṭinaraju* (**Your Birthday Gift**). In this book, many guidelines are provided pertaining to the 12 zodiac signs, as well as necessary rectifications for people born under those signs. Similarly, pure astrological essays from the magazine series were compiled into the book

Jyotirvidya. Many topics such as planets, houses, Hōra, planetary aspects, ascendant, etc., are expounded in simple language.

Similarly, many answers given by the Master for most of the questions of a common man are compiled into the books titled *Iṣṭhāgoṣṭhi*, *Ceṇukulu*, *Samibhāṣaṇalu-Samanvayālu*. Similarly, for the English magazine that the Master started, titled “My Light” during 1976, he relentlessly submitted articles for over 90 months. Some of the essays are compiled into the following books: *Our Heritage*, *Wisdom of Heavens*, *Wisdom Tales*, *Prayers*, *Full Moon Meditations*, *Your Birthday Gift*, etc. He also wrote for the “Homoeo Brotherhood” magazine, which he started in 1978 and continued for 64 months. Additionally, many of his international discourses and seminars were published as a series titled *Overseas Messages* (12 volumes, including Masters of Wisdom, The Seven Rays, Light upon Death, Sound and Color, etc).

Secrets Revealed Never Before

About Krishna

On a particular mission, Nārāyaṇa, the Logos of the Supra-cosmic World in its seventh plane, came down directly to our Earth as Lord Krishna. His mission was so enormous that our solar logos had to establish an especial spiritual contact between our Earth and Swetha Dweepa, the plane of Nārāyaṇa. Lord Krishna initiated the sage Maitreya and gave the Neptunian link just before Krishna left this Earth. **One of the greatest secrets not generally known is that Lord Krishna who descended as a principle from the seventh plane is yet to return there (to Swetha Dweepa).**

—*Spiritual Astrology.*

.....

1. Lord Krishna was born in the month of July, 3228 B.C., midnight zero time between the 19th and the 20th.
2. The droppage of his physical sheath was during the morning hours of 18th Feb., 3102 B.C.
3. The Mahābhārata war was fought in 3139 B.C.
4. Yudhiṣṭhira was made emperor immediately after the war. It was in the 90th year of the Lord. Since then Yudhiṣṭhira ruled for 36 years. Yudhiṣṭhira's reign ended with the physical passage of the Lord. Hence Lord Kṛṣṇa was 126 years when he left his physical body.

—*Man Sacrifice.*

About Maitreya

There is a difference between the making of all the other Masters and that of Lord Krishna. The Masters are made Masters by their Gurus, who redeemed them from the bondage of the lower vehicles. **Lord Krishna descended as a principle into the stage of consciousness from the musical plane of Neptune to this Earth via the planet Venus through the negotiation of Nārada and Sanat Kumāra.** This is the ultimate stage of perfection that can be dreamt of by the planet Earth. For a specific purpose, Lord Krishna kept his luminous vehicle of Avatāra in the soul of Maitreya at the time of leaving the physical body. Now Maitreya stands as The World Teacher up to the end of the present Kali Yuga. He is the Christ of our mankind.

— *Spiritual Psychology.*

Man & Woman

To be born as a woman or a man teaches us different aspects of life, that teaches two different dispositions which find their perfection in motherhood and fatherhood. Since these two aspects are to be perfected by every soul in evolution, it is natural that everyone of us should be born as woman and man also many times. **Since Nature wants us to develop all dimensions of man and woman, it uses either male birth or female birth according to the need of our evolution.** Hence it is not true that male souls are continuously born as men and female souls are born as women.

— *Science of Death.*

About Master C.V.V.

Uranium is the metal of this sign. Its use in spiritualism is not yet revealed by the Masters of Wisdom even to the disciples of the last initiations. **Master C.V.V., whose mission is located in the next sign Aquarius, had a spark of this metal emanating from his heart-lotus. He caused the liberation of the activity produced by it into the cosmic plane of this earth.** Thereby, he gave a stimulation to the planetary principles of his disciples. He linked up the activity of the Cosmic *Kundalini* with that of his followers. He achieved two purposes by doing this. He created a possibility of hastening the spiritual evolution of man without any disturbance to the existing laws of nature. Next he established a spiritual channel to invoke the cosmic *prāṇa* principle to aid the workings of its vehicles.

— *Spiritual Astrology.*

Master E.K. often said that one must regularly study the Vedas, Upaniṣads, Rāmāyaṇa, Mahābhārata, Bhāgavata, and Bhagavad Gītā, as well as the works of Madame Blavatsky, Master Djwhal Khul, Sri Aurobindo, Sir John Woodroffe, etc.

To spread the fragrance of Ancient Wisdom and to print and publish the works of Master E.K., the **Kulapati Book Trust** was registered in 1982. Sri Parvathi Kumar was made the managing trustee, and Sri E. Anantakrishna, Dr. E.V.M. Acharya, and I were made trustees by the Master. The Master said, “The wisdom that is coming from me is not my own. Neither the

ancient seers nor Madame Blavatsky nor Master Djwhal Khul accepted financial Royalty. So I am thinking of following in their footsteps in this regard.” But, by the reasoning given by one of the members, who suggested that he would give some part of the royalty as an offering for the sake of the Master’s family, he kindly agreed, with a smile.

Tirumala Tirupati Devasthanam (TTD) received guidance from Master E.K. from time to time regarding certain spiritual program planning. One of these manifested into “Sri Venkateswara Central Library and Research Center”. The inauguration occurred on 14 April 1982. Master E.K. presided over the function, and **Swami Ranganathananda** of **Sri Ramakrishna Mission** was the chief guest.

Inspired by the writings and association with the Master, some of his disciples also followed similar footsteps and wrote a few noteworthy books. Sri Kotta Ramakotaiah has written about the Master’s life and his experiences with the Master under the title *Jivana Jyothi* (light of life). Sri A.L.N.Rao has written *Master Pythagoras*. He also translated many of his English lectures into Telugu books. Master E.K.’s English works of Patañjali Yoga Sutras, Full-Moon Meditations, and Vishnu Sahasranama have been translated into Telugu by Dr. P. Jagan Mohan Rao. Master’s Telugu work, *Organon*, was translated into English as *The Art of Healing* by Dr. K. S. Sastry, who also transcribed four Telugu volumes of Master E.K.’s lectures on the Yoga of Patañjali under the title *Yoga Prasangamulu*.

Sri Ch.S.N.Raju has written a book on Astrology titled *Jyotisha Prakasamu*, based on the astrological wisdom obtained under the Master's guidance. Sri Civukula Ravi Sharma completed some of the Master's unfinished works, such as *Krīḍā-mayūḍu* (novel). *Master E.K. – The New Age Teacher* was written by Sri Parvathi Kumar. The Master's foreign lectures (1982, Geneva) were published as *Lessons on Puruṣa Sūktam* (the science of the cosmic man). Some of the Master's works, such as *The Science of Man*, *Spiritual Astrology*, *Spiritual Psychology*, *The Mandra Scripture*, *Music of Soul*, *Master.C.V.V.*, etc., were translated into multiple languages.

A Seminar on Master E.K. by University

On August 18, 1996, Andhra University organized a seminar titled “Master E.K. – The New Age Teacher” in his memory. During the event, his doctoral dissertation on **Tenali Ramakrishna's Literary Style** was released by the then Vice-Chancellor of Andhra University, Dr. M. Gopalakrishna Reddy.

The writings and teachings of Master E.K. are being published by the Kulapathi Book Trust, Kulapathi Edition (Germany) and Dhanishtha (Spain) from time to time.

In this way, the works of Master E.K. have taken their place in the hearts of his disciples all over the Globe, who follow his teachings and writings with utmost sincerity.

Chapter 11

Master E.K. In My Diary

IN the tradition of **Master E.K.**'s path, writing a diary is one of the most important aspects. However, it is not like a usual diary that consists of the day's events. A true diary involves planning the day's actions in the early morning and executing them accordingly throughout the day. This is what the Master often said. He suggested that spiritual aspirants maintain an orange-colored diary and take notes of their experiences while undergoing the practices.

The Master advised his disciples to systematically record and act upon their plans, rather than relying solely on memory. He emphasized the importance of applying common sense throughout the day and prioritizing essential tasks. Additionally, he occasionally inscribed Mantras in their diaries. In some others' diaries, he provided gentle admonishments. On special occasions, I requested the Master to write in my diary. Spontaneously, he would write with utmost love. Few of such pages are presented here (in their translated form).

Great Task

Visakhapatnam / Jan 7, 1977 / 2 a.m.

The people who are not eligible to take on great tasks are those who forget to switch off lights and fans when they move

from one room to another, those who forget the important things that need to be communicated to others before their travel dates, those who cannot distance themselves from certain individuals, those who engage in unnecessary negative discussions behind someone's back, those who enjoy insulting and hurting others, those who have no intention of supporting their family, those who cannot forgive others, those who are biased, etc.

Death

Visakhapatnam / Oct 2, 1979 / 6:30 PM

Change is death. The creation of the world is related to change. Change is referred to as evolution. The beings in creation are hence evolving. The background in which all this change is occurring does not change; hence, it is changeless and eternal. Those who observe this changeless entity and enter into its realm are becoming verily It. In them, evolution occurs, but not for them. They are transcending the norms of death. When people observe any-thing or any-opinion or any-body relating to them, they are entering into the clutches of death. When they think that their ideals are theirs, they become tainted with change and hence enter death. But when they shine as themselves, all these come and go in them. Therefore, death does not even touch them. When a thought sprouts in them, it exists in them and later vanishes from them. Such a person won't change and hence stands stable. But instead, when someone thinks, they entertain the change and hence invite death. When



Gurupuja Dias

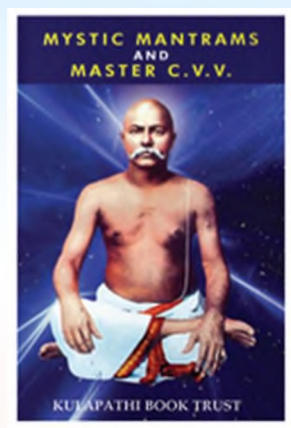


**Sacred thread Ritual
in Gurupujas.**

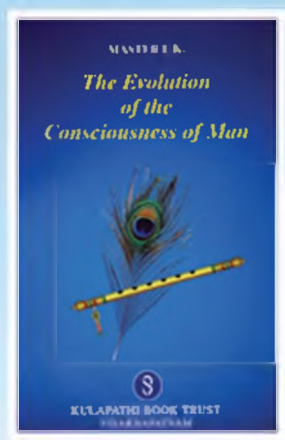
**Children of
Balabhanu Vidyalayam,
Visakhapatnam were
blessed by Master E.K.
in Gurupujas.**



Few books of Master E.K.



Few books of Master E.K.



SATYADEV WITH MASTERS :



Master E.K.



Sri Bhaktharaj Maharaj, Indore.



Sadguru Sri Sivanandamurthy.

they are careless, they become the thoughts. When they are careful, thoughts come in and out of their minds.

OM

Visakhapatnam / Aug 30, 1981 / 2 a.m.

If a message is written completely, it is over. We have nothing to do with those messages that are over. We need those that stay forever. Such messages stay in our hearts. Separating “I AM” from IT, a ray comes from it and roams here and there. Many think that is their “I am”. This busy “I am” will one day retrace its steps and reach its home. That “I AM” is blessed and accepts this “I am”. Until then, in search of this moving message, it conveys many things. When it reaches IT, because it is IT, there is no question of a message. That is **om**.

Witness

Karimnagar / 22 Jan 1982 / 7:45 am.

One should be able to write any thought that comes to them in a diary. When someone reads it, they should not have any objections. Only then will one have fulfilled the purpose of writing a diary. Only then will one’s life become a diary to be written.

We are the witnesses and judges to decide if all of our thoughts could be put in our diary. The judgment of whether our thoughts are useful to others is to be determined by those who read the diary. The inner self serves as the witness for our

lives to become a diary. In our lives, the Omnipresent, who fills the subjective and objective worlds, is the witness.

The Story of the Self

Vijayawada, 1 Jan 1982

Life is a big Book. Years are its pages. Your lifespan is its story content. Months are different chapters in it. The stanzas are the weeks. The lines of the stanzas are the days. The daily incidents are the many Prosodies (meters). Volume after volume, it is your story that is being written through many lifetimes as the story of yourself.

After finishing stitching a book, read it thoroughly. You can then arrange the next volume much better. This leads to subsequent volumes in a less complex and more meaningful way. Then, those volumes will make you and others happy.

The Great Ones

Visakhapatnam / 25 March 1982.

No one needs to tell a lamp to glow. All we need to know is how to arrange it correctly. We need to take care of its needs, such as oil, etc., because it is we who need the light from it. But it does not need all that we have. It needs only a bare minimum. But its light is for our utility.

Those Great Ones who shower “The Light” are like these lamps. They do not need anything of that sort. When we turn towards them, they enlighten us. Physically, they need food,

clothing, and shelter. Some way or another, these things will reach them. They never try to obtain such things on their own. This is irrespective of whether we offer them or not.

Grace

Hyderabad, 28 June 1982, 4 a.m.

Detachment is the art of leaving what we want to do and doing what we have to do. But it is definitely not about leaving behind that which is inconvenient for you. It is not leaving off the actions that you don't like, but leaving off the attitude of liking and disliking. Based on one's nature, one should leave behind such an attitude. The ability to let go is what we call the GRACE of GOD. One may ask, can't this be bestowed by their GURU? But first, this person should become his own Guru, correct? Thus, grace is bestowed in the form of a GURU. How does one become a Guru? Only when the disciple likes them. This happens due to the grace of God. Therefore, it also depends on his efforts. A cloud may naturally rain, but those who are ready with tilled land will be able to reap the harvest. That which kindles such a thought to be ready is again His grace.

Four Practices

Visakhapatnam / 5 May 1982 / 2 p.m.

Truthful behavior, a spirit of charity, not being tough, and speaking softly are the four main practices that would bring happiness to human beings. Humans have a peculiar mentality that

provides all kinds of logic to escape from their duties towards these four practices. Thus, pseudo philosophy, dirty politics, and meaningless revolutions are all due to such a mentality. When such wrong paths are followed, one begets violence, war, etc. When the four practices are embraced, society flourishes.

Illusion of God

Visakhapatnam, 20 Dec 1982, Radhamadhavam.

When two different people work on the same task for their entire lives, it shows an unshakable trust between them. When such a task is useful for others and transparency exists in its execution, the strength of the trust increases. Even a slight selfish thought leads to a breach in mutual trust. One will try to find faults in others. Generally, in groups, everyone doubts each other and remains alert. In a way, the Omnipresent lays his illusive layer over everyone and keeps them within their limits. Therefore, THE BAD can never cross its limits and misbehave. This is also the reason why THE GOOD are able to walk freely and without fear. It's God's illusion that keeps the bad at bay.

Birthday

Visakhapatnam / 11 Aug 1983 / Radha Madhavam.

For an earnest aspirant, every day is a new life. Sunrise is also like that. It is the time to practice the alignment of thought, word, and deed pertaining to the past Karma and correlate it with the present to make life clearer and easier. Just like a new

life is for the purification of one's Karma, a new year is also for the same.

A birthday is a day to reflect on the fulfillment of one's necessary actions from the previous year. If any matters are left unresolved, one has to hurry. If not, each birthday is an opportunity to enter a new phase of life and experience new joy.

Capability

Visakhapatnam / 14 Nov 1979 / 4 a.m.

To perform a good deed, devotion, dedication, and capability are needed. A spirit of continuity of purpose is required in one's actions. One reaches a certain level of progress with these and then stops. After that, one needs to encourage others to do good while also practicing the same. To guide others, they must have the ability to explain what they do to them.

Prayer

Hyderabad / 1 Feb 1984.

Prayer is the means to put what we have learned into practice. When one acquires the ability to sit for practice or prayer unintentionally at a fixed time, twice a day, they will gain the capacity to implement what they have learned in life with a continuity of purpose and self-confidence, which will also begin to influence others.

~ * ~

Chapter 12

Training The Disciples

MASTER E.K. said to his disciples occasionally, “**I have been guiding you from many lives. I know all the past lives but you do not.**” He further said, “Many disciples who have been working with me for many lifetimes are currently involved in working out my plan of action.”

In the *Mandra* scripture, the Master has written — “Many are the births that have passed to you and to Me, the ‘I AM’ in all. So, I know. You, the you-consciousness, knows not.”

In the *Bhāgavata Rahasya Prakāśa*, the Master has written — “The Omnipresent GOD descends as the body, mind, senses, etc., to properly utilize them and to re-establish the Dharma. In doing so, he would beforehand arrange his mother-father, friend-disciple groups, etc., who would be instrumental in taking His plan of action forward.”

Based on necessity, the great Masters descend into physical bodies and later cast them off. They remember all the lives in which they have taken birth in a physical body. For example, the Master’s father, Dr. Anantacharya, first had a son who was named **Krishnamacharya**. Due to certain reasons, the baby died. After that, a second baby was born, and he was also named Krishnamacharya, who is our Master. At one time, the Master

said that due to certain reasons, he had to leave his previous body and be born to the same sacred couple once again.

Many disciples have asked the Master regarding past lives and after-life scenarios. Smiling, he replied, “by telling you what happens after death or what you were in a previous life, there is nothing from which you would benefit in this life. So, focus on the present life and work in the present moment. This alone benefits you.”

Principles of Discipleship and Group Living

There are many who have been trained under the Master directly. There are many more who are receiving instructions from the writings and teachings of the Master. There are thousands who follow the path shown by the Master in the form of synthesis. Under him, people have been trained in the paths of Sanātana Dharma, Homoeopathy, Astrology, Psychology, self-dependence, and the Science of Yōga. There are many more who share this knowledge and wisdom with others out of compassion. One cannot guess how the hand of the Master is invisibly helping each aspirant. In the path named *Music of the Soul*, as established by our Master, we can see that anyone at any point in time could be attuned to the path of the Masters of wisdom. Many who have experience state that this is the path shown by Lord Krishna. Insulting others or the paths that others follow, indulging in arguments, fighting against personal differences, or harboring hate and causing harm is not encouraged at

all. The path also does not permit us to waste time on unnecessary matters. Qualities such as becoming proficient in a short amount of time and following Sva-Dharma (self-righteousness), etc., will assist on the path of the Music of the Soul.

Many hundreds of families stayed in association with the Master. From outside, it looked as if all these families relied on the Master. But the fact is that he never let anyone rely on him; rather, he made them self-reliant. However, they were all under his shade of grace. In no situation did he involve himself directly, but his influence of grace was evidently visible. As there are many who follow the path of the Master, it is important to know what the path shown by our Master E.K. is.

“My path doesn’t mean a path established by me, but it is a path that I am following”. In saying so, the Master has not given any opportunity for his disciples to establish his path as a separate path. When I wrote poems or songs, he would listen patiently but finally say.

“Instead of praising me and the great ones, you should try to follow their path. Only then will you reach the ultimate goal. It is also important to know how the great people have behaved in their lives and what made them great. To understand this, one must definitely read their biographies. In the work that I am doing, try to follow what is close to your heart - that way, life will become purposeful”.

“If you write articles and songs based on the ageless wisdom that I am providing, it would help many people who are trying to

follow the path. The path would become much easier for them” Thus, the Master blessed me.

He often said, “We should not create another religion in his name and make him the prophet of that religion. Religion excludes and Spiritualism includes”. Once, a member of the trust came to the Master to seek blessings to start a new Trust-society. He replied, “Your intention is good. But instead of pursuing such activities in a separate Trust, it is better for all of us to pursue them through The World Teacher Trust. It is more important for us to work together than to focus on our personal desires. Is that not why I have established the Trust?”. Later on, the same person has been included as part of the Trust’s activities.

Birthday Message

A message given on the 50th birthday of Master E.K. on 11-8-1977:

“I have not come to this Earth to be worshiped by the foolish disciples as another divine incarnation. The working members should realize me as the result of their work. I am verily the guru who is expressed through you as you. Remember you are not different from your Guru. There is nothing that is different from the “I am” in you. Let East & West be dissolved in me. May you all continue work oriented. May you realize the “me” in you.”

If we look at this message carefully, we shall understand the inherent teaching of “I AM”. By constantly practicing such

a teaching and by the grace of the Guru, we shall immerse ourselves in the light of this “I AM”. This teaching is not confined to Master’s disciples alone. It is practicable by anyone on any path. The Master often suggested, “I AM in everyone”. If we understand it as the “I am” being the Master himself, then the meaning comes out to be that Master E.K. is in everyone and that he is God in everyone. By taking this meaning, if people like me (disciples) propagate him as another God, then we would be treading a path that is completely opposite to that of what Master has taught and instructed us. The LIGHT has come down as Master E.K. - this is the true statement, but propagating Master E.K. as GOD himself shall not be the actual truth.

Similarly, **Master Jesus** has taught, “I Am the way, I Am the Light, and I Am the son of God”. If we understand it as Jesus being the only way and the only God, we have misunderstood his teaching. He indicates the “I AM” in all.

The Master often taught the practice of realizing God in different ways. He was always in a state of Omnipresence. There are many examples in this regard. He never treated his children and disciples differently. For him, everyone is ONE. He often expressed love and affection to all equally. He humorously told us, “**All are equal, but some are more equal**”. If anyone’s health is compromised, he would sit in their house—be it family or disciple—and administer the medicines until full recovery. When we love the people around us with the same love that we have in our own family, we are truly living on the path to realizing ONE in ALL.

There are disciples who received training from the Master for many years. Out of those, some have left the trust for a while and spoken harshly about the Master and the Trust. Yet, when they re-turned, the Master treated them with love. He warned some followers a few times. For those who unknowingly made mistakes, he would call them near him and personally tell them how to rectify those mistakes. When someone spoke indirectly about another, he would say, 'Let the two of them come together and I will talk to them.' The Master also excused some of them in spite of their mistakes. 'If we make a small mistake, you make us stand in front of everyone and scold us. But why don't you take action against those who are making mistakes?' we would ask. 'If I scold you, you will understand and be able to rectify your faults and mistakes. Moreover, sometimes I may even scold you for no reason. I generally do not do this. Because of my severe scolding, your past Karma defects are neutralized. That is also a training that I give you all. However, such training is not given to everyone. If I anger some others as I anger you, they may run away because of it. Therefore, I don't anger everyone. There is no rule that I have to train all of you in the same way. But I take responsibility for protecting those who are receiving training through me, as well as those who have surrendered to me. I function in an orbit that protects not only those who are close to me but also those who have faith in me from faraway places,' Master E.K. explained.

Letters to the Aspirants

Many disciples, followers of Master E.K. and other spiritual seekers wrote letters to the Master from various places. He responded to some letters with great love, based on their importance. By studying some of the topics in those letters, we can understand a little bit about his path, the training he gave his disciples, and so on.

1. "If you believe that my form is physical, it will cause you pain. It does not arise when you believe it, and it arises when you don't believe it." (27-05-1963)
2. "When your ego melts away and takes on your true form, the world will come to a happy end. Then everything is I Am. There is no room for you-ness or my-ness. I exist in you. The illusion of the world melts away, and the truth that I Am remains. All your possessions are Mine." (22-11-1964)
3. "The goal is the Guru. The inner Self is everywhere. There is nothing impossible. When you strive for the possibility, there is no place for impossibility." (23-06-1965)
4. "Getting angry at your parents is against the knowledge of Brahman. All living beings in worldly life are characters in a drama shown by God to test us. These characters should bring us to a higher state of experience, but not make us escape from Dharma." (08-07-1965)
5. "When you see Me even in your enemies, I am in your heart." (10-09-1965)

6. “My support is always available to you in the form of a voice and many ways. My true state is always the same. There is no change. There won’t be.” (22-06-1966)
7. “If you wholeheartedly remember me, I can make the things that I know bestow upon your mind.” (26-09-1966)
8. “The Good Will that you have is the embodiment of God and the embodiment of the Guru, and it will protect you.” (12-05-1967)
9. “The beings who believe in me reside in my heart. I am your mother, I am your father. If any difficulty arises in your mind, recollect me. I will respond and solve. The difficulty will go away.” (15-11-1971)
10. “In the mundane affairs, Observe, Follow, Be Silent and Meditate. **Master Djwhal Khul** appearing is like myself appearing. You are all involved in his work only.” (01-05-1972)
11. “I have taken many births according to the plan of The World Teacher. I do not know whether I felt any pain when my astral body was burnt previously. I am not this body!” (03-05-1972)
12. “Tell planet Saturn, who is in you, to take rest and make planet Varuṇa work gradually. Increase good deeds. It will take some time for you to understand the Yajña (impersonal work) I am performing for your future”. (25-05-1974)

13. "As you requested, I am sending a photo of **Master C.V.V.** and myself. I will be going to other countries from September 15th to December 15th of 1976. However, I will be available to you in meditation. If any situation is worrying, you can sit near my photo after 8 PM IST and tell me in your mind. You will get the necessary facilities and answers." (21-09-1976)
14. "The Guru's help will be available effortlessly at the destined time. It is enough if you surrender your 'self' to the Guru." (30-4-1977)
15. "Disappointment is an enemy to humans. They themselves create obstacles. In its place, one should hold the name of God. Grace, as you desired, will flow on you from all directions through my words and my heart." (30-04-1977)
16. "The seeker should not have the mentality of looking for strangeness. One should have the mentality of looking at naturalness. This should be expressed in conversations, discussions and companionship with others." (20-10-1978)
17. "The name of the Master C.V.V. awakens the power within one's self. You should always utilize that power in your daily life. Therefore, the Master's name should not be chanted all the time. In the morning and evening, 6 o'clock, you should pray and surrender yourself to the Master." (23-12-1978)
18. "Where the Prayer and service to humanity take place, Divine miracles will always manifest." (08-03-1979)

19. “Whoever, wherever performs any spiritual service, it is the worship offered to the indwelling Lord **Nārāyaṇa**. My WILL is that the efforts of all of us in various places become One, seamless and dedicated to the destruction of Kali.” (28-04-1979)
20. “Every day, morning and evening, at the same time, close your eyes and observe for 15 minutes the inhalation and exhalation, the pulsation of your heart. See your chosen deity there. You don’t need any more intense worship than this.” (13-10-1979)
21. “Peace is like signatures. There are no forgeries in that regard.” (30-10-1979)
22. “You asked about the vision of God. Everything around is the existence of God. When you desire to stop seeing the world and people and see God in them, then He will appear to you.” (31-10-1979)
23. “If you start looking at everyone with my eyes, the same will be seen by your eyes too.” (05-03-1980)
24. “It is not possible to know God. Because you are That. If possible, you can be in God, with God, and as God. Mother is a form that reflects the nature that gives the body. Father is the indweller (*antaryāmi*) who can descend into the body. Guru is the one who makes you recognize yourself...”. (10-05-1980)

25. “The more you have faith, the more my help will be available to you.” (12-05-1980)
26. “The idea that we have no one is not true. Who is there to protect us? Those who lived without feeling that someone is there to protect them are **Lord Rāma, Lord Krishna, Gautama Buddha, Jesus Christ**, etc. If we walk in their footsteps, we ourselves are there for others. Then we will know who we have. Until then, we may not know.” (28-10-1980)
27. “As long as you look at me, I look at you.” (21-01-1981)
28. “The Mind is a thinking machine. It is good if you use it. Otherwise it will use you.” (26-03-1981)
29. “If you study Rāmāyaṇa, Mahābhārata, and Bhāgavata carefully, there are only things to learn, but there is nothing to criticize as far as my knowledge is concerned.” (25-04-1981)
30. “There is no benefit to them by feeling sorry for yourself on behalf of everyone suffering in the world. Help those who ask if you can. If you can, give advice. Don’t try to convince anyone by telling stories of miracles about me.” (07-01-1982)

The World Teacher Trust organized a function to release the ‘Golden Jubilee Special Issue’ to commemorate the 50th birthday of Master E.K. and H.P. Blavatsky in the Andhra University Assembly Hall of Visakhapatnam. Professor K.V. Ramana

released the souvenir. On that occasion, the Master gave a message as follows:

“I consider the coincidence of my birthday and that of H.P.B.’s as a reminder to me to follow her and fulfill my responsibilities diligently. Every year, remembering this is my birthday celebration. She is my mother. I have read her books ‘The Secret Doctrine’ and ‘Isis Unveiled’ hundreds of times and absorbed the nectar of wisdom given by her.” Addressing his disciples who participated in the meeting, he blessed, **“You all were born from my heart. You are all my children. This relationship may flourish in the same way for more births to come.”**

August 11, 1977 – The sixth birthday celebrations of the magazine Na Vani were conducted in Visakhapatnam on 22-11-1977. Sri H.J. Dora, Superintendent of Police, Central Bureau of Investigation (CBI), was the chief guest for the program. On that day, Master E.K. stated the following:

“ ‘OM’ is the eternal sound that has been bestowed upon humanity since the beginning of creation. That ‘Om’ is ‘Na Vani’. It is not a permanent benefit if Na Vani is respected only when E.K. is present. I have come down. ‘I’ should come down in all of you. Just as one light illuminates another light, a lit lamp should illuminate the lights within you. Mantras should not guide lives; life itself should be a Tāraka Mantra (salvation). In Yuga (the iron age), darkness is all around. Even if you light a small lamp, you can read the book of your life.”

Master E.K's Approach

Due to Master E.K.'s approach, disciples were being trained effortlessly. Guru Pooja festivals at various centers were conducted in the presence of the Master. He was supposed to attend the Guru Pooja to be held in Hyderabad on the 4th and 5th of August 1982. But government revenue officer Sri N.V. Subbarao of Visakhapatnam fell ill, and his condition became critical on 2nd August. The family believed in the Master, and he was also undergoing treatment from him. The Master decided to be physically present to treat him, so he spoke to the activists in Hyderabad over the phone and explained the situation. He directed them to conduct the Guru Pooja themselves. Dr. P. Jaganmohan Rao organized the festival successfully without worrying about the Master's physical absence. I will also share another incident here.

In 1983, the program related to the Master's Europe tour was finalized. The Western Brotherhood arranged the necessary amenities, facilities, etc. They usually decide on such programs at least six months in advance and follow them accordingly. If that order is not followed, they feel disoriented. This year, Master's son Sudarshan's health deteriorated severely. At that time, the Master felt it was important to be close as a father, to look after his son's health, and, as a doctor, to treat him. So, he postponed this tour and sent a telex to the organizers in Geneva explaining the situation. After seeing that, the followers there said that the Master should not postpone the pro-

gram under any circumstances. If he did, the members and disciples who would come to participate in the meetings arranged from six countries would be confused. Moreover, due to the arrangements made in advance, they would face severe consequences and hardships, so please come as planned. They sent another telex to the Master. The Master replied, "I have considered everything and made this decision". They responded from Geneva, "We are collectively praying to God to bless your son with good health and not to inconvenience hundreds of us because of one son. Therefore, you should prepare for this trip."

After receiving the telex, the Master said to those who were nearby: "It is Dharma to perform duties and responsibilities at the right time. Prayer is essential to perform them with purity of thought, word, and deed. Neglecting our duties and merely praying to God or the Guru is laziness. Losing interest in one's dharma and thinking, 'God is there, He will take care of it,' is negligence. Performing one's dharma responsibly, acting as an instrument, and not desiring the fruits of action - this is achieved through proper prayer. My duty is clearly visible, and I must perform it. Doing what we have to do in the way it should be done is one of the ultimate goals of prayer."

After explaining this to us, he sent a telex reply: "My need is here. I will come to your country after 15 days. The 15-day program can be conducted by you towards the end, as per the opportunity. Please conduct the programs accordingly", convey this message as my word to the organizers in those countries, said the Master to us. The Master's 7th spiritual tour took place

accordingly. This incident brought about a significant change among all followers in the East and the West. There are many other instances where the Master provided great training to his followers through various incidents.

The disciples trained under Master E.K. in various fields are currently providing outstanding services in their respective areas. All the programs initiated by the Master are continuing in all centers of the World Teacher Trust. The activities carried out by Master E.K.'s followers include homoeopathic medical services, astrology, writing and planning, Guru Poojas, economic and social upliftment programs, self-employment schemes for a prosperous spiritual life, integration of Eastern and Western philosophies, Vedic knowledge, propagation of traditions, teaching of ancient dharma, group living, group prayers, full moon meditations, etc.

The Master lived with universal love, and he was worshiped as a deity in the hearts of thousands of followers. We know of some such followers, but there could be many more unknown to us. Writing about the experiences of all the followers would become another book in itself. Therefore, it is not possible to specifically mention all the followers here. Aren't all those who walk on the Master's path his followers?

Were you born? or Were you made born?

Clearly, you were born. Did your parents or the creator initially consider what benefits they would gain by giving birth to

you? No! Such is the action done for the sake of Yajña (sacrifice). Only when any work is done as a Yajna is liberation from the bondage of karma achieved. All other actions bind us. The creator devises a plan for Yajna and, along with it, creates beings like you. “You too follow me and prosper like this!” the creator blesses. What does prospering mean? If you plow the land and sow seeds, one seed will yield hundreds of seeds. There is no expectation of reward in this. This is the slow and steady teaching of Master E.K. Following such a plan for Yajna, Master E.K. created disciples. He trained his followers to be like him so that his plan of work continues uninterrupted. Those who are walking on the eternal path shown by Master E.K., who is the embodiment of The World Teacher, will only prosper and never perish. This is our experience. We are repeatedly told by Master E.K. that **“Work as offering is called Yajña. Working for oneself is Karma... I need creators, not merely followers”**.

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Chapter 13

Travels – Teachings

THE goal of the teachings of great souls is to provide a solution for humanity. They teach the method of practicing Dharma according to the characteristics of the time, place, and circumstances. Their teachings are not just for entertainment but for enlightenment, and they are not intended to pass the time; rather, they are to be filled with good deeds.

Master said in his lectures, “I am not giving this knowledge to those who come to my discourses because they have nothing else to do, or because they couldn’t get tickets to the cinema, or those who think I will be happy if they come to listen to my lectures, or for taking medicine, or for some other work with me.” Master E.K., who descended to re-establish Dharma in practice in the new age, lived with Truth and Dharma. The Master enlightened hundreds of families with the principle of Dharma, “**Those who practice Dharma will be protected by that Dharma.**”, which is one of the oldest tenets.

The Master repeatedly taught that the Vedas, Upaniṣads, Mahābhārata, Bhāgavata, *Bible*, and other world scriptures do not preach about religion, but rather contain practical instructions that can be used for the progression and perfection of mankind.

The teachings of Manu are the fundamental principles of Sanātana Dharma that bring true happiness and universal well-being. Some people have polluted the great work called **Manusmriti** with deviant ideas, and others have written what they deemed fit in the name of Manu and added it to that book. The Master suggested that such verses should be ignored with discriminatory will. He told people in the country and abroad that human Dharma is well explained in the books published by the Theosophical Society, Lucis Trust, The World Teacher Trust, Aurobindo Ashram, Ramakrishna Mission, etc.

Master E.K. once stated, **“Untouchability is a great sin. It exists in all castes and in all countries. In America, there is untouchability between whites and blacks. Similarly, the white races in Europe will not allow those who do not have economic equality to dine with them. In India, some sects of people were considered untouchables. This is a weakness of the entire human race. Loving efforts are necessary to remove such differences.”**

Master E.K. explained, “It is only in India that mankind first intended to remove untouchability! Thousands of years ago, Vālmīki, Matanga, and others were worshiped as great sages. Five thousand years ago, Krishna Dwaipayana (Vedavyāsa), the son of a fisherwoman (Sathyavathi), who compiled the Vedas into four parts, was worshiped. In the tenth century, **Rāmānujācharya** accepted the so-called untouchables as his disciples and transformed them into ardent devotees. Kancharla Gopanna (Bhakta Ramadas) accepted Kabirdas (who was brought up in

a muslim family and later became a staunch devotee of Lord Rāma) as his guru and was initiated into Mantra of Rāma. Nandanar, Dhanurdas, and others became supreme Bhāgavatas and were also worshiped. Mahatma Gandhi re-established the path of these elders. Today, caste distinctions and religious distinctions are not followed in institutions like Ramakrishna Mission, Sivananda Ashram, Aurobindo Ashram, etc., where Gurus and revered sanyasis from all castes are trained and become Masters of Brahmaildya or Divine Wisdom. Shirdi Sai Baba, an Adept, re-established the practice of Dharma without Hindu-Muslim differences.”

In 1972, when the Master visited France, a Christian preacher in Lyon asked, “Are there castes in your India? What is the reason for this?” The Master replied, “There are horse races in your city, right? In that, purebred horses are specially selected, paired, and impregnated. What is the reason for this?” The preacher replied, “To produce good breed horses and to ensure that the breed of horses does not deteriorate.” The Master said, “Your people know this scientific truth about horses. The ancient Indians knew how to implement this in the case of humans. The castes were formed for that purpose. **Castes may exist, but caste discrimination should not.** Religions may exist, but religious discrimination should not. Caste means a classification made according to behavioral attitude, not by birth”.

In the same country, another person asked, “In your country, people of higher caste do not eat food while people of lower

caste are watching! Why did this happen?" The Master replied, "That is not related to India. It is a defect of the entire human race called discrimination. It is not only in India; it is wrong wherever it occurs. See, it is in you too. Now, will you eat food while the young man of the Gypsy race who cooked and served us is watching? What kind of defect is it that you close the doors and eat after he serves and sits down? That is the same defect. The reason for this defect is caste in some people; in others, it is status or money. Whatever the reason, these are flaws that need to be corrected. They will not go away by pointing fingers at each other. They will go away by practicing broad vision and spiritual brotherhood. That is why I came to your country and am having a meal with you to give you a proper understanding of this."

Once in Bheemunipatnam, near Visakhapatnam, the youth of a Christian group called messengers of peace, who came from America, invited Master E.K. to give a lecture. A young American presided over the meeting. He gave a presidential address in which he said that the American race was born to teach peace and equality to the world's races. He suggested that the sects in India were being treated as untouchables and that equality should be established for them. Master E.K. said, "The same should be established in America too. You should treat the Negroes as equals." Hearing that, the young American turned red with anger. While giving a lecture, the Master explained the culture of Andhras as follows. "In the 12th century, Brahmanayudu preached the spirit of equality as the message

of the nation. He arranged for people of all castes to eat God's Prasādam (sanctified food) in the same row." Hearing that, the American youth laughed sarcastically and said, "So, in the 12th century, the people of India knew about equality and the message of peace. How much success did that great man achieve in that century?" The Master smiled and said, "**That great man achieved a little more than what Martin Luther King could achieve among Americans in the twentieth century.**"

Secularism

Master E.K. preached that "**Secularism means beyond religion, it does not mean irreligious or meaningless.** Neither Christian countries nor Muslim countries have the right to declare that their nation belongs to their religion. There is nothing to be ashamed of. India is the country that gives freedom to people of all religions. No one can deny the truth that it is One. In such a situation, if adherents of other religions or those who try to convert them for their own benefit do evil or try to create differences, there is no need to tolerate it. If we tolerate it, ours is not a secular empire. It is true secularism to live within one's own limits. Religion is a training school that helps with discipline and self-development. This is more true in the case of Hinduism than in others. Because this religion never commanded or worshiped a single prophet or a single incarnation."

Master explained, "This entire creation is in three orbits: physical, vital, and consciousness. They are called *Bhu-loka*

(Plane of Matter), *Bhuvar-loka* (Plane of Force), and *Suvar-loka* (Plane of consciousness). In it, the physical world is created and maintained by *Tamo guna* (inertia), the vital world by *Rajo guna* (dynamism), and consciousness by *Sattva guna* (poise). The one who presides *Tamo guna* is called Rudra (Lord of Culmination), the one who presides over *Rajo guna* is called Brahma (Lord of Creation), and the one who presides over *Sattva guna* is called Viṣṇu (Lord of Existence). They are called Trimurti (Holy Trinosophia). The power governed by them is also of three types. They are called Goddesses Pārvaṭī, Sarasvatī, and Lakṣmī.”

He suggested that the secrets of the science of creation are hidden in ancient texts and that those who are interested should learn them diligently from those who know them. For example, just as those who want to study engineering or medicine have to be trained in the respective colleges or by experts, those who want the knowledge contained in the Vedas, Purāṇas, etc., should be trained only by those who know it thoroughly. He emphasized openly that discussing such knowledge without knowing even the basics is unwise and foolish, and those who slander the sacred Vedic knowledge as untrue are wicked. He said, “If you find anything wrong in what I am saying now, anyone can boldly tell me. If not, you should openly accept these matters.” Master E.K. traveled to different places in response to invitations from various locations to impart the integrated knowledge of ancient and modern science, homoeopathic medicine, spirituality, Yōga, Vedic tradition, astrology, to teach the Upaniṣads

and Purāṇas, to conduct Guru Puja festivals, and for many other spiritual service programs. The people there experienced indescribable joy by receiving his presence along with the knowledge he bestowed.

We are providing a brief account of the travel details below.

On August 4th and 5th, 1973, Mr. J.V.S. Sastri organized birthday celebrations for Master C.V.V. in Chennai. On this occasion, Master E.K. gave a message about ‘Sanātana Dharma Rāja Yōga Sādhana’. Brahmasri Pilaka Ganapati Sastri, Sri Gali Balasundararao, famous Telugu film actor Sri Gummadi Venkateswara Rao, and actress Padma Shri Smt. P. Bhanumathi participated. P. Bhanumathi, etc. participated. On the 5th morning, Master E.K. performed Śōḍaśōpacāra Pūja.

On 09-03-1974, Master gave an inspirational speech about a Telugu poet ‘Tenali Ramakrishna’ at Satavahana College in Vijayawada. On 14-04-1976, he gave a speech on ‘Rāmāyaṇa’ in Arthamooru village, Srikakulam district. From 18-04-1976 to 30-04-1976, he lectured on the ‘Bhagavad Gītā’ at the Bapuji Kalamandir in Srikakulam. On 13-05-1976, he conducted meditation on the Vaisakha full moon in Visakha-patnam and then gave a lecture on H.P.B.’s book ‘*Voice of Silence*’. From 14-01-1977 for 15 days, Master E.K. and his wife, along with Sri P.S.S.Varma, visited Chennai, Kanchi, Arunachalam, Pondicherry, Chidambaram, Mayavaram, Kumbakonam, Swami malai, Thiruvaiyaru, Thanjavur, Srirangam, Jambukeswaram, Tiruchirapalli, Vaideeswaran, Madurai, Kanyakumari, Guruvayoor, Udupi, Manipal, etc. From 04-

09-1977, he lectured for five days in Bobbili on ‘Rajavidya – Rajaguhyam’.

On 18-01-1978, he went to Parvathipuram. On 29-01-1978, he lectured on ‘Bhagavad Gītā’ in Bhimavaram at the request of Sri K. Surendranath. From 07-02-1978, he taught Homoeopathy, Sanskrit, Bhāgavata, etc. for 3 weeks in Hyderabad. On 23-02-1978, the graduation ceremony was held at the Andhra Yuvati Mandali, Hyderabad. Sri Nivarthi Venkata Subbaiah, Chairman of the Andhra Pradesh Legislative Council, presided over the function and praised Master E.K.’s continuous service to humanity. The internationally renowned homoeopathic doctor Dr. Pilaka Krishnamurthy praised Master E.K.’s spiritual training to homoeopathic students. During these three weeks, Master stayed at the residence of Indian Airlines radio engineer Sri G. Someswara Rao, Hyderabad.

On 19-03-1978, he went to Vijayawada and visited the Kanakadurga Temple. On the 20th, he went to Jillellamudi and visited Mother. On 13-04-1978, he participated in the Guru Puja Mahotsavam organized by Dr. P.L.N. Rao, Sri Dhara Radhakrishnamurthy, and Sri S.G.V.V.V.S. Varma in Palakollu and gave a discourse. On the 17th, he went to Pattivada Palem, Srikakulam district, and lectured about Lord Rāma’ in the Rāma temple there. On the 18th, he took Sri Dhara Ramanatha Sastri to Kharagpur and lectured for two days. On 20-07-1978, he participated in the celebrations organized by the Trust in Rajahmundry and explained the ‘Path of the Masters of Hierarchy’.

Ajanta, Ellora & Shirdi

Master E.K. was invited by Sri N V Rama Rao – the district collector of Jalagaon, in the state of Maharashtra. He visited Jalagon on 21-12-1978. I accompanied the Master. He lectured there for three days. On the 24th, we visited the Ajanta Caves. On the 25th, Christmas Day, he again lectured on ‘Jesus Christ’. On the 26th, we visited Mukteshwar and Shegaon. On that day, we offered Arghya (water offering to the Sun God) in the Tapti River. On the 27th, we went to Omkareshwar and performed Abhiṣēka (sacred water ritual) to the Śiva Linga. We visited **Sri Sri Sri Bhaktaraj Maharaj** of Indore, who was nearby. We offered Arghya in the nearby Narmada River. On the 28th, we visited the Ellora Caves. We performed Abhiṣēka to the Śiva Linga in Grishneshwar. From there, we went to Aurangabad. We reached Shirdi at 11 o’clock that night. On the 29th Dec 1978 (Friday) we had a Darśanam of Shirdi Sai Baba. On the same day, we visited temples in Trayambakeshwar, Panchavati, and Rāma in Nashik. On the 30th, we went to the Research Library in Pune. We visited the Samādhi of **sage Jñāneśwar** in Alandi, near Pune. On 31st Dec 1978, we reached Hyderabad and stayed there for a day with the members of the Trust families. That night, we left on the train Konark Express and returned to Visakhapatnam.

On 24-02-1979, we went to the Sri Ramalingeswara Temple in Mustabad near Vijayawada. At the request of **Sri Lakshmana Yateendra**, Master E.K. conducted Akhanda

Rudrābhiṣēka at this temple. On 03-03-1979, the 5th volume of “*Bhāgavata Rahasya Prakāśamu*” was released by Sri Veera Machineni Venkata Narayana, Minister of Endowments, Government of Andhra Pradesh, at a function organized by the Trust of Hyderabad. Sri G. Rami Reddy, Vice-Chancellor of Osmania University, presided over the event. Master E.K. gave a wonderful message on the ‘Path of Bhāgavata’. On 15-07-1979, Master blessed the first anniversary of the Master Homoeo Vaidyalayam organized by the Trust in Rajahmundry. From 04-07-1979 to 04-09-1979, Master conducted Homoeopathy training classes at Shankar Mutt in Vijayawada and gave lectures on the ‘Bhāgavata’. He stayed at the quarters of Sri S.K.P. Gopalacharya, Deputy Superintendent of Police, Vigilance, for these two months. On the 3rd, Master E.K. gave the main speech at the function for awarding certificates organized by the Vijayawada Trust.

From 11-12-1979 to 17-12-1979, at the request of Saraswati Kalasamiti in Machilipatnam, the Master gave wonderful lectures on ‘Raja Vidya, Raja Guhya’ (The Royal Path)’. On the evening of the 18th, Sri S.T.G. Varadacharyulu released the 6th volume of *Bhāgavata Rahasya Prakāśamu* at a meeting jointly organized by the World Teacher Trust and the Jaycees organization at the Town Hall. Master E.K. lectured on “The Philosophy of Jaya Vijaya, Sanaka Sanandana, and Sage Kapila.” From the 11th to the 17th, for five days, he gave daily lectures on the Gītā. He then traveled to Vijayawada by night, boarded the Godavari Express train at midnight, went to Hyderabad, treated a woman

named K. Indira with Homoeopathy, flew from Hyderabad to Vijayawada the same day, left in N.B.K.V. Prasad's car, and arrived in Machilipatnam at 6 p.m. to give lectures.

From March 27th to 30th, 1980, in the premises of the Trust in Kharagpur, Master taught from 6 a.m. to 8 a.m. After 8:30 a.m., he performed Śōḍaśōpacāra Pūja; from 8:30 a.m. to 11:30 a.m., he rendered homoeopathic medical services. In the afternoon, he trained homoeopathic students, gave lectures on the Vedic path, and after 6 p.m., prayer Master E.K. discoursed on 'The Sacredness of Characters in Vālmīki Rāmāyaṇa'. On April 20, 21, and 22, at the request of various spiritual organizations in Kolkata, he explained the methods of 'Viṣṇu Upāsana, Vāsudeva Upāsana, and Nārāyaṇa Upāsana' in the Andhra Halls there. On the 21st, Master also gave Master C.V.V. Mantra to some people. On the same day, he visited the Ramakrishna Math in Belur and the Dakshineswar Temple.

On July 21, 22, and 23, 1980, at the request of his younger brother Sri Ekkirala Bharadwaja in Ongole, Master E.K. conducted three days of morning prayers on the premises of the Sri Shirdi Sai Cultural Mission, followed by lectures on '*Īśāvāsya Upaniṣad*,' homoeopathic medical services, and spiritual discourses in the evening. From September 23, 1980, under the auspices of the Trust at Srisailam, Master E.K. gave lectures on 'Dakṣa Yagna and Patañjali Yoga Sūtras' from 6 a.m. to 8 a.m. at the Irrigation Project High School for two months. Afterward, he conducted medical services, and from 6 p.m. to 9 p.m., he held homoeopathic medical training classes. During these two

months, he stayed at Sri K.Prakash Rao's house. On October 23rd, at midnight, he conducted full-moon meditation in the presence of Goddess Bhramarambika and explained its importance. On November 15th, Master E.K. participated as the chief guest at the inauguration of the **Vishwa Hindu Parishad** center and gave a discourse on Sanātana Dharma.

On 16-11-1980, Sri S.K.P. Gopalacharya participated as the chief guest at the certificate award ceremony. Sri Koppa, the Superintendent Engineer of Srisailam, gave a speech. The book "*Organon*", which was translated into Telugu by Master E.K., was released by Sri Bhavaraju Narasimha Rao, the editor of *Triveni* magazine. Master E.K.'s inspirational speeches emphasized the importance of responsibility. On the 17th and 18th of December, he conducted 'Yajña' with followers in Srikakulam. On the 18th, on the pious occasion of Vaikuntha Ekadashi (the 11th waxing moon phase), Master E.K. gave a lecture at the Yarada Park Rama Temple in Visakhapatnam on topics such as 'The significance of the 11th moon phase, Astronomical Knowledge, and the Glory of the Peepal Tree (*Ficus Religiosa*)'. On the 22nd, at the invitation of **Sri Rama Nama Sankirtana Sangham** in Guntur, Master performed Akhanda Jyoti Sthapana, hoisted the flag of Sri Rāma, and taught the 'Human Values in Rāmāyaṇa'. On the 24th, Master E.K. narrated the 'Godā Devi Vaibhavam' (glory of Goddess Goda) in the sacred ritual organized by the Yatindra Seva Sangham in Eluru. This year, in the picnic organized by the Trust brotherhood, Master E.K. performed Ṣoḍaśōpacāra Pūja and gave a message. On the 26th

Nov 1980, a Yajña was organized in the village of Belgaum near Srikakulam. On the same evening, he explained the ‘Plan of the Hierarchy’ at the **Theosophical society**, Srikakulam.

From January 16th to February 7th, 1981, Master E.K. visited Karimnagar at the invitation of Mr. K.S. Sharma, the District Collector. He gave lectures on the ‘Bhāgavata’ every evening for a week. **On the 26th, he participated in a government program organized on the occasion of Republic Day of India.** On the 27th, at the request of the disciples of Master C.V.V. in Warangal, he gave a lecture at the Gītā Mandir. He visited the under-construction Sri Aurobindo Center in Warangal and provided some suggestions. On the 29th, he went to Dharmapuri, bathed in the Godavari River, and offered sacred water to the Sun God (Arghya). The Master gave a gold ring to the priest who was chanting Mantras there. He gave a lecture on ‘Smriti Vidya’ at the temple in Dharmapuri. On 05-02-1981, he gave a lecture on ‘Sanātana Dharma’ in Manthani. The District Collector presided over this program. On the 6th, he visited the temple in Kaleshwaram. On 08 February 1981, he visited the Thousand Pillar Temple and Bhadrakali Temple in Warangal.

On 23-02-1981, we reached Srikakulam in the evening by bus. On that day at 6 p.m., he conducted the prayer on the bus. He gave lectures every day on ‘Prayer, commentary on Puruṣa Sūkta, homoeopathic medical service, Bhāgavata, commentary on Lalita Sahasranamam, Basic Sanskrit, Homoeopathic training’, etc., for 2 months from 24-02-1981 in Srikakulam. He also

explained ‘Yaksha Prasnalu, Nahusha Prasnalu’ (from Mahābhārata). On 30-04-1981, the local trust organized an awarding ceremony for certificates. The Chairman of Visakha Grameena Bank, Sri B. Ramachandra Rao, presided over the function. Sri K. Parvathi Kumar explained the plan of the Trust. Dr. M. Gopalakrishna Reddy, Registrar of Andhra University, attended as the chief guest. Master E.K. blessed everyone, emphasizing the importance of completing the programs undertaken by him with the disciples and ensuring their continuation.

On 03-05-1981, he went to Vijayawada by train, and from there, he went to Machilipatnam. On 28-05-81, he explained his plan to the Trust aspirants. The 8th volume of ‘*Bhāgavata Rahasya Prakāśamu*’ was released by Brahmasri Mallampalli Sarabhaiah Sarma on the occasion of the May Call Day celebrations (29th May). Master E.K. lectured on ‘Daksha Yajna’. On June 14th, he went to Srikakulam and participated as the chief guest in the second anniversary of Sri Ramana Satyananda Ashram held in Rajam in the evening, explaining the ‘Importance of Mutual Cooperation’ and narrating some incidents from the Mahābhārata. From 04-05-1981, for two months, he conducted ‘Prayer, Bhāgavata discourses, Homoeopathic medical services, commentary on Lalita Sahasranama, etc.’ at the Eswara Pustaka Bhandagaram in Kakinada.

On 17-07-1981, on the occasion of the Full-moon of Zodiac Cancer, he conducted Full-moon meditation and gave a lecture on ‘Prithu Chakravarti’. From 21-07-1981, the Master stayed at the Kadapa Trust Center for three days. He visited

the nearby Ontimitta (birthplace of Bammera Pothana) village's Sri Kodanda-Rama Swamy Temple and the Kanyaka Parameswari Ammavari Temple in Kadapa in the evening. In the temple premises, he explained the 'Ideal Life of Rāma', stating that Rāmāyaṇa is a people's epic. For three days, he conducted prayers and Śōḍaśōpacāra Pūja at Dr. P.V. Subbarao's residence. On the 23rd evening, Master E.K. spoke on the 'Importance of Bhāgavata' at the Ramakrishna Junior College premises. The District Judge, Sri I. Panduranga Rao, presided over the program.

Master E.K. and Sri K. Parvathi Kumar successfully completed their fifth Western Tour and returned to Visakhapatnam on 06-11-1981. At the evening function conducted by the Trust, Sri R. Rangaiah, Commissioner of the Income Tax department, participated as the chief guest and released the tenth volume of *Bhāgavata Rahasya Prakāśamu*. Master E.K. briefly explained the 'Story of Prithu Chakravarti'. Sri K. Parvathi Kumar summarized the highlights of the tour.

On 31-01-1982, Master participated in a meeting organized at the residence of Sri V. Dharma Chari, a State Government Social Welfare Officer in Hyderabad, and spoke on 'Blissful Life'. He gave resolved answers to the questions posed by the famous writer Sri Jwalamukhi. In the evening, he explained the 'Upāsanas (modes of worship) mentioned in the Bhāgavata' at a lecture organized at the Lakshmipati Ganapati Temple in Ashok Nagar. From March 1st to April 29th, he conducted 'Homoeopathic training classes and Sanātana Dharma propagation pro-

grams' for two months in Srikakulam. On 30-04-1982, at the certificate award ceremony, the first anniversary of Balabhanu Vidyalaya, he gave an inspirational message. District Collector of Srikakulam Sri Jandhyala Harinarayana participated as the chief guest in this festival. Homoeopathy training classes were conducted for two months from 07-05-1982, at the B.V.K. College premises in Visakhapatnam. On Krishna Ashtami (Birthday of Lord Krishna), Śōḍaśōpacāra Pūja was performed, and in the evening, from the books titled '*The World Teacher*' and '*Rasa Leela*', the events of 'Krishna's birth and naming ceremony' were explained. The 56th birthday of Master E.K. was celebrated in Visakhapatnam. The novel '*Man Sacrifice*' was released by Sri S.K.P. Gopalacharya in a meeting organized by the Trust and Master E.K. released the book '*Suparna Suktam*' and gave a birthday message. He participated in the picnic organised by the Master Cultural Association on 12-12-1982.

On 11-02-1983, on the occasion of the Mahashivaratri festival, Master E.K. conducted Rudrābhiṣēka for 24 hours at his residence, and later he gave a message. He went to Kakinada on 17-04-1983 and visited a nearby village called Kota. On the 25th, on the occasion of Sri Ramanavami, he participated in the Seetha Rama Kalyana Utsavam held at Dondaparthi in Visakhapatnam and explained the 'Birth and Marriage episodes of Lord Rāma'. After 6 p.m., he gave a speech on 'Rāmāyaṇa' at the temple of Lord Rāma in Yarada Park at the request of the Satyasai Seva Samithi. On the 26th, he gave a speech on 'Life incidents of Lord Rāma' at Pattivaripalem in Srikakulam

district. Homoeopathy training classes were conducted under the auspices of the trust in the B.V.K. College premises from 10-05-1983 to 10-07-1983. From 15-05-1983 to 31-05-1983, Master E.K. gave ‘teacher training’ to the teachers of Balabhanu Vidyalaya. Training classes on Astrology were conducted from 10-06-1983 to 04-07-1983. On 26-05-1983, on the occasion of Vaishakha-Full moon and the second anniversary of Master Homoeo Nursing Home, he participated in a ceremony held at the Prema Samaj Hall and gave a speech on ‘Teachings of Lord Buddha’.

From 18-07-1983 to 02-08-1983, he lectured on ‘*Teachings of Sanatsujāta from Mahābhārata*’ in the temple of Sri Nageswara Swamy in Machilipatnam. On the 25th, he went to Nallapadu village and visited the family members of one of the disciples, the late Sri G.V. Ramireddy. On 11-08-1983, on the occasion of his 57th birthday, Master E.K. performed Pūja in the morning. In the evening, at the gathering, Sri Pilla Ramarao, Principal of Bharatiya Vidya Kendra, released the 14th part of ‘*Bhāgavata Rahasya Prakāśamu*’. Master E.K. explained ‘The path of Bhāgavata’. On August 15th, on the occasion of India’s Independence Day, Master E.K. hoisted the flag and gave a message to the children at the gathering organized by Balabhanu Vidyalaya of Visakhapatnam. On 06-11-1983, at the celebration organized by the Trust on the occasion of Master E.K.’s completion of his seventh tour for the spiritual fusion of East and West, prominent advocate Sri D.V. Subbarao released the **15th part** of ‘*Bhāgavata Rahasya*

Prakāśamu'. On the 16th, group-Vratas of Lord Satyanarayana were conducted in the presence of Master E.K. From November 16th, for three months, he gave discourses on 'Yoga Sutras of Patañjali' at the premises of Sharvani Printers. Later, he also taught 'Devotional Tenets of Sage Nārada'. On 18-11-1983, at a meeting held under the auspices of Navya Sahitya Samiti in Machilipatnam, Master E.K. released the book "*Sri Rama Katha Sudha*" written by Sri S. Rangaswamy, while Sri K. Parvathi Kumar released Master's book "*Our Heritage*".

On the occasion of Master E.K.'s seventh trip to Europe, the Trust organized a function on November 19, 1983, at Bharatiya Vidya Bhavan in Guntur, where Master gave a message. On November 20, 1983, to mark this occasion, Master E.K. and Sri K. Parvathi Kumar were given a full-fledged welcome by the local Trust brothers at Sri Venkateswara Anand Kala Kshetram in Rajahmundry. Sri R.M. Challa, a Vedic scholar who presided over the meeting, along with his disciples, invited the Master to the stage with Vedic chants. Master E.K. spoke on "Spiritual fusion of East and West". On November 12, he participated in the second anniversary of Master Homoeo Vaidyalaya, organized by the Trust at Khammam, and blessed the followers. On the evening of the 13th, at the invitation of Sri Venkateswara Bhaktha Mandali, Master gave a lecture on 'Sanātana Dharma in the Modern Age'. On December 17, 1983, he gave a speech in Donkarayi village. On the evening of the 18th, he gave a lecture on 'Human values in Rāmāyaṇa'. On the 19th evening, he gave a prayer and discourse at Bhadrachalam. On the 20th, he

performed the morning pooja. In the evening, he participated in a meeting organized by the company ‘Bhadrachalam Paper and Boards’ and delivered a message. On the 21st, Master performed pooja and delivered a lecture at the house of Sri V.L. Narasimha Rao in Khammam. In the evening, at the request of the Trust members, he discussed Sri Aurobindo’s ‘*Savitri*’ and the epic ‘*Panduranga Mahatyam*’ by Tenali Ramakrishna. From 27-12-1983 to 03-01-1984, Master gave lectures on ‘Spirituality’ at the Sankara Matham in Chennai. An ardent disciple of Master E.K., Sri Malladi Krishnamurthy, organized these programs.

On the evening of 28-01-1984, as the chief guest at the festival organized jointly by the Trust and Meenakshi Housing Board at Hira Hall in Hyderabad, Master E.K. released the magazine ‘*Prabodha Geeta*’. He instructed the dedicated individuals to publish not only his writings but also the teachings of the Mahatmas who propagated Sanātana Dharma in this magazine. He gave an inspiring speech. The Additional Director General of Police of the State Government, Sri P.V. Rangaiah Naidu, presided over the function. On the 29th, while speaking at the program organized by Saraswati Vidyapitha, he suggested that “Our Indian tradition and culture are based on education, and there is a great need for educational institutions that provide livelihoods.” On the morning of the 30th, he performed a pooja at the residence of Sri G. Someswara Rao. In the morning, he discussed ‘Yogic Life’ with Sri D.V.L.N. Murthy – the District Collector of Hyderabad. We, the followers, visited the Salar

Jung Museum with the Master. He gave a message at the residence of Dr. P.Jaganmohan Rao (Veda Bhumi - Mehedipatnam, Hyderabad), after the evening prayer.

From 15-02-1984 to 01-03-1984, Sri M.R.L.Rao and Sri K.S.Rama Sarma – two close disciples of Master E.K. – arranged the discourses of the Master in Mothugudem, a tribal area. The topics were ‘*Uttara Rāma Charita*’ (of poet Bhavabhūti), Astrology, Occult anatomy, and homoeopathy, etc’. Master reached his residence in Chinamushidiwada, Visakhapatnam, at 2:45 a.m. on 02-03-1984.

Gāyatrī Mantra

Master E.K. initiated thousands of people into Gāyatri Mantra globally. He instructed them to practice uttering it aloud and listening to it, and he taught the significance of this mantra. Many scholars and heads of monasteries indirectly criticized our Master for teaching the Gāyatri Mantra to everyone. Some even claimed that he was setting fire to the Vedic tradition and customs. The Master often said, “If anyone has any doubts about this matter, they can come to me and ask. Or if they request me to come, I will go and explain.”. Today, due to the inspiration given by the Master, children from 3 years old to the elderly, irrespective of gender, caste, religion, or country, chant the Gāyatri Mantra every day in the morning and evening globally.

Gāyatrī is the great mantra that tells us to see the best of all goodness. Gāyatrī is the one who protects those who chant that mantra. Gāyatrī does not mean the mantra but the truth revealed and realized from the Mantra. **“Let us meditate on the Light of that God who is stimulating our WILL!”** is the truth embedded in It. “The light that stimulates our WILL means the light that is above the five senses, the mind, and the Buddhi. **It is easy to know that it is in us, but it is not easy to know that it is verily ourself,**” Master E.K. explained. The greatness of Gāyatrī and its form were praised and described in the *Matsya Purāṇa*. The Dharma was explained in that Purāṇa based on Gāyatrī, and the same thing was explained by Sage Veda Vyāsa in the Bhāgavata.

There are 24 letters in the Gāyatrī Mantra, seed letters related to 24 divine powers. It is said in tantric texts that the power of each deity is inherent in each letter of this mantra; therefore, worshipping this Gāyatrī mantra grants the power of 24 deities.

Vālmīki Rāmāyaṇa has twenty-four thousand verses. If the first letter of the first verse in each section is taken and written, it becomes the Gāyatrī Mantra. In 1970, Master E.K. gave enlightening speeches on the Rāmāyaṇa. “When the Gāyatrī Mantra is chanted attentively, nectar rains through the Ida and Pingala nadis in the human being, and this happens only when it is practiced selflessly for the welfare of the World,” said the Master in the Telugu book ‘*Rāmāyaṇa Prasangalu* (Lectures on Rāmāyaṇa)’. **Regarding the Gāyatrī Mantra, the Master gave a radio interview in Paris on 10-10-1983.**

The following is an excerpt from it.

Q: Can you explain something about the light of Gāyatrī?

A: I am very happy to do it. Gāyatrī has been the main content of the visions of spiritualists for many thousands of years. Those who practice and teach meditation have found various forms and formulations that belong to the deity of light. These seers have imparted them to their disciples as invocations of Light. Each group of disciples invokes the Mantram given by its teacher in the form of the deity described by him. As a result, each group has a deity different from that of the others. This gave rise to different cults and religions in later ages.

This possibility of diversity was foreseen by the first seers in the early days of humanity. These seers could understand the necessity of unity in diversity. One of those seers imparted a method to turn the mind in another direction, from manyness to oneness. His method was to invoke the deity who was assisting people in discovering the many Mantrams and the various formulations. Whenever a Guru makes a discovery of a godform, the secret of his discovery exists within him as the suggestion coming from his “higher existence.” This secret is called “The Light,” the cause of all causes, the God of all gods. So instead of prescribing one form of God to each group of disciples, he made the disciples turn their minds towards the source from which these deities come. That is the art of leading the disciples from manyness to oneness.

The wonderful seer who had found this deity of Light made his own invocation to the source of all forms and suggestions. He invoked the source from which good thoughts take their birth and are projected to our conscious mind. It is the source from which the many god-forms emerge. In one sense, we may describe it as the background light of all lights.

Instead of invoking a deity in objective terms, he invented a method of invoking the deity inside ourselves, a deity who works as the source of our thoughts and suggestions. It was essentially beyond any religion and prescribed form. Since he invoked the higher self in oneself (everyone), it can be called universal prayer. It makes everyone turn to their own background and become aware of it, experience it, get absorbed in it, and live as that light. That light he called Gāyatrī. The import of the Gāyatrī Mantram is as follows: we embrace that light of the Creator who delivered us into existence. We embrace that light which stimulates our will into action.

In the course of time, many explanations and approaches have been given to this Mantram. The light in the Mantram is explained as the light of our solar system. There is a background light, which, to our eye, is darkness. Each solar system is working as the lens or magnifying glass of that light which is concealed in our darkness. Our solar system serves as the vehicle of that light. Anyone of us is a spark of that light which is made to shine through the magnifying apparatus of our body, mind, senses and will. Whether it is one solar system or one individual, the background is the same. It is what we feel as “I

Am.” When this light descends into the individual consciousness it differs from person to person. Then it descends in the form of many thoughts, ideas and ideals. Then it descends into the activity of our senses and body. This, in short, is the import of the Gāyatrī Mantram...

Q: Before the creation existed there was space unbound. This is what the Secret Doctrine of Blavatsky describes. Can we say that the Gāyatrī is the light that comes from this primordial space, the space unbound?

A: Yes, it is the first light that shines. In fact it is the eternal light but to us is the first light because we had our beginning. That background light, which we call the content of the space unbound, is three-fold. It is understood as the three words, described as the three primordial utterances. They are represented by the three syllables that are uttered before the Gāyatrī Mantram. They are “Bhuh, Bhuvaha, Suvaha.” The first syllable Bhuh indicates this solid, material creation. Bhuvaha indicates the energy aspect of creation. Suvaha indicates the consciousness aspect, the light which forms the background of every existence including the solar system. It is the light with which the solar systems are fabricated. What Blavatsky describes as the first utterance three-fold is the same as the three-fold utterance of Gāyatrī.

Q: We are now in the space age. Can we understand that the Gāyatrī is particularly suited to those who live in the Aquarian age to get absorbed into the awareness of space?

A: The Gāyatrī Mantram is an invocation of one's own higher self and the background light of the solar systems. The sound that is uttered is to be heard and meditated upon chanting this Mantram. So the activity belongs mainly to the etheric and higher planes. The action of a Mantram is definitely more effective in the Aquarian age than in the other ages for the simple reason that the sign Aquarius is an airy sign. It indicates space, sound and colour in the Aquarian age. In the spiritual sense this is a space age. A disciple is specially equipped with better vehicles during this age than in the other ages. This is an age of expansion. Expansion of consciousness takes place more easily. I think that the Gāyatrī Mantram was first invented by Viśvāmitra in the advent of one of the Aquarian ages in the past. Every time the vernal equinox enters Aquarius, the Aquarian age occurs to humanity. Every time this occurs there is the expansion of consciousness. Hence what I understand is that the discovery of Gāyatrī was made in the advent of an Aquarian age. The full benefit of that Mantram was enjoyed and formulated during the previous Aquarian ages. Now that we have entered into the Aquarian age once again we can understand that it is time for humanity to receive it more extensively.

Q: Can we imagine how the utterance of Gāyatrī can help women in their education and family life? The Aquarian age is going to be an age of responsibility, especially in the domain

of health. Can we imagine how women can help society in this matter?

A: There is a prominent role to be played by women. There is also a great difficulty that is to be surmounted by them before they can help humanity. At the end of the Piscean age education took a wrong turn. It caused disruption to the institution of family. The concept of family was sacredly maintained as a temple through ages till very recently. Ancient law givers like Manu and Moses had established the family unit as a brick that was to be made by everyone as the foundation-stone of society. Before Manu, humanity was living in a most cosmopolitan way, as free as we are trying to be in the 20th century. Manu came and established the order of the family. He made home with wife and husband, a temple, where a child is born. The family was defined as the temple where every couple is lifted to the status of parents and every soul is installed in God's image within the sanctum sanctorum of the mother's womb. Sex act was made a ritual and sex enjoyment was made to be understood as worship by following monogamy. Soul contact between husband and wife was made important. Couples mated under the guidance of planets in good combinations. Every mating unfailingly resulted in fertilization and brought forth a child. Every couple mated only in the indicated seasons. They mated only once, twice or thrice according to the number of children indicated by the planetary angels. Before Manu the physical relation between man and woman was left to chance as it is now in the 20th century. Manu gave a good shape to the institution of fam-

ily and made every couple a brick used to build a temple of ideal humanity. Automatically this proved a holy institution to every child who came to earth. Before the child was sent to school, it had already been schooled in the house. Parents worked as his first Gurus. Of course in some traditional families of some nations these customs still exist. The advent of the industrial revolution at the end of the Age of Pisces made people understand the values of human progress... Women should have the real social structure of the Aquarian age in their mind. When the mother has to toil in the streets with her busy routine and the child lives in the suffocated atmosphere of a school like an orphan, there is neither time nor possibility for the woman to offer something valuable to the child. The set-up of the family should be rearranged according to the Law of Manu. This is bound to take place shortly since the present crisis cannot continue. Either humanity has to rearrange itself better or it should perish. We have come to a dead end. This danger should be overcome before Gāyatrī is to be invoked by youngsters. Human comprehension takes a positive turn. I am quite hopeful about what women can do through the meditation of Gāyatrī. Meditation offers a method to overcome the present crises.

MASTER E.K

Planetary Characteristics

The Master taught the synthesis of various dimensions of Astrology in his lectures. “The planetary characteristics in the

nature of man, like a banyan tree in a banyan seed, act as his Karma forms, fruits, and experiences. For example, the consciousness ‘I AM’ is the Sun, the mind is the Moon, the Force is Mars, the intelligence is Mercury, the wisdom about happiness is Jupiter, the sense of beauty is Venus, and the correlation between the pairs of opposites, such as pain and pleasure, is Saturn. The planetary characteristics are in the form of seeds in Humans. When a living being is born, the arrangement of the planets in the sky is a coordinated picture. That picture becomes a representation of that living being’s nature. From then on, the various planetary movements progress in his nature and habits, encouraging him to perform new karmas. The science of Astrology is the one that explains the practical coordination of these.”

Different Paths

The Advaita, Viśiṣṭādvaita, and Dvaita schools of thought were founded by Sri Ādi Śankarācharya, Sri Rāmānujācharya, and Sri Mādhavācharya, respectively. But if we portray the beautiful paths they established only as religions and create religious differences, we will not grasp the essence of those paths. Once in Vijayawada, a scholar asked the Master E.K., “Moksha (Liberation) can be attained only through Advaita Sadhana. Dvaita and Viśiṣṭādvaita are lower states than Advaita.

He who desires Moksha must do Advaita Sadhana.” To this, the Master said with a smile, “The state of Advaita is a realized

state, not a process of practice (Sādhana). Sadhana, by its very nature, is a dualistic (Dvaita) concept, regardless of its specific name, and thus cannot lead to Advaita. Furthermore, Advaita is inaccessible to one who remains focused on such differences.”

You are a part of God

In Visakhapatnam, a politician asked, “Some people say that you are an incarnation of God. How far is this true?”. “I am an incarnation of God indeed. Aren’t you? No atom or any living being in creation can be born without the Divine element. It is awake in me. It may awaken in you too,” the Master replied on 22-05-1976.

Master being humorous

In 1976, after the Master gave a lecture at the Theosophical Society in Paris, a man sitting in a corner asked mischievously, “What could be the main reason for you to travel thousands of miles from India to here?” “To see you sitting in this corner in Paris,” the Master replied with a smile. Everyone clapped and laughed. He is too!

Slave

Impressed by the Master’s speeches in foreign countries, Westerners collected several thousand francs in 1972 and offered them to the Master, who said, “I have come to your countries to spread the Sanātana Dharma, the eternal truth. How

can I accept this money? You should donate it to some social service organization or use the money you want to offer me for charities in your country.” He often said in his speeches in India and abroad, “The 21st century Man will laugh at the 20th-century Human who lived as a slave to lust and money.”

Money

When someone asked, “You need a lot of money to do and get done so many different tasks. Where does it come from?” The Master replied, “Money is for earning and spending, not merely for doing tasks. It is people who do the work, not money. People who do work directly will get the money they need. The people and tools needed to get the work done will come. Similarly, money will come only when needed and only as much as needed.”

In his *Spiritual astrology* book, Master wrote, “**Money is the means to maintain order of the mundane world. It is used by man to establish social order by keeping an equilibrium of the possessions of man...**”. He also said, “**Hoarding money is a sign of physical debility and mental disintegration to the individual or a nation. Money is to organise resources and resourcefulness. To worship money is to worship the corpse of resources.**”

Duty

Often in Western countries, people asked the Master, “Jiddu Krishnamurti, in his writings and lectures, says that gurus, paramgurus, and authoritative texts hinder spiritual practice; their teachings are useless, and those texts should not be read. What is your opinion?” “Read the pages where Krishnamurti teaches duty. Do not read the pages where he prohibits. Do not read the book in which he wrote that the texts are not needed. As for the teachings that gurus are not needed, do not accept him as a guru. Then you will be following his path,” the Master would smile and answer directly.

Footsteps

“The theory that the wicked should not exist is not true. There is truth in the effort of ‘Everyone should be well.’ Only those who put it into practice have the courage to bless everyone to be well. It is not true that people and theories you don’t like will disappear. Therefore, it will never happen. If you know the relationship between them and you and establish the right relationship that should exist, you can influence them. If you want people who know less than you to follow you, you must follow in the footsteps of those who know more than you,” the Master taught.

Theist-Athiest

“There are atheists among those who accept God. They are the ones who perform pujas without doing charity. There are also theists among those who do not accept that there is a God. They are the ones who help others who are suffering,” he taught. “God is as much in the atheist as he is in the theist. Therefore, no harm will come to God,” he would say with a smile. “It is a bad habit to argue whether God is Saguna (attributive) or Nirguna (non-attributive). Those who argue about God cannot see God.” “God is Saguna, Nirguna, Gunateeta (beyond attributes). This is harmony. If you have the grace and vision of God, these differences of opinion and religious madness will not exist,” Master explained.

Dharma

“Today, it has become a habit to neglect Dharma and feel pity for it. The blindness of not knowing one’s duty is tormenting some people who want to do something. The goodness of living according to Vedic Dharma and uplifting ourselves is disappearing,” he said in his speeches. According to the *Mandra Scripture* (Gītā), “Transform yourself by yourself”. “He who talks much about Dharma is not a doer of Dharma. Even if what he has read is small, he who knows Dharma and practices it is the embodiment of Dharma,” according to Gautama Buddha.

Literature

In his lectures, Master quoted the teachings of the Mahatmas, Sanātana Dharma, Ancient Knowledge, etc. He narrated messages and descriptions of great poets. He generously quoted and narrated the works and texts of many great poets such as Vālmīki, Veda Vyāsa, Kālidāsa, Bhavabhūti, Sri Krishnadevaraya, Shakespeare, Bernard Shaw, Rabindranath Tagore, and many others. He referred to many things from Vemana and Sumati Satakas (a set of hundred poems), *Panchatantra*, etc. Master E.K.’s teachings on social, moral, and spiritual aspects are embedded in his literature.

Ākāshik Material

The knowledge of ages, the laws of creation, and scientific knowledge are taught in his lectures. “There is a substance that fills the space to create all these worlds. It is called the Akasha (sky material). The sky is not a place. All the worlds are made of this sky material. Apart from this, there are many worlds that are naturally composed of this sky material. They exist as our world exists. Just as we have our globe, there are many subtle globes in these subtle worlds. There are creatures related to those worlds on them,” stated Master E.K. in 1976.

The Soviet Union’s official news agency “TASS” announced on 09-10-1989 that the existence of extraterrestrials is true and that there is strong evidence for the existence of life on other planets. Astronomers announced on 19-11-1989

in California that they had discovered a “quasar” that shines like a star 14 billion light-years away from Earth. Scientists explained that this quasar provided the first opportunity to see the primordial material that is the basis for the formation of stars, galaxies, and living beings. The material that Master E.K. previously referred to as sky material is this primordial material.

In Master’s conversations and speeches, he would teach the synthesis of various sciences. He had the ability to explain even the most complex subjects in a simple way. This is why his teachings and messages directly touch the hearts of seekers. Divine wisdom is revealed in his writings.

“He who is the Brahman (The Absolute) inwardly and the Antaryāmi (Omnipresent) outwardly, and who is eternally shining, is God,” Master E.K. would say. He suggested that “a seeker should become introverted and avoid the harshness that results from bad karma (Dushkarma), and become extroverted to negate the fruits of karma arising from good deeds (Satkarma).”

He would teach that, **“One should fill the time with good deeds, perform them with love and affection, and reduce the love to take rest.”** He illustrated that ‘when unwanted or useless thoughts come to mind, they should be picked out like pebbles from rice. He would also say to us that useless activities are like weeds, and they should be plucked out with care and without negligence.

Madame H.P.B. presented ‘**The Golden Stairs (The 14 Steps)**’ to the Truth seekers, which the Master E.K. translated into Telugu as ‘**Suvarṇa Sopānamulu**’. Every Friday evening, before giving a speech, he would read them and make us repeat them. He would say that these should not only be read but also practiced in one’s daily life.

Golden Stairs

*A clean life,
 An open mind,
 A pure heart,
 An eager intellect,
 An unveiled spiritual perception,
 A brotherliness for one's co-disciple,
 A readiness to give and receive advice and instruction,
 A loyal sense of duty to the teacher,
 A willing obedience to the behests of Truth,
 A courageous endurance of personal injustice,
 A brave declaration of principles,
 A valiant defense of those who are unjustly attacked,
 And a constant eye to the ideal of human progression,
 And perfection which the secret science depicts*

*These are the golden stairs
 Up the steps of which the learner may climb
 To the Temple of Divine Wisdom.*

— H. P. Blavatsky

We are told by the elders that HPB has given The Golden Stairs to Annie Besant. We also find them in the book **Intellectual to Intuition** by Alice A Bailey.

“Those who seek to see God with their minds will be deceived, but when they can surrender their minds to God, they

can overcome the illusion, and then their minds will be filled with God,” Master E.K. explained.

Puruṣa

The examples and metaphors given by Master E.K. are imprinted in the hearts of the aspirants. Describing the concept of the three Puruṣas, Master E.K. says, “stick is to the perishable Puruṣa (Kṣara Puruṣa); Fire is the imperishable Puruṣa (Akṣara Puruṣa); the omnipresent light of fire is the Supreme Puruṣa (Puruṣottama).” He would say, “Viṣṇu is the omnipresent in creation; Śiva is the omnipresent in the dissolution. Immortality is to remember that the omnipresent is **one’s self**. Imperishability is immortality”.

Temple

“The sanctum sanctorum (garbhalaya) is a symbol of the mother’s womb; the circumambulation of the soul (ātma-pradakṣiṇa) is a symbol of the path of his lives; self realization is a symbol of God realization; the flagpole (dhvajasthambham) in front of the temple is a symbol of the spine; and the tower of the temple is a symbol of the standing posture of the Human,” Master E.K. synthesized.

He emphasized the Mantra ‘**Soham**’, mentioning it thousands of times in his addresses. This mantra was also prominently featured in the Telugu and English books he authored. He would do Prāṇayama (regulation of vital force) and make us

do it. He said that “inhalation and exhalation should be done slowly, softly, long, and gently, and there should be no tightness or pressure while inhaling or exhaling. By observing the breath, the breath stays in the mind, the mind stays in the heart, and everything becomes One,” he explained.

“God gives salvation to good people, but does not crush wicked people. By remembering God, the wicked can also become good.” Such teachings are a sign of His universal love!

Master E.K.’s travels and teachings in India and abroad have moved and inspired thousands of people all over the World! Today, those who are following the path shown by Master E.K. are receiving guidance and solutions from time to time. These teachings will guide thousands more in the many generations to come.

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Chapter 14

Spiritual Fusion of East and West

THE main goal envisioned by **The World Teacher Maitreya** in the new era is the “East-West Spiritual Fusion.” The Masters of Hierarchy are constantly working on this plan to fulfill this sacred Sacrament. **Lord Krishna**, at the end of Dvāpara Yuga, appointed **Maitreya** as his successor to carry out his plan. In the Kali Yuga, he also appointed sage **Maruvu** and sage **Devapi** as Maitreya’s companions to accomplish this task. These ultimate truths can be found in the ninth and eleventh chapters of Bhāgavata and in *Music of the Soul*, written by Master E.K.

Madame H. P. Blavatsky, who was born in Ukraine (then part of the Russian Empire) on 11 August 1831, identified these sages as Maitreya, **Master Morya** (Maruvu) and **Master Kuthumi** (Devapi). She associated with them, served them, and, through their grace, re-established Theosophy. She was the first to reveal that an inner-government had been working for the welfare of the world for the past five thousand years, with the Himalayas as its main center, following an internal plan. As part of this government’s plan, Blavatsky worked tirelessly in the last century for the spiritual fusion of East and West. As part of that, she brought ancient knowledge along

with world cultures and traditions. She revealed the true nature and inner meaning of Theosophy to the entire world in English. She left her physical body on 8 May 1891 in London.

Later, **Alice A. Bailey**, born in England on June 16, 1880, continued this work. Bailey, a disciple of **Master D.K.**, authored nearly 24 books, presenting Brahmayidyā (Theosophy) in a way that is palatable to Westerners. Additionally, she traveled to several countries, teaching the wisdom scientifically and influencing hundreds of people. Alice A. Bailey founded the **Arcane School** to disseminate this knowledge systematically. She also trained many followers and worked diligently. She passed away on December 15, 1949, in New York.

Master Pythagoras

About five thousand years ago, Devapi, who lived contemporaneously with Sri Krishna, was later born as a great hero named **Euphorbeus**, then as a prophet named **Hermotimus**, and later as a grand Master named **Pythagoras** around 580 BC in Greece. In this birth, he came to India, acquired the knowledge of the Veda and Vedāṅga, and was bestowed the title “Pītha Guru” (Master of Hierarchy) by the Vedic scholars. After returning to his homeland, the name Pita Guru became famous as “Pythagoras.” He was reborn as Master Kuthumi in the last century. The details and works of such Masters can be found in the book *Through the Eyes of the Master*, written by **David Anrias**.

Master D.K. is one of the Masters of wisdom who are invisibly fulfilling the plan of the World Teacher worldwide. Master E.K. explains how to read the great books authored by him in his magazine, *My Light*. Similarly, the Master often talked about his programs in his speeches. On March 13, 1976, when I requested it, Master E.K. provided me with a Telugu translation of an extract from a **1934** statement by the **Tibetan (Master D.K.)**. The original English version of this statement is presented below.

Extract from a Statement by The Tibetan (Master D.K.)

“Suffice it to say, that I am a Tibetan disciple of a certain degree, and this tells you but little, for all are disciples from the highest aspirant up to, and beyond, the **Christ** Himself. I live in a physical body like other men, on the borders of Tibet, and at times (from the exoteric standpoint) preside over a large group of Tibetan lamas, when my other duties permit. It is this fact that has caused it to be reported that I am an abbot of this particular lamasery. Those associated with me in the work of the Hierarchy (and all true disciples are associated in this work) know me by still another name and office. A.A.B. knows who I am and recognises me by two of my names.

I am a brother of yours, who has travelled a little longer upon the Path than has the average student, and has therefore incurred greater responsibilities. I am one who has wrestled and fought his way into a greater measure of light than has the aspirant who will read this article, and I must therefore act as a transmitter of the light, no matter what the cost. I am not an old

man, as age counts among teachers, yet I am not young or inexperienced. My work is to teach and spread the knowledge of the Ageless Wisdom wherever I can find a response, and I have been doing this for many years. I seek also to help the Master M. and the Master K.H. whenever opportunity offers, for I have been long connected with Them and with Their work. In all the above, I have told you much; yet at the same time I have told you nothing which would lead you to offer me that blind obedience and the foolish devotion which the emotional aspirant offers to the Guru and Master Whom he is as yet unable to contact. Nor will he make that desired contact until he has transmuted emotional devotion into unselfish service to humanity,—not to the Master.

The books that I have written are sent out with no claim for their acceptance. They may, or may not, be correct, true and useful. It is for you to ascertain their truth by right practice and by the exercise of intuition. Neither I nor A.A.B. is the least interested in having them acclaimed as inspired writings, or in having anyone speak of them (with bated breath) as being the work of one of the Masters. If they present truth in such a way that it follows sequentially upon that already offered in the world teachings, if the information given raises the aspiration and the will-to-serve from the plane of the emotions to that of the mind (the plane whereon the Masters can be found) then they will have served their purpose. If the teaching conveyed, calls forth a response from the illumined mind of the worker in the world, and brings a flashing forth of his intuition, then let that teaching

be accepted. But not otherwise. If the statements meet with eventual corroboration, or are deemed true under the test of the Law of Correspondences, then that is well and good. But should this not be so, let not the student accept what is offered.”

Master D.K. lived three different lives simultaneously. He worked physically as a soldier in the First World War. During those same days, in his free time, he lived as a householder in a village near the Kulu Valley in the Himalayas and cultivated land with farmers. Nobody knew who he was. He lived under two different names. People in the village did not know about his life as a soldier. The soldiers in the war did not know he was Indian. He disguised himself as a Belgian resident. In the same life, while in London, England, he dictated books to his disciple, Alice A. Bailey, through telepathy and had them published. However, he did not reveal his first two names to these disciples, interacting with them only by his third name, D.K. Those familiar with his books did not know the identity of the person. The people in his village and those in the war did not know that he had the name D.K. Only Bailey knew all three names and his true identity. Madame H. P. Blavatsky knew him as a farmer and as D.K.

The Masters of wisdom interact with one another in cooperation. For example, while Madame H. P. Blavatsky, a direct disciple of Master M, was writing books between 1875 and 1890, Master K.H. and Master D.K. gave her their full support. He is working tirelessly to prepare thousands of world servers globally. **Albert Sassi** from Belgium is one of those who worked

out the plan of Master D.K. We found in the fifth chapter about Albert Sassi's acquaintance with the Master in 1963 and the subsequent events.

Between 1963 and 1970, Albert Sassi introduced the plan of **Master C.V.V.** and Master E.K. to his followers and prepared a spiritual field there. In 1970, Albert Sassi came to Visakhapatnam and spent a week with Master E.K. As part of the Spiritual plan, Albert Sassi invited the Master to Europe. Albert Sassi said to the Master, "My body will not last much longer." He passed away a few days after returning to Belgium. After that, In 1972, his disciples invited Master E.K. to their respective countries.

Orientalism and Occidentals

What we Orientals need is modern education. What the Occidentals need is spiritual knowledge (Ātma Vidya). We are increasingly fascinated by the Western way of life. Westerners are becoming interested in our traditions. Tradition is important to us. The scientific approach is paramount to them. We tend towards the ultimate goal. They have faith in the material world. Our heart is the center. Therefore, love and affection are expressed more in us. The intellect is the center for Westerners. Hence, concentration, attention, and dedication to work are expressed more in them. As their family system has disappeared, there is less mutual love and affection among them. The family system is important to us, so we have more relationships. To-

day, Westerners are yearning to revive the family system and are leaning towards family life. We are studying. They are doing research. They have the power to see the essence in any matter. Even though we have that power, our objective curiosity is lower. Westerners desire a natural life. We are trying to live a mechanical life rather than a natural one. Their positive quality is to accept and practice what they like and not to interfere in matters they do not like. Sacrifice, dedication, peace, etc., are our fundamental virtues.

In any case, Westerners are unmatched in scientifically researching and providing knowledge related to it. Similarly, wise Orientals serve as guides in sharing the knowledge (wisdom) that offers solutions to humanity, leading to a blissful life. The technological progress achieved by Western countries is becoming an inspiration for other nations. The wisdom preserved by the ancient sages, passed down through generations, continues to illuminate and guide in the New-Age. Knowledge should not lead to destruction and devastation. Knowledge should inspire society, a country, or the world to engage in good deeds. Such matters should be taught with harmonious coordination. We and the westerners may have good intentions, but there may be differences in our nature. Therefore, in the work of the spiritual fusion of East and West, there must be a change in one's attitude. Such a necessary change can happen quickly not only through teaching but also through the influence of the presence of Master E.K.

Having realized the immense loss caused by the First and Second World Wars, the people of some enlightened countries are now saying that there should be no more wars and that what is needed today is only World-Peace. Today, they believe that the path of peace is the ultimate goal and are working towards it. They realize that what they are experiencing at present is only temporary happiness, and they are ready to achieve a peaceful and joyful life. One of the principles of Bhagavad Gītā states that peace can be attained through sacrifice. Master D.K. expressed in a book that selfish desires, hatred, and jealousy cause internal conflicts and external wars.

A rich person has the opportunity to distribute or donate their wealth. Likewise, only a person who embodies peace can bestow peace. In the same way, the wise can impart knowledge. Only the embodiment of love can spread love. Today, the key elements of the spiritual harmony of East and West are love and wisdom, which play a major role. The life of Master E.K., who has taken the form of such love and wisdom, has been dedicated to humanity. In the literature of Master D.K., Jesus Christ is described as a symbol of love, and Lord Buddha as a symbol of wisdom; he explained their plan. In the seventh chapter of this book, “The World Teacher Trust has been established as a bridge of Divine Wisdom for the East and West,” Master E.K. stated.

Master E.K. first set foot on the European continent on 22-04-1972. The Western team that came to the airport to invite him was mesmerized as soon as they saw him. Master’s eyes,

filled with universal love, and his gaze, which penetrates directly into the hearts like rays, along with his face that brings joy to the mind and his perfect smile, effortlessly attracted Western hearts.

For two months, Master traveled to Belgium, Switzerland, Italy, France, Holland, and other countries. “Can you find anything purer than the flame? So also, there is nothing purer than your knowledge of realization. You will gradually grow in knowledge. You are growing in knowledge. You will be accomplished in synthesis. Thus, you can reach the Me in you through time,” Lord Krishna preached to his disciple Arjuna in the Bhagavad Gītā (the Mandra scripture). Similarly, sage Nārada defined “Parama Prema is Bhakti (Cosmic Love is Devotion)” in his *Bhakti Sūtras*. Master E.K. distributed such pure knowledge and love in the East and West, living like an ordinary person and without ostentation. “He who gives happiness to others without a cause will be happy without any cause,” Master E.K., who taught this great principle, established the same as a living truth in his life.

During the first Western tour, Madame Emma Brahi, the Karol couple, the Thilthies, Lillian, Doctor Hayes, Albert Shantarin, Michael Lantin, Jane Vernon, and hundreds of others had the fortune of meeting Master E.K. The then Chairman of The World Teacher Trust, Sri P.S.S. Varma, accompanied the Master on this first trip. The counselings and discourses given by the Master on various subjects greatly impressed the Westerners. His lectures provided a clear path. Until then, they had

only read spiritual and yoga texts. In the advice and suggestions given by the Master, they saw a practical approach. More importantly, they had only heard and read about sages and gurus until then. But by seeing the Master in person, they experienced indescribable joy.

People in those countries were studying the books of Madame H. P. Blavatsky and Master D.K. in whatever way they could. Due to Master E.K.'s integrated teaching method, they were able to easily understand the writings of those great souls. By observing the Master's behavior, lifestyle, conversations, and physical presence, they understood what a true Master is like. Some even thought of Master E.K. as "**Master D.K.**" and questioned him. To them, the Master would say, "The only path to your development is to believe with all your heart, in any name, in any form, and to follow their path. You do not need to worry about the name D.K."

The spiritual conch he blew in those countries awakened thousands of people. The path of the Masters is to awaken, not to agitate or ignite. For those who think life is a burden, he made them feel that life is a path to a spiritual life. The Bhagavad Gītā, Yoga of **Patañjali**, Sanātana Dharma, Ancient Wisdom and Tradition, Astrology, Ayurvedic principles, Homoeopathy, New Age health practices, rebirth, Yoga of Master C.V.V., the plan of the World Teacher, science of symbolism, meditations and many other great topics were lectured by Master in English, and they were translated and explained in the languages of those countries.

Master explained in his speeches the efforts made by **Madame H. P. Blavatsky, Alice A.A.B, Swami Vivekananda,** and **Sri Aurobindo** for the fusion of East and West. “Don’t be under the illusion that all the people in India are following my path. Only a few hundred families are following the path I am walking,” Master clearly said in Belgium. A few families in those countries were influenced by the path of love and the integrated approach to knowledge shown by him. By the time the Master concluded his initial journey abroad and prepared to depart for India, hundreds of Westerners were unable to leave him, as they were deeply connected to the Master. Some focused intensely on his conversations, others gazed at him intently, and a few sought proximity. He, in turn, interacted with everyone with a smile, captivating them all by sharing his love and joy.

Master arrived at Visakhapatnam airport at 11:30 am on 26-06-1972. Hundreds of followers crowded the airport to see him. Later, everyone gathered at the Temple of Rāma near the railway station. Then, Sri P.V. Rao and his wife traditionally welcomed the Master, and the Trust families chanted Vedic mantras. Later, the Master briefly described the activities there and blessed everyone. He sent diaries from Western countries to Visakhapatnam from time to time, and they were sent from there to the remaining Trust centers. The travel programs, subjects, and events related to 1972 were also printed as a Telugu book called *Prak Paschimulu (Fusion of East and West)*.

Later, the Master guided the aspirants from those countries in the way they needed. He replied to some letters. He spoke to some people over the phone. The Master toured different countries seven times at the invitation of Westerners.

He conducted the second tour to the West from 31-05-1974 to 24-08-1974, the third tour from 30-09-1975 to 03-12-1975, and the fourth tour from 16-09-1976 to 22-12-1976. Due to the influence of Master's tours, The World Teacher Trust groups were formed in countries like Belgium, Switzerland, Italy, France, and West Germany. In 1976, he also gave some inspirational speeches in the United States of America. As part of the work of the Masters of Wisdom, they provide awareness to the devotees who are working for the welfare of the world. Master E.K. conducted prayers, rituals, full moon meditations, etc., along with his followers.

“The Tibetan said that a full moon is the best day to contact the Masters. In the Veda it is said that the moon is the gateway between the Master and the disciple, and the full moon is the opening of the gate. All the astral, etheric, and mental currents of the people on earth will have full magnetization, and they run in one direction on the full moon day. The mind will be very favorable for meditation, and the Masters will be ready to recruit pupils on a large scale. Madame H.P. Blavatsky suggests that the two days before the full moon are very good to receive energy from the Masters. The full moon day is for maintaining full contact. The two days after the full moon are good for

distributing the energy among the brotherhood.” according to Master E.K.’s book *Full Moon Meditations*.

Vaisakha Valley

On the night of the Vaisakha full moon (Buddha Pūrṇimā), all the Masters of Wisdom gather in a place in the Himalayas to meditate and devise plans of action. In such meditation gatherings, the Masters take their followers to another dimension without their knowledge and grant them entry. Some other Masters conduct meditation through their followers on the physical plane at the same time. Master E.K. conducted such meditations in Visakhapatnam for several years. “Blessings to the Master’s children! **Maitreya-Bodhisattva** opened the door of the heart last night in Vaisakha Valley to those who seek to serve at the feet of their Masters within a year. I entered through the path of meditation. You are also in my heart,” Master E.K. wrote in a letter to his follower on 17-05-1973.

On **27-05-1972**, Master E.K. explained the importance of ‘May Call Day’ in the **Mountain range of the Alps** and conducted meditation with all the participants of that day’s meeting, sharing the related matter as follows: “**...That night, it was decided that the Americans’ ‘spaceship’ would descend from the Moon to Earth. That night, the Masters of Hierarchy sent a new seed of divine consciousness based on the Kundalini of the ‘astronaut’ descending from the Moon to Earth. With that, this seed of consciousness will be awakened in**

14,400 of the main disciples who are serving humanity in various lineages of Masters on Earth. They will use their intellect as much as possible on the path of meditation. As a result, human consciousness in many countries will awaken into spiritual consciousness and work for the welfare of the Universe.” In this meeting, Master E.K. also explained how the Masters are reforming the relationship between the Lunar angels of the Moon and humans on Earth. Albert Sassi is a holy Indian soul, and he will be born in India within two months from today, Master also expressed.

Another noteworthy incident took place on June 8, 1978. At 3:30 a.m., in “Radhamadhavam” at Visakhapatnam, Master E.K. woke me up and asked me to wake Sri Parvathi Kumar and brother K. Shiva Shankar as well. Then, he informed us, **“Now at 3:45 a.m., the Masters are spreading light to the consciousness of 700 disciples,”** and subsequently led us in a 15-minute meditation.

The Seven Masters

Master D.K. explained in his book that many Masters are working for the welfare of the world; seven of them are the main ones, and he discusses them and their plans. Our ancient knowledge describes the seven worlds of Bhuloka, Bhuvarloka, Suvarloka, Maharloka, Janaloka, Tapoloka, and Satyaloka. Similarly, Master D.K. explained the programs related to the seven strate-

gies for creation, the seven rays, and the seven Masters as their rulers.

Ray	Quality / Attribute	Master
First Ray	Power, Will and Purpose	Master Morya
Second Ray	Love – Wisdom	Master Kuthumi
Third Ray	Active Creative Intelligence	Master Venetian
Fourth Ray	Harmony through Conflict	Master Serapis
Fifth Ray	Concrete Science or Knowledge	Master Hilarion
Sixth Ray	Idealism or Devotion	Master Jesus
Seventh Ray	Order or Ceremonial Magic	Master Rakhozi

The above-mentioned Masters are working with Master D.K. as the coordinator. Master E.K. has manifested and fulfilled the plans related to these seven rays in the physical plane. This matter is known only to a few who have been blessed by him. “Among those currently training with me, there are many followers of the Masters,” Master mentioned once to us. Let’s know some more aspects about Master E.K. here.

The names of the two sages, **Vasiṣṭha** and **Agastya**, are well known to us. The ashram in the Himalayas is the main center for Vasiṣṭha and his lineage. Similarly, the ashram in the Nilgiris (blue mountains) is the main center for Agastya and his

lineage, from where the plan is being executed. The Agastya (**Master Jupiter**) is a great sage on the earth, a star called Canopus in the Solar level. A sublime principle on the cosmic level. At all levels, it denotes the raising of the lower principles into the higher. On the zodiacal level, this principle presides over the sign Aquarius...**Master C.V.V.** got initiated into the path in the beginning of this century through the influence of the star Canopus (Agastya) (as per *the Spiritual Astrology* of Master E.K.). **Lord Maitreya, Master M, Master K.H.**, and others are working with the Himalayas as their center. The higher plan related to these two ashrams was executed through Master E.K. If one carefully studies the books *Spiritual Astrology* and *Music of the Soul*, which were provided through Master E.K. from higher realms to the physical realm, this matter will become clear. Regarding these publications, Master once said to his followers, “These were given out from other planes, and their ultimate purpose is sacred.”

Madame H. P. Blavatsky made a similar statement in the last century, as per our understanding: There exists an archaic Manuscript. No one knows how ancient it is. It exists as a single hidden copy. It is the source text for the Puranas and Itihasas of India. The books of *Secret Doctrine* and *Isis Unveiled*, which have been explained through her, are based on it. H. P. Blavatsky and Master E.K. were born under the sign of Leo. The Master would say to us, “**Live like a lion and work like a bull**”. This is clearly visible in the lives of these two great souls.

In the Master's conferences, a strange person (Master) would appear. We are giving only one example here. One night in 1981, a strange person was talking to the Master about a foreign trip and said, "For the purpose of spiritual fusion of East and West, you should take Parvathi Kumar with you from this year. He will assist and cooperate in this program." The next morning at 4 o'clock, Master E.K. informed me about this. According to his direction, Master took Sri K. Parvathi Kumar from the fifth Europe tour onward. From 31-08-1981 to 06-11-1981, the fifth tour, from 23-08-1982 to 31-10-1982, the sixth tour, and from 17-08-1983 to 02-11-1983, the seventh tour were made by Master and Sri K. Parvathi Kumar. As per Master's instructions, Sri K. Parvathi Kumar sent diaries from abroad to Visakhapatnam, and they were sent from here to other centers.

In 1981, in Belgium, a conference of renowned young homoeopathic doctors was conducted by Master E.K. and Dr. Luke Jury by gathering 36 doctors in Liege. Similarly, another conference was held at the yoga ashram of the western couple Brahma and Saraswati in the village of Coxide. 46 renowned homoeopathic doctors from France gathered. Two centers emerged in the name of 'The International Homeopathic Fraternity'. One relates to health and the other relates to dissemination of Ancient wisdom.

During Master E.K.'s travels in 1982 and 1983, a proposal emerged to establish a Spiritual University in Geneva. The planned curriculum for this institution was centered on teach-

ing “The Science of Man.” Master E.K. has disseminated ancient and modern knowledge in various countries, and the articles presented under the title **The Science of Man** have been published as a book with the same name. He also compiled scientific discourses titled **Lessons on Puruṣa Sūktam** (The Science of The Cosmic Man).

Many Westerners are coming to India, staying with the Trust brotherhood in Visakhapatnam, participating in activities here, receiving the knowledge bestowed by Master E.K., learning how to study the books and scriptures, and participating in the Guru Pūjā festival at Siṃhācalam. This has become a tradition since 1981. Impressed by the family system and traditions, many Westerners have returned to their countries and are living in the same way. Some Westerners are also visiting other Trust centers and holy places in India and experiencing joy.

The followers of various spiritual service organizations in the East and the West have requested Master E.K. to give a prayer to be conducted every morning and evening in their respective places. So, he gave a **Common Prayer** and first conducted it during the Guru Pujas held on January 11th, 12th, and 13th in **1983** at Siṃhācalam. This prayer includes “The Great Invocation” bestowed by Master D.K. in 1945 for the morning and “The New Age Invocation” benevolently given by Master E.K. in 1977 for the evening. Today, geographically, several thousand people are performing this Common Prayer. It is presented below.

Common Prayer

1. Sit erect and Cross-legged. Close your eyes. Relax every nerve and muscle in your body from head to foot.
2. Observe the movements of your respiration for two minutes. Make your respiration even. Inhale in a slow, soft, uniform, and prolonged manner. Do this as long as you can comfortably. Exhale in the same manner. Repeat the Process three times.
3. Repeat the same process with the following instructions added: Meditate upon the sound “SO” while inhaling and upon the sound “HUM” while exhaling. Do this three times.
4. Repeat the same respiration with the following modification: Utter “OM” mentally while you are inhaling. Utter “OM” vocally for as long as you are exhaling. Repeat the process thrice.
5. One person who leads the prayer will utter the following, which others will repeat:

Om (thrice)

*gurur brahmā gurur viṣṇuḥ
gurur devo maheśvaraḥ |
guruḥ sākṣāt paraṃ brahma
tasmai śrī gurave namaḥ ||*

Namaskarams Master

Namaskarams Master E.K.

Namaskarams Master M.N.

Namaskarams Master C.V.V.

Namaskarams Master C.V.V.

Namaskarams Master C.V.V. to your lotus feet.

(observe five minutes of silence, then recite the following
mantra of Gāyatrī ten times)

*Om bhūr bhuvaḥ suvaḥ
Om tat saviturvareṇyam
bhargo devasya dhīmahi
dhiyo yonaḥ pracodayāt*

(observe five minutes of silence, then utter the following peace
invocation)

*śaṃno mitraḥ śam varuṇaḥ
śaṃno bhavatvaryama
śaṃna indro bṛhaspatiḥ
śaṃno viṣṇururukramaḥ*

*namo brahmaṇe namaste vāyo
tvameva pratyakṣaṁ brahmāsi
tvāmeva pratyakṣaṁ brahma vadiṣyāmi
ṛtaṁ vadiṣyāmi satyaṁ vadiṣyāmi
tanmāmavatu tadvaktāramavatu
avatu mām avatu vaktāram
om śāntiḥ śāntiḥ śāntiḥ*

(the following Great Invocation, given by Master D.K., is to be uttered in the morning prayer)

From the point of Light, within the Mind of God,
Let Light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love, within the Heart of God,
Let Love stream forth into the hearts of men.
May Christ return to Earth.

From the Centre, where the Will of God is known,
Let purpose guide the little wills of men—
The purpose which the Masters know and serve.

From the Centre, which we call the race of men,
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.

From the Avatar of Synthesis who is to come,
Let His energy pour down in all Kingdoms,
May He lift up the Earth to the Kings of Beauty.
Let Light and Love and Power restore the Plan on Earth.

(the following New-Age Invocation, given by Master E.K., is to be uttered in the evening prayer)

May the Light in me be the Light before me,
May I Learn to see it in all.

May the sound I utter, reveal the Light in me,
May I listen to it, while others speak.

May the silence in and around me, present itself,
The silence which we break every moment,
May it fill the darkness of noise we do,
And convert it into the Light of our Background.

Let virtue be the strength of my intelligence,
Let realization be my attainment,
Let my purpose shape into the purpose of our Earth,
Let my plan be an epitome of the Divine Plan.

May we speak the silence without breaking it,
May we live in the awareness of the Background,
May we transact Light in terms of joy,
May we be worthy to find a place in the Eternal
Kingdom OM.

(the following to be uttered — thrice)

lokā samastā sukhino bhavantu.

Om śantiḥ śantiḥ śāntiḥ.

Master E.K.'s speeches in foreign countries were preserved on cassettes by the Trust brotherhood of those countries. The knowledge provided in Master E.K.'s books was regularly disseminated through leaflets to an organization called "Institute of Planetary Synthesis" in Geneva.

Under the auspices of the Trust, Sri K. Parvathi Kumar and Dr E. Anantha Krishna conducted the 8th tour from September 14 to 30, 1984. The 9th tour was conducted by Dr E. Anantha Krishna and Sri M.R.L. Rao in 1986. Since 1987, Sri Parvathi Kumar has continued these spiritual tours to the West for two months every year. As a result, new Trust centers have been established in countries such as Spain, Austria, Denmark, Germany, Switzerland, America, and Argentina.

Currently, in Switzerland, Jesus, Thiziana; in West Germany, Ursula; Christian Arabic; Palmyn Berg; in Italy, Daniel Levy; in Denmark, Henry; Peter; in Spain, Valentine Joseph; Ramona; in Austria, Jeema Inge; Eva; Gunter; in France, Maurice Augustine; Claire Billy; and many other dedicated followers in various countries are diligently conducting these programs (circa 1990).

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Inauguration of Sri Venkateswara Central Library and Research Center
of Tirumala Tirupathi Devasthanams by Swamy Ranganadhananda,
Master E.K. and Sri P.V.R.K. Prasad, I.A.S. on 14th April 1982 at Tirupati



Music of the Soul



Blessed Soul

Help yourself

It is good to know how to cure yourself. It is always better to know how to keep yourself fit and healthy by being active and regulated. Science of health is always better than science of diseases and their cure.

Use less medicines and more fresh foods. It is the best for you to come to a stage when you use no medicines. Then you will grow stronger and more resistant. You can achieve this by maintaining timings to your food, drink, rest, sleep and work.

E. K.



Dr. K.S. Sastry with Master E.K.

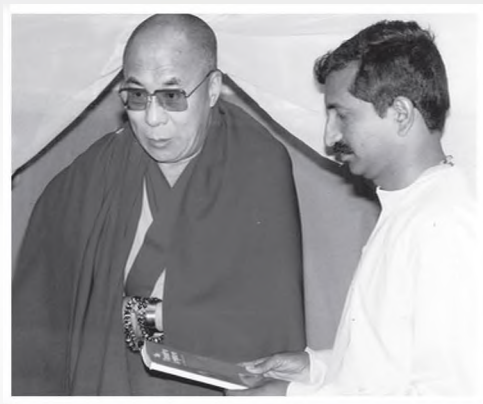


**Dr. EVM Acharya and
S. Raghuram Kumar with Master E.K.**

Author with Great Ones :



Master K. Parvathi Kumar



His Holiness Dalai Lama



Sri Ch. S.N. Raju

Chapter 15

Meetings of Great Masters

IN every century, great Masters and enlightened beings are born. They act in those births according to their life plan. Thousands of people influenced by them walk the path they have shown. Beyond the well-known great men and saints, countless others exist in the world of whom we remain unaware. There are also many traditions. Master E.K. told us that other traditions should not be ignored or rejected and that they should be respected. He taught that all the great men, gurus, and all the incarnations are forms of one and the same all-pervasive Almighty, and if we know this and respect and worship them, we will develop and achieve perfection in our practice. We are told by Master E.K. that, rather than criticizing or commenting on the beliefs of others to draw them to our own path, we should actively encourage, support, and guide their own path of belief.

In every age, great men meet and explain their plans according to their needs. Some great men work together too. The following brief information summarizes the gathering of a few Mahatmas.

Sri Pakalapati Guruvu Garu

In the Narsipatnam area, 100 kilometers from Visakhapatnam, in the dense forests, a great Master lived and redeemed

thousands of people. He is **Sri Pakalapati Guruvu Garu**. He transformed Cannibals (man-eaters) into the best of men. He toured all over India. He met **Sri Ramana Maharshi**, **Sri Kavyakantha Vasishta Ganapati Muni**, and **Swami Sivananda** of the Divine Life Society. In the forest areas where he lived, ferocious animals like tigers obeyed his commands. He established 300 villages in the forest areas and consecrated a temple of Lord Rāma in each village. On one occasion, he said, “I have not been asleep for forty years.”

He came to know about the plan of Master E.K. and visited him in Visakhapatnam in August 1966. They both discussed their plans. Many times, the Master went to Pakalapati Guruvu Garu’s ashram in Balighattam, and other times, Guruvu Garu came to the Master. Guruvu Garu participated in the Guru Pūjā held in 1969. The Master told us that “Pakalapati Guruvu Garu is a great yogi who has attained all the Siddhi (attainments) and is moving around like an ordinary human being.” Guruvu Garu said that “Master E.K.’s is Sri Krishna’s principle, and his life is playful.” These two great Masters shared a good rapport. Sri Guruvu Garu, a lifelong celibate, left his body on the auspicious Maha Śivarātri day, i.e., 06-03-1970. On that day, Master E.K. himself was present and performed the final rites.

Sri Sitarama Yatindrulu

When we hear the word Yatindra, we remember **Sri Sri Sri Sitaram Yatindrulu**. At the age of 16, he stepped into married

life. He begot children and raised them well. He performed Mantra chanting with dedication, spiritual practice, and intense chanting. Sitarama Yatindra, who received Sanyāsa in a dream from Lord Krishna, was initiated into Sanyāsa by **Melkote Jiyar Swami. Sri Sri Sri Sampath Kumar Yatindra** formally granted him the title of Yatyasrama Diksha. His chanting of the name of the Divine for hours while dancing was extraordinary. Sri Yatindra became a revered figure, captivating thousands with his devotion. He held immense affection for Master E.K., addressing him as “Krishna!” He never missed an opportunity to visit the Master whenever he was in Visakhapatnam. Similarly, the Master would make it a point to visit him whenever he traveled to the Vijayawada region. The Master would even have his followers offer their respects to Sri Yatindra. He established the “Mumukshu Mahajana Peetham” in Pedamut-tevi village, Krishna district. The Master also often visited Sri Yatindra’s ashram in Eluru.

Sri Avadhutendra

In 1975, **Sri Avadhutendra Saraswati Swami** arrived at ‘Radhamadhavam’ in Visakhapatnam with the intention of consecrating a Rāma temple. There, upon seeing Master E.K.’s portrait, he expressed his desire to meet the Master, requesting Sri Parvathi Kumar to arrange a meeting. He promptly took him to the Master, who warmly welcomed Sri Avadhutendra Saraswati Swami into his home and offered his respects by touching his

feet. Sri Avadhutendra reciprocated the gesture. They engaged in a conversation about spiritual matters for a while.

Sri Avadhutendra Swami, who had taught the Hanumān Chālīsā to many, brought joy to millions through his Rāma nama chanting. He lived a life dedicated to serving Rāma and bestowed divine grace upon his devotees.

Sri Satya Sai Baba

In 1973, Master met **Bhagwan Satya Sai Baba** in Bengaluru. He presented his novel *Mandra Jalamu (The Music of the Soul)* to Sri Satya Sai Baba, who accepted it with a smile.

Sri Ramaswamy Acharyulu

Sri Ekkirala Ramaswamy Acharyulu was a renowned figure in Andhra Pradesh, residing in Samarlakot and working as a typist at Deccan Sugars. A man of utmost simplicity, he healed thousands through homoeopathic medicine. His presence exuded perpetual joy, and in his company, one effortlessly found tranquility. Master E.K. would often tell us that Sri Ramaswamy Acharyulu was born with a specific purpose. The Master visited Sri Ramaswamy Acharyulu numerous times, and often we accompanied him.

On one occasion, Sri Ramaswamy Acharyulu visited Visakhapatnam, and Master took him to “Radhamadhavam”. There, in the prayer hall where Master performed his prayers and worship, Sri Ramaswamy Acharyulu gazed at a portrait of

Lord Krishna subduing Kaliya, then looked at Master's face for a few moments. The Master pointed to the portrait and said, "Look, this is Sri Krishna." Sri Ramaswamy Acharyulu smiled and replied, "Yes, I am seeing that Krishna," while continuing to look at Master for a few more moments. Later, they went to the Master's room, where they sat and conversed.

Another time, the Master took us to Samalkot. Sri Ramaswamy Acharyulu expressed his desire to hear about the "Krishna Tattva" (the philosophy of Krishna) from the Master. The Master graciously explained the Krishna Tattva, leaving Sri Ramaswamy Acharyulu deeply moved. After a few moments, he pointed to the Master and said to us, "Everything in him is the Play of Krishna." The Master smiled and replied, "It is all grace of Lord Rāma," then bowed down to touch his feet.

Sri Sri Sri Bhaktaraj Maharaj

On the 27th of December 1978, Master visited **Sri Sri Sri Bhaktaraj Maharaj** near Omkareshwar, close to Indore city in Madhya Pradesh. Sri Bhaktaraj was a great Master who had awakened thousands of people in those regions to the path of devotion. As soon as the Master saw him, he prostrated at his feet, and Sri Bhaktaraj immediately reciprocated the gesture by bowing at Master's feet. These two great Masters embraced each other and remained silent for a few moments. I was a direct witness to this extraordinary meeting. Master E.K. told me, "**He is a Ṛṣi (sage). He always dwells in the God-Consciousness.**

He is a savior who can protect those who have devotion and faith in him.”

Sri Sri Sri Bhaktaraj Maharaj honored Master E.K. at his ashram. The Master invited him, saying, “In Visakhapatnam, I have a house that is also yours. You must come to the Guru Pūjā that we are conducting there.” The Master presented him with the magazine **My Light** and some other English books. Sri Bhaktaraj Maharaj took a page, read it, looked intently into the Master’s eyes for a while, and told me, “**Your Master is an embodiment of pure wisdom. This kind of knowledge can show the right path in the Modern age.**” He then had all his followers offer their salutations at the feet of the Master. (Later, he participated in the Guru Pūjā celebrations in 1987 and blessed the Trust brotherhood.)

On one occasion, I said to Sri Bhaktaraj, “You and Master E.K. are the same to us! Because the experience gained from him is also felt through you.” He explained to me, “It is a joy that you feel the experience. But Master E.K. and I are not the same. We can both live in the same consciousness. Your Master descended to guide thousands of aspirants and disciples in the physical plane.” (It is Sri Bhaktaraj Maharaj who gave me the name “**Satyadev**” on 11-01-1987 during Guru Pūjā festival)

Swami Chinmayananda

In 1978, **Swami Chinmayananda** and Master E.K. gave two wonderful speeches on Bhagavad Gītā from the same dais at Andhra University in Visakhapatnam.

Vishva Janani Jillellamudi Amma

When we say Vishva Janani (Universal Mother), we remember **Jillellamudi Amma**. The Master visited Jillellamudi four or five times to see the Mother. She affectionately called Master E.K. “Krishna!” Once, Master sent a Telugu copy of his novel *Puruṣa Medham (The Man Sacrifice)* to Mother through Dr. Pannala Radhakrishna Sharma. On 12-10-1979, Master went to Jillellamudi. Then the Mother said, “Radhakrishna Sharma read out *Puruṣa Medham* to me”; she paused for a moment and said, “**Krishna in this book is just like you, my dear!**” Hearing that, the Master smiled. On 10-11-1979, the Mother said to the Master that a 10 million times Lalitā Sahasranāma Pūja would be performed in Jillellamudi. The Master said, “I will send some people from Visakhapatnam to participate in that puja.” He sent some of the Trust’s brothers and sisters.

On some occasions, Master E.K. would bless us with the presence of great Masters. Here are two examples of that.

Christ

On 01-06-1972, a woman came to the Master in Geneva to consult about her mother’s health. After the medical consulta-

tion, she discussed some matters related to the meditation she was doing daily. Meanwhile, a man named Karol arrived. Both of them sat in meditation.

Master E.K. explained, “**While I was speaking a few sentences about Christ, they forgot themselves and attained meditative focus. After fifteen minutes of meditation, I chanted OM and invited the Light of Christ. The entire room was filled with blue radiance. In the middle of it, a form of Light descended from above. In that Light, they were in the presence of Christ for 15 minutes. After that, the light slowly disappeared. They gradually came back to normal. For some time, they remained in an indescribable state of experience. They said that they had never experienced such a state of joy before**”.

Role of Krishna

In the Guru Pūjā festival held in 1973, on the night of January 13th, a ‘Naatyaavadhanam’ (spontaneous traditional performance) program was organized. In it, the scene of the surrender of **Bhīṣma** was presented. Master E.K. played the role of Lord Krishna, and Sri Dhara Ramanatha Sastry played the role of Bhīṣma. In that drama, hundreds of us saw **Lord Krishna** in the Master. We were able to experience the divine presence. Before the end of this scene, we all spontaneously chanted Puruṣa Sūkta. That episode is etched in the hearts of all of us forever.

Satguru Sri Sivananda Murthy

The following story is a good example of how the grace or blessings of two great Masters can be received by their followers, even though they did not meet each other physically when they were in their physical bodies.

Sri H.J. Dora, a high-ranking police officer in the village of Jadjangi in Srikakulam district, and his mother built a temple for Lord Śiva. They invited Master E.K. and **Satguru Sivananda Murthy** to the idol installation ceremony. At that time, Master's programs were already scheduled in various locations. Before going on these tours, he instructed me, "You go to this Śiva temple installation along with a few others." On this occasion, Sri N.V. Ramanamurthy, Chi. Ekkirala Srinivas, G.V.Ramana, I. Kaliprasad, and others accompanied me. For the first time there, I met Satguru on 3rd July 1980, staying in that village for a day. After coming to Visakhapatnam, I told the Master about the special events that happened there. I described, "Satguru appeared to me as a simple traditional saint (Siddha)." Master E.K. smiled and said, "**There are many great ones. Encounters with them happen in strange ways. The rest of the things will be known when the time comes.**"

Sri N.V. Ramanamurthy served as a stenographer for Master E.K. After the Master passed away, he reached Satguru and stayed with him for almost 14 years in Anandavan, Bheemunipatnam. He passed away there. Sri Ramanamurthy told us

repeatedly, “When I am with Satguru, I am experiencing the same inspiration and presence of Master E.K. This is all the arrangement of the Master.” This is an example of how someone blessed by one Master can receive the compassionate grace of another Master.

In August 1999, Satguru appeared to me several times in meditation. In the Guru Pūjā festival held in Siṃhācalam in 1992, the World Teacher Trust brotherhood presented the ‘Master C.V.V. Award’ to Sri Sivananda Murthy. After that, many family members of the Trust developed a close relationship with this Satguru. Here, I am including some of the statements that Sadguru occasionally made about Master E.K.

1. Sri Krishnamacharya (Master E.K.) and Sri Krishna are one and the same.

2. I tried to meet him two or three times. But it wasn’t possible. It’s all God’s Will! Even though I couldn’t see Master directly, I feel happy seeing all of you. When you, who are walking on the path shown by that great soul, come to me, I spend more time with you. This is my responsibility.
3. Master wanted to tell you many more things. Therefore, the responsibility to convey this to you lies with me. All of you have Master’s grace. My blessings will always be with you.
4. Establishing an empire is easy, but molding or reforming so many individuals, as Master E.K. did, is not an easy task.

Every year, Satguru participated along with his disciples in the Guru Pujas and delivered messages. A memorable moment

was when Sri Sivananda Murthy released the silver jubilee souvenir of the Trust in 1997.

Sri Ganapathi Sachchidananda

When Master E.K. was in his physical body, he instructed his ardent disciple, Sri Ch.S.N. Raju, to keep in touch with Ganapathi Sachchidananda Swamy in Mysore. Sri Raju submitted articles to the magazine ‘Bhakti Mala’ published by Swamiji. Gradually, a divine connection developed between them. In 1995, Swamiji personally took Sri Raju on a foreign tour, arranging lectures on spiritual astrology and yoga. As part of this, they toured Czechoslovakia, Austria, France, and other countries. Swamiji visited and blessed the spiritual service activities conducted at the Trust premises in Machilipatnam and the Master E.K. Balabhanu Vidyalaya. A special feature is that Swamiji made Sri Raju write an introductory preface in the book ‘Sri Ganapathi Sachchidananda’s Biography’!

“It may take you decades to understand some of the things I occasionally say,” Master would tell us. This anecdote is an example of how the words and vision of great Masters can be, and how they can materialize!

~ * ~

Chapter 16

Final Message of Master E.K.

WHAT we call TIME is nothing but the sequence of events in our lives. The day we realize this, the truth that the time behind the scenes is constantly determining our duty will become apparent in our lives. Leaving the physical body is also an incident in every human's life. It is like changing clothes or houses. Even when we change clothes or houses, we do not change - is the familiar teaching of Master E.K. to his followers.

Just as birth is a truth in the process of evolution, death is also a truth. Even though everyone knows this, they continue to act as if they do not know. This is an illusion. The reason for this is simply the fear of death. Death will not stop because we are afraid. Even the laziest person will inevitably experience the fear of death. It is natural for death to occur. Bhāgavata says that those who are about to leave their bodies grieve for those who have already left their bodies. Master E.K. would say in his speeches, smiling, that man often dies out of his fear of dying. **Master D.K.** described death as an ART in his works. Those who know that death is a necessary change for life, made by Nature, will utilize their lives appropriately. Master has bestowed this right understanding in his book, *Man Sacrifice*.

Death, being a part of the evolutionary process, leads to a higher state, which is the truth of nature. Hence, in our tradi-

tion, it is common to say that those who have left their bodies have attained higher states, gone to other planes, or ascended to heaven. When we recognize that death is merely a change, a path opens up for us to live meaningfully without the fear of death. This is immortality. It does not mean escaping death but living as a soul that is beyond birth and death.

In the life stories of Avatāras and Great Souls, we can see the relinquishing of the body as an auspicious episode. The question of “What is death to Incarnations?” is similar to asking “What is illness or sleep to them?” There is no rule that Avatars should not fall ill. Around 1972, Master E.K. contracted small-pox. Sri P. Kameswara Rao from Kharagpur came to Visakhapatnam to see him and asked, “Do you also get such things? What is the reason?” He replied, “Just as mental dispositions apply to the mind, bodily dispositions apply to the body. When the physical body experiences discomfort, pain naturally arises. Like getting burned while walking in the sun or getting wet in the rain, it applies equally to both adults and children. By living above the mind, one can live without experiencing those pains.” The Master often said sarcastically in his speeches, “If his disciples engage in great propaganda asserting that their Guru is the embodiment of the divine and that he is beyond any hunger, their Guru falls into trouble.” He would also say with a smile, “Don’t do such propaganda about me.”

Avatāras, Masters of Hierarchy, etc., descend into human bodies. Therefore, they relinquish the physical body according to its natural span.

It also happens that the indwelling soul (Antaryāmi) establishes the truth of the indwelling “I”. Such individuals awaken human consciousness into Divine consciousness. Master E.K. worked out such a sacred plan.

“You were once a child. That changed, and you became a young man. That changed, and you became an adult. This will change, and you will become an old man. Are you dying in all these changes? When a child becomes an adult, the child does not die and is reborn as an adult. How many changes occur just in the body as it grows? Similarly, leaving this body and taking on another body also happens. Those who do not know call it death. Those who know do not grieve. An object may break, but what it is made of does not break. Like a pot breaks, this body ends. Like the clay in the pot, the one inside is eternal. He has no destruction. Just as a man discards worn-out clothes and takes new clothes, he also takes on new bodies,” Master wrote in his Telugu book Mandragīta.

If we practice such knowledge, we can understand dying not as death but as a change of the body. The Master bestowed the right path, saying that through such good practice, it is possible to live without the fear of death affecting the mind. In his work *Man Sacrifice* he portrayed the character of **Abhyasa Murthy** (Master in this book created a character - **Blue Angel** - The embodiment of the past associations of Practice) in an extraordinary way. It is true that each person’s role is revealed according to their character.

In February 1984, Master conducted teaching classes for 15 days in Mothugudem on topics such as Occult Anatomy, Homoeopathy, Astrology, and **Uttara Rāma Charita** (by the great poet **Bhavabhūti**). There, he contracted ‘Cerebral Malaria.’ On the morning of March 2nd, at 2:45 AM, Master reached his residence in **Chinnamushidiwada**. Master, suffering from illness, also received homoeopathic treatment. A few other followers also contracted this malaria. Sri K.S. Rama Sarma, an Assistant Divisional Engineer of the electricity board and one of the organizers of the program, passed away in Visakhapatnam on the night of March 4th. The Master, in severe discomfort, came to Visakha on the morning of the 5th to console Sri Ram Sharma’s family and attended the final rituals. He chanted and made everyone chant Viṣṇu Sahasranāma. Later, Sri V. Suryarao dropped the Master off at his residence in his car. I, along with Sri B.S. Naidu and Smt. E. Ramasingari (Master’s second daughter-in-law), also went in that car. He had a fever of 103 degrees at that time. The Master indicated to me that “there is a need to prepare a small book formalizing a tradition for the Trust brotherhood, and it needs to be completed in a few days.”

He instructed me to return to Chinnamushidiwada after Sri Ram Sharma’s cremation. That evening, when I called the Master’s house, Dr. E.V.M. Acharya informed me that he was not feeling well at all and that I should not come. Even though I agreed, the Master’s words strongly pulled me towards him. I felt an intense urge to see the Master somehow. On March 7th,

1984, at 10:20 AM, I went to the Master's residence at Chinamushidiwada. At that time, he was sleeping. Dr. E.V.M. Acharya explained his health condition. The Master's wife told me that he was calling me inside, and at exactly 10:30 AM, I entered his room and sat at his feet. Although he was extremely weak, the love in his eyes and the enthusiasm in his conversation were clearly visible to me. On that day, I experienced the presence of the Master from 10:30 AM to 12:30 p.m. while he was giving a message. The unique conversation that took place was written down as soon as I came back to Radhamadhavam. On March 10th, the message was shared with Master E.K.'s relative, Sri S.K.P. Gopalacharya (District Vigilance Officer, Vijayawada), as well as with Sri K. Parvathi Kumar and Sri A.L.N. Rao. Part of the Master's message from that day was published in the March 1984 issue of *Navani* magazine. I am presenting the brief final message of Master E.K. as follows.

Master E.K.'s Final Message

“When certain great works need to be done through certain great souls, at certain times and in certain situations, changes in the body inevitably occur. Although this change temporarily affects the individual, those great souls understand it as a purely sacred plan. Sometimes, not only changes in my body but changes to my body itself happen. You need not worry about this. Just as work can be done while residing in the body,

it can also be done through other planes without being in the physical plane.

I need to do what I have to do. You need to do what you have to do. The plan belongs to the God or hierarchy, so they will do what they have to do.

There should be a right understanding between me and those who have faith in me and work for the service of Humanity. You should learn to cooperate with each other and work. With such cooperation, a group of people should take up service and spiritual activities responsibly and do them as a team work or a Yajña. Also, you should learn how to get it done by others.

Everyone has bodies, just like we do. We are all in bodies, just like everyone else. But, you should ask yourselves, “What have we done while being in this body? What is it that we truly need to do?” While being in this body, you should take up some meaningful work and dedicate yourselves to it. Then that program will transform into an impersonal work (Yajña).

Even if I am not in this body, the plan being carried out through Me will seamlessly continue as a Yajña (Master E.K. told me this ten days before leaving his body).

If anyone does anything unknowingly, makes mistakes, or if any flaws or errors are seen, instead of looking down on them, one should learn to help them, adjust, and accommodate. Even if everyone is working towards the same goal, their natures may not naturally be the same. So, it may take some time for such people to understand. I have waited for a long time in the broth-

erhood regarding many matters. Even if they made mistakes or did wrong, I corrected them when necessary. I called some and told them how to behave. In the case of some people, I am still watching and waiting. I guided new aspirants who knew nothing. I am guiding some, and I will guide more! There is no defeat or tiredness for me in this. But I have never scolded, harassed, or made them cry by holding on to their flaws and weaknesses. The reason is that such things should not be done!

One should practice such things in day-to-day life. These are the real steps for spiritual progression. From being occasionally useful to using them more frequently, the practice becomes effortless in daily life. Sādhana (spiritual practice) is this, not just reading scriptures. Anything can happen at any moment, anywhere, and in any way. There is no rule that it must happen in a particular way or specific time. One should recognize everything as the mystery of Kaalapurusha, the Lord of Time and Space. One should perceive whatever happens as his Leela (divine play) and be able to stand firm.

Lord Rāma, Veda Vyāsa, Lord Krishna, and many such Avatāras are our ideals. Who else is a greater ideal for us? When we can study their lives, these things will become clearer. At times, even **Krishna** and **Vyāsa** could not do anything even though they knew how to behave in whatever situations or events that arose, the methods of solutions of the problems, Dharma (righteousness) and Adharma (unrighteousness), etc. This doesn't mean they were incapable. In some situations, we can only wait and watch but cannot do anything.

If anyone can do or should do anything, it is to do what we can without negligence. It is to give protection or support to those who trust us, as much as possible. It is to offer good advice based on our experience. It is to offer selfless services with immense devotion and dedication. It is to work tirelessly. These are the important things. Remembering such things and leading the life is the Practice.

One is good conduct; two is the way of speaking; third is the way of thinking. If these are rightly practiced, it is not a big thing if we have scriptural knowledge or not. A spirit of service and sacrifice, along with practical knowledge, will help a lot to serve society effectively.

You learn to love everyone as I have loved you! You learn to forgive as I have forgiven! Take care of those younger than you, less intelligent, innocent, and those working with you! Especially observe the joys and sorrows of those who trust and work with you! Distribute work as I have distributed it to you all! Don't just do all the work by yourself, assign some tasks to those working with you and supervise them! All of you live in Group-Consciousness."

— 07-03-1984, Chinnamushidiwada.

Until 10 a.m. on March 9th, Master was in his residence. His health condition worsened. He instructed his sons, Dr. E Ananta Krishna, Dr. E.V.M. Acharya, and Sri K. Parvathi Kumar, not to admit him to any hospital or nursing home, but to take him to Radhamadhavam and provide treatment there. Ac-

cordingly, he was brought to Radhamadhavam at 11 a.m. that day. Under the guidance of Dr. Koppacchi Krishnamurthy, a prominent Allopathic physician from Visakhapatnam, and a close associate of Master, Dr. N. Srinivasa Rao, a renowned doctor, initiated the medical treatment. Master's son-in-law, Dr. Gopal Kesari, also assisted in this treatment.

On the 9th of March, Master indicated to his sons and Sri Parvathi Kumar, "For about a week, the health condition will be concerning. After that, you have to wait and see what happens." Prominent allopathic doctors, as well as leading homoeopathic doctors trained by Master, provided services to the Master as best as they could. The doctors explained that the situation was worsening. People who learned about this flocked to Radhamadhavam to see Master.

We informed people in various areas about the Master's serious health condition. As a result, families of the Trust brotherhood from all over India came to Visakhapatnam to see the master.

From 6 a.m. on March 10th, the Trust's brotherhood conducted continuous prayers, Pūjas, and rituals. The training that the Master gave to his followers to perform their duties with utmost sincerity was evident in their actions.

"God helps man, but should man help God? He creates his own path and teaches us the way. We should believe that there is no truth beyond this," wrote Master E.K. in his book **Purāṇa Puruṣuḍu** (The World Teacher).

The Master lost consciousness from March 11th to 14th. **Sri Sri Sri Lakshmanayateendra**, who came from afar to see him, told us on the night of the 14th, “Master may no longer be with us.” Some people who heard the words of Sri Yatin-dra felt intense grief. Some people could not speak. However, some of the followers who had been trained to be brave by the Master comforted their companions and members of the Trust by recollecting the conversations of the Master and giving them courage. All those who had to come from distant places reached Radhamadhavam by the morning of the 16th. Master E.K. regained some consciousness that day. He looked at everyone and smiled lovingly. He radiated a compassionate look. As a result, all those who were gathered there were filled with joy and enthusiasm.

Some people on that premises were talking about the life events of the Master, while others reminisced about his teachings and advice. Some others studied episodes from the holy scriptures like Rāmāyaṇa and Bhāgavata. Doctors continued their efforts. Pūjas, Homas, and other rituals are going on as usual in the prayer hall. From March 9th to the night of the 16th, Radhamadhavam shone as a great festival center. As per the tradition established by Master E.K., on the occasion of the full-moon in Pisces, on the 16th evening at 6 o’clock after the prayer, the Trust brotherhood started Rudrābhiṣēka and performed it with great devotion. Almost all the followers who were trained by the Master visited him. This is a symbol of the grace of the Master!

On the night of March 16th, 1984 (Pisces Full-moon), the Master continued to shower his grace of gaze upon everyone until 1:15 AM. His health deteriorated, and he passed away at exactly 2:15 AM (that is, Saturday morning). (Master E.K., who was born in the year of Sree Akshaya Nama Samvatsara, Shraavana Thadiya, Uttara Nakshatra, merged with the infinite at the time of Rudhirodgaari Nama Samvatsara, Phalguna Purnima, Uttara Nakshatra.) I promptly sent the information about Master E.K.'s passing to All India Radio for broadcast. I also spoke with the management of the Eenadu newspaper and others to ensure it was published in the papers. Thus, the news spread throughout. On 17th March, by 5 AM on Saturday, hundreds of people had gathered at Radhamadhavam. The physical body of the Master, which was inside the room, was brought out to the front yard for everyone to see. There, a picture of Master C.V.V., his guru, was placed near the Master's head, and a lamp was lit.

Since the teachings of the Master, **“I am not the physical body; I am immortal,”** were firmly seeded in the hearts of his followers, they became courageous and immersed themselves in attending the necessary duties. This is a testament to the training he gave us! As per the tradition established by the Master, hundreds of people gathered around him at 6 AM on the 17th March and performed the prayer with great veneration. Just as it is true that the Master's physical body is no longer in the physical plane, it is equally true that the Master, the Omnipresent, does exist. Therefore, for the family members, disciples and the

Trust brotherhood, who have awakened to the truth that Master E.K. is not just his physical body the thought of not having Master does not worry them.

“You are seeing me from your heart. This form of mine is in your heart, not in my body. ‘I AM’ exists everywhere. Depending on the viewer, my form manifests. I have bestowed upon you the sight to see me,” Master E.K. explained in **Man Sacrifice**.

We recollect the message of **Lord Krishna** to **Uddhava**, in the words of Master E.K. (from his book **Man Sacrifice**):

“Whatever you see as my splendour, you see it from what’s in your hearts. This form of mine is churned out of your heart and it is not at all the form I now really possess. I exist in any one of the shapes. My being is experienced by others according to their point of view. The one who shapes things is in your hearts and he is your Guru. Remember that one’s own Guru exists in oneself at Himself who suggests. I gave you the power to see in me what you are to see. I saved you from the web of what you want to see. These living beings, many of them, mould the patterns of what they want to see. The plurality of their patterns does not permit them to see what they are to see. Some souls can see like you. Some propose the existence of Nature and the Indweller, the couple that is fabricated out of their sense of inevitability. Some others propose to see the five senses, the five states of matter and the multiplicity of qualities and attributes. They see all this in my splendour which they propose. Then in my name they enjoy my splendours and they

are deceived. Still others see my presence as their own relatives, friends and enemies. All these beings live in me along with these forms they propose and finally, they merge in Me along with their proposals and forms. In the end, they lose their existence. They cannot reach My existence. Hence they die. Those who see like you merge in me and exist in me as My patterns, the Archetypes.”

The Master bestowed such a divine sight upon thousands of people and established such a state in his followers. That’s why hundreds of them chanted the OM, the Guru Brahma Ślōkā, the Gāyatri Mantra, and the Shanti Mantra with a clear voice. Hundreds of people came for Master’s darshan. Everyone bowed down to the feet of the Master. The Mayor of the city, Sri D.V. Subba Rao, many industrialists, businessmen, politicians, district and state government officials, scholars, professors, doctors, advocates, spiritual leaders such as Sri Bhashyam Appalacharyulu, Lakshmana Yateendrulu, relatives of the Master, devotees from various regions, and the Trust brotherhood from other centers, etc., visited Master.

After the morning prayer, hundreds of Master’s followers chanted the mantra **Om Namo Nārāyaṇāya**, (an eight-syllable mantra). Some fainted, unable to bear the separation from the Master. Some cried out, “Master! Master!” while certain mothers and children sobbed, and others held back their sorrow in silence. The elders who were present consoled the mourners by recalling how Master had conducted himself when his own father, Dr. Anantacharya, passed away in 1979—the training

Master had given, the remarkable words he had spoken with such love, and the wisdom he had shared through his teachings and writings. “Our Master, who accepted every circumstance in his life with a smile, would not want us to sink into grief over his departure. If we walk in his footsteps, we will continuously experience the Master’s presence,” said those established in the Master’s path, offering comfort.

Four sons of the Master meticulously performed the final rites. On March 17th, at exactly 2:15 PM, carrying the physical body of the Master while walking through the streets of Visakhapatnam, hundreds of people reached the burial ground with the resonant chanting of Vedic hymns. Few Women also participated in this procession. At 4:15 PM, Master’s eldest son, Sri Anantakrishna, lit the funeral pyre. Hundreds of those present at the cremation offered incense sticks and sandalwood pieces as final offerings to the Master’s physical body. People who had come from far-off centers also reached the burial ground. The physical body of the Master, which was once ever active and sportive, has now merged with the five elements. Sri Parvathi Kumar conducted prayers at the burial ground at 6 PM. Hundreds of people participated in it.

As per the decision made by Master E.K., the World Teacher Trust Guru Pūjā festival was scheduled to be held in Vijayawada on March 18. Regarding this, on the evening of the 17th, after the prayer at the burial ground, the organizers of that center approached Sri Parvathi Kumar and Sri Anantakrishna and said, “It is our continuous duty to fulfill Master’s Will. Therefore,

you should conduct the Guru Puja tomorrow as planned.” Accordingly, the Guru Puja was celebrated grandly in Vijayawada. Conducting these Guru Pujas is a perfect example of the path tread by Master E.K.

“Whenever and Wherever I am, it is true that my presence is available at my WILL. This is the constant experience of those who have faith in me and have surrendered everything to me,” was one of the replies given by Master E.K. to his disciple. Today, it serves as a protective shield for hundreds of families in the East and the West!

“It is more important for you to trust each other than to trust me. With that, I can reside within you,” is one of the vital messages given by the Master to us and future generations.

The followers of Master E.K., in both Eastern and Western countries, are continuing his divine plan on the enchanting path shown by him. Carrying forward his legacy, they continue to fulfill the spiritual and service activities of the Trust established by him.

We are told by Master E.K. that “I am yourself uttered forth as your own Master. Remember that you are not different from your own Master. You are in no way other than your own Master. You have no second to yourself, the ‘I AM’ in you. Let East and West be fused in ‘ME’, the ‘I AM’ of all. Let you live, work, and realize Me in you.” This has become a practical reality, enriching the lives of thousands. His blessings, “I have never feared anything, nor should you! May you awaken in the light

of ‘I AM’ and walk in ‘My’ light!” illuminate the lives of many today.

The promise of Master E.K., “**Once you enter into my kingdom of Blissfulness, I assure you there will be no more wants for anyone,**” has truly materialized for thousands of families. Master E.K. remains a living light in the hearts of thousands!

May we live in the divine presence of the Masters of Wisdom!

E. K.

Ever Kind!

Eternal Knowledge!

Eternal Kingdom!

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IAST Transliteration Scheme

Some of the Sanskrit terms are transliterated using the International Alphabet of Sanskrit Transliteration (IAST) system. All terms are explained in the following table.

Symbol	Pronunciation	Symbol	Pronunciation
a	short <i>a</i> , as in <i>alive</i>	ṭ	retroflex <i>t</i> , as in <i>true</i>
ā	long <i>a</i> , as in <i>father</i>	ṭh	aspirated retroflex <i>t</i> , as in <i>anthill</i>
i	short <i>i</i> , as in <i>sit</i>	ḍ	retroflex <i>d</i> , as in <i>drum</i>
ī	long <i>i</i> , as in <i>machine</i>	ḍh	aspirated retroflex <i>d</i> , as in <i>redhot</i>
u	short <i>u</i> , as in <i>put</i>	ṇ	retroflex <i>n</i> , as in <i>under</i>
ū	long <i>u</i> , as in <i>flute</i>	t	soft dental <i>t</i> , tongue at teeth
ṛ	vocalic <i>r</i> , as in <i>rhythm</i>	th	aspirated dental <i>t</i> , as in <i>nuthouse</i>
ṝ	long vocalic <i>r</i>	d	soft dental <i>d</i> , tongue at teeth
ḷ	vocalic <i>l</i> , as in <i>table</i>	dh	aspirated dental <i>d</i> , as in <i>adhere</i>
e	as in <i>they</i>	n	dental <i>n</i> , as in <i>name</i>
ai	as in <i>aisle</i>	p	unaspirated <i>p</i> , as in <i>pan</i>
o	as in <i>go</i>	ph	aspirated <i>p</i> , as in <i>loophole</i>
au	as in <i>loud</i>	b	unaspirated <i>b</i> , as in <i>bat</i>
ṁ	anusvāra, nasalizes preceding vowel	bh	aspirated <i>b</i> , as in <i>abhor</i>
ḥ	visarga, soft final <i>h</i>	m	labial <i>m</i> , as in <i>man</i>
k	unaspirated <i>k</i> , as in <i>kite</i>	y	palatal <i>y</i> , as in <i>yes</i>
kh	aspirated <i>k</i> , as in <i>blockhead</i>	r	alveolar <i>r</i> , slightly trilled
g	unaspirated <i>g</i> , as in <i>give</i>	l	dental <i>l</i> , as in <i>light</i>
gh	aspirated <i>g</i> , as in <i>doghouse</i>	v	labiodental <i>v</i> or <i>w</i>
ṅ	guttural <i>n</i> , as in <i>sing</i>	ś	palatal <i>sh</i> , as in <i>sheen</i>
c	unaspirated <i>ch</i> , as in <i>cello</i>	ṣ	retroflex <i>sh</i> , as in <i>shun</i>
ch	aspirated <i>ch</i> , as in <i>witchhunt</i>	s	dental <i>s</i> , as in <i>sun</i>
j	unaspirated <i>j</i> , as in <i>joy</i>	h	glottal <i>h</i> , as in <i>hot</i>
jh	aspirated <i>j</i> , as in <i>hedgehog</i>	kṣ	<i>k</i> + <i>ṣ</i> , as in <i>action</i>
ñ	palatal <i>n</i> , as in <i>canyon</i>	jñ	<i>j</i> + <i>ñ</i> , close to <i>gnya</i>

Appendix

This section describes the lasting symbols of Master E.K.'s presence that still guide and inspire spiritual seekers. It first explains the importance of **Radhamadhavam**, the sacred place where he left his physical body. It then describes **Master E.K. Sundaravanam**, the memorial park built for him on the seashore of Visakhapatnam. It further describes **Master E.K. Samskr̥ti Sadan**, the social service center established by The World Teacher Trust in Visakhapatnam to carry forward the Master's vision of selfless service. Finally, it explains how the **Master E.K. Nīrājanam** and other holy songs began, and gives their English transliteration.

Radhamadhavam

Located at a serene place, attracting the attention of everyone, *Radhamadhavam* is a house spreading an aura of spiritual Light. It was a place for meetings of holy men and spiritual aspirants. A day was not spent here without any spiritual activity. The house was full of positive vibrations. An entry into the first floor of the house led everyone into a calm and tranquil state of mind. It was a place for many households to find solutions. Master E.K. spent a luminous part of his physical span of seven years here. Sitting on the centre of a cot in a room, Master gave dictations to his disciples late in the night — a scene imprinted on the hearts of his followers even today.

Master E.K. stepped into *Radhamadhavam* on April 21, 1977, to conduct His activities for the welfare of humanity at large. He dictated books to his disciples. He met innumerable people, and spread out the rays of Love and Wisdom all over the globe from this Centre. He maintained correspondence from this place. The activities of the W.T.T. began systematically here from then onwards. He performed Pūjā on April 22 and a Fire Ritual on June 14, 1977. Since then, Pūjā and the fire rituals were ceremoniously spread all over the globe. Master also started traditional and esoteric rituals in the same place to transform individuals into Lights to spread light in society through service and sacrifice. He also conducted Durgā Pūjā (the worship of the Universal Mother) in the month of Libra here.

The house was bought by Sri K. Parvathi Kumar in 1974 on the direction of Master E.K., who named it *Radhamadhavam*. He conducted the first prayer here on November 4, 1974. Master E.K. told Sri Parvathi Kumar that the site was a place where a group of Vaiṣṇavites (devotees of Lord Viṣṇu) conducted penance long ago.

Many times, Masters of the Hierarchy came to Master E.K. at *Radhamadhavam* to chalk out programmes. Immediately, he would tell us about their visits. Their divine presence should be experienced rather than expressed. Master also expressed to me on one such occasion in 1981 that he would take Sri Parvathi Kumar to Europe to assist him in the work of the spiritual fusion of the East and the West as per the direction of G.M.

Master E.K. left his physical abode here. Symbolically, he spent seven years (1977–1984) in the same place and also spent seven days when he was sick, from March 9 to March 16, 1984. Prior to his sickness, Master asked his sons and Sri Parvathi Kumar to shift him to *Radhamadhavam*. Death was an event to Master. Hence, he withdrew himself from the physical sheath at 2:15 a.m. on March 16 (early hours of March 17) 1984. It was Pisces Full Moon day. Like Lord Kṛṣṇa, Master Jesus, and Master CVV, Master E.K. left his body on a Friday.

Many followers felt that Master universalised himself by crossing the physical limitation (*Man Sacrifice*).

A life-size picture of Master E.K. is present in the room to bless, to heal, to inspire, and to guide anyone who visits *Rad-*

hamadhavam for His *darśan*. It is a house richly endowed with His presence even in His physical absence.

The office of the World Teacher Trust functioned from this building from 1977 to 1995. On December 25, 1995, Sri Parvathi Kumar named the first floor of these premises as *The World Teacher Temple* to continue guiding spiritual aspirants. The first floor of the house consists of the Hall of Wisdom (Library), the Hall of Meditation (Prayer Hall), and the Hall of Presence. Whenever our western brethren visit Visakhapatnam, they spend most of their time here as the place symbolises the Eternal triangle: Light, Love, and Power. Thus, *Radhamadhavam* is remembered by the Brotherhood.

The Trust Brotherhood will forever remember the contributions and selfless services of Sri Parvathi Kumar and Smt. K. Krishnakumari. She served Master E.K. with utmost devotion. We witnessed this couple's affection and love towards the Trust Brotherhood in the East and the West.

(It was a golden opportunity for me, along with brother K. Shiva Shankar, sister B.V. Ratnam, and brother D.V. Ratnakar, to stay with and assist Master E.K. at Radhamadhavam.)

Master E.K. Sundaravanam

That Visakha seashore... that captivating scenery that makes one forget distant shores... that cool center which makes bodies tingle with joy... that *Tapovanam* (Grove of Penance) which thrills the inner soul... Established with Lord Surya and the Ocean as witnesses, “Master E.K. Sundaravanam” is a living symbol of the magnificence of the Emperor of New Age Wisdom, who lived for the welfare of the world!

Master E.K., who moved from Guntur to Visakhapatnam as part of the World Teacher Plan, served society for over two decades through spiritual training, homeopathy, Vedic tradition, ritual science, Sanatana Dharma, Yoga Shastra, education, astrology, and literature. He served selflessly, silently, without pomp, and steadily, becoming worshipful to thousands of people today. The true resolve to install a marble statue of him occurred to Sri Parvathi Kumar to commemorate his ceaseless service and dedication to sacrifice. The Jagadguru Peetham requested the Visakha Municipal Corporation to allot land for installing Master E.K.’s marble statue in Visakhapatnam. In the Municipal Corporation meeting held on 1-6-1995, a resolution was passed “To allot suitable land on Visakha Beach Road to install Master E.K.’s marble statue.” The effort made by my friends, the government officials Sri K.V. Satyanarayana and Sri Ajeya Kalla, in procuring this land is unforgettable.

On 11-8-1995, the ground-breaking ceremony (*Bhoomi Puja*) was performed traditionally on the land allotted free of

cost to the Jagadguru Peetham. In this programme held with utmost devotion and care, City Mayor Sri S. Hari, M.L.A. Sri Abdul Rahaman, as well as the City Improvement Trust, Port Authorities, Trust families, and organizers of various spiritual and cultural organizations participated. Chartered Engineer Sri N.V.S. Murthy completed this construction work of the Sundaravanam most beautifully within a short time.

On 1-1-1996, the day of *Mukkoti Ekadasi*, the couple Sri Parvathi Kumar installed the statue of Master E.K. at 5:30 AM. Sri S.K. Rawat (New Delhi), who holds immense admiration for the Master, provided assistance in making this statue. The fraternity of brothers watched this installation festival and was thrilled. In the history of the Jagadguru Peetham, and in the lives of his followers, this is memorable forever! This is a unique and wondrous event!

Since 1996, ardent followers of Master E.K. have proposed to garland the statue daily, and they continue that tradition.

- Sunday: Sri K. Shivashankar
- Monday: Sri A. Srinivas
- Tuesday: Sri Ekkirala Ananthakrishna
- Wednesday: Sri U.C.H. B. Varma
- Thursday: Sri P. Krishnamohan
- Friday: Sri B.R.K. Raju
- Saturday: Sri R.S. Krishnamurthy
- Full Moon Day: Smt B. Usha Sujan

These individuals offer garlands to Master E.K. and perform a prayer.

Since Master E.K. left his physical body on the day of *Phal-guna Purnima*, The World Teacher Trust considers this Full Moon as “**Master E.K. Purnima.**” Therefore, on this Full Moon day, meditation is conducted here at 6 PM. With the true resolve to perform *Shodasopachara Puja* along with Vishnu Sahasranama on every *Ekadasi* (eleventh phase of the moon), this worship was started in 1997. It has become established as a tradition. This beautiful garden (*Sundara Vanam*), built in the name of Master E.K., is attracting not only his followers but also tourists visiting the Visakhapatnam sea-shore to a great extent. It is shining as a prime center for peace and mental solace!

Master EK Samskruthi Sadan

By recognising the selfless services to the society in the fields of Health and Education of The World Teacher Trust and great respects on its Founder Master E K, **Visakhapatnam Urban Development Authority (VUDA)** in principal allotted 636 square meters site to The Trust on 19 June 1995.

In this site the Trust constructed two huts and organised *Master Homoeo Vaidyalayam*, *Mithila Vidyalayam*, *Mahatma Gandhi Mahila Kendram* and *Balavikasa Kendram* as per the guidelines of Master K. Parvathikumar.

Through the hearty cooperation of Govt officials and the continuous efforts of 25 years, the Trust received orders of regular allotment of this site on long lease Dt 27 July 2016 to construct a pucca building for rendering voluntary social services.

Smt. & Sri K. Parvathikumar laid the foundation stone on 7th Nov 2019 and The Trust constructed the building with the financial contribution from the Trust Brotherhood from Europe and India.

This building was named as **Master EK Samskruthi Sadan** and inaugurated by Master K.P.K. and the Managing Council members of The Trust on 7th Nov 2021. The purpose of allotment is well serving at Tatichetlapalem, heart of City of Visakhapatnam.

The Trust organised a free school *Bharadwaja Mithila Vidyalayam* from 1999 to 2010 for 1st std to 7th class for 196 poor children with the cooperation of Circle of Good Will.

Thousands of people are treated in Homoeopathy by **Dr.T.V.V.S. Rao** and continuing by his team of Doctors in this center.

More than 2000 unemployed women are well trained in the various vocational courses conducted by The Trust in collaboration with Jan Sakshan Sansthan, Skill India. Dhanistha Foundation is sponsoring vocational courses from time to time in loving memory of Mother K. Krishnakumari.

The idol of **Lakshmi Ganapathi** is installed on 1st Nov 2023 in this center.

Master E.K. Nīrājanam

I shall explain how the “*Master E.K. Nīrājanam*” (which is sung by thousands of aspirants with reverence and devotion globally) came to be expressed.

On the night of **11-08-1983**, **four ślokas** connected with this Nīrājanam arose within my heart-centre. I read them aloud to Master. I asked him, “*How are they?*” Smiling, he said, “*All things related to the TRUTH are always good.*” Then he asked, “*How many more will you write?*” I replied, “*Ten in all.*” He then said: “**From now on, do not attempt to write anything deliberately or as a special effort. Write only when it comes of its own accord. Otherwise, write only if someone instructs you to do so. No mistakes or defects shall creep into what you write.**”

Saying so, he blessed me. Until 13 March 1984, these four ślokas remained safely preserved in my heart. On the morning of 14 March, the remaining six ślokas surfaced. On 21 March, these ślokas were arranged into a sequence. Today, this Nīrājanam is offered by devotees all over the World as a devotional song.

I have shown this auspicious lyric to Dr. Anantakrishna, who is a learned graduate in Sanskrit. He read it, felt joyous, and appreciated me. After offering our salutations to Master, we sang this Nīrājanam in front of him. Sri Lakshmana Yateendra, Sri Sribhashyam Appalacharya and Sri Kotta Rama Kotiah listened to it, appreciated it, and blessed us.



Master E.K. at Radhamadhavam



The World Teacher Temple



Master E.K. and his disciples

**Members of the
Managing Council,
The World Teacher Trust
7th November, 2021**



**Poornahuthi at
Master E.K.
Samskruthi Sadan
on 1st November, 2023.**



**Batch Masters of The World Teacher Trust
at Master E.K. Samskruthi Sadan**



Agnaye Svāhā
Agnaye Idam Na Mama!

Offering Nīrājanam



Master E.K. in Kitchen

Children with
Master K.P.K. Couple



Master KPK couple with
unemployed women
receiving Certificates
after their training



Western Brotherhood
at Master E.K.
Samskruthi Sadan



Furthermore, the rāga (melodic setting) for this Master E.K. Nīrājanam, which has become widely known both in India and abroad, was composed by Smt. Varanasi Parvathi Suryarao. The guru-śloka included in the daily prayer—beginning with “*Ekkirāla Kulāmbodhi vidhumānanda rūpiṇam....*”—were authored by Dr. Anantakrishna. The “*Jagadguru Maitreya Stotram*”, recited every day by the Trust brotherhood in India and overseas, was written by the Theosophist **Śrī M. B. Hora**, a resident of Surat, and its rāga was set by Smt G. Minakshi.

Lyrics of Nīrājanam

Gāyatyātmakā ! Buddhi pracōdakā !

Śrī Kṛṣṇamācārya ! - Jaya maṅgaḷam !!

C V V darśakā ! Jagadguru vāhikā !

Śrī Kṛṣṇamācārya ! - Jaya maṅgaḷam !!

Jñāna svarūpā ! Dhyāna svarūpā !

Śrī Kṛṣṇamācārya ! - Jaya maṅgaḷam !!

Satata mandasmita ! Sarvajana vandita !

Śrī Kṛṣṇamācārya ! - Jaya maṅgaḷam !!

Sahr̥daya gōcarā ! Premāvatārā !

Śrī Kṛṣṇamācārya ! - Jaya maṅgaḷam !!

Bhāgavatātmakā ! Bhāva prakāśakā !

Śrī Kṛṣṇamācārya ! - Jaya maṅgaḷam !!

Yōga bōdhātmakā ! Tyāga bhāvātmakā !

Śrī Kṛṣṇamācārya ! - Jaya maṅgaḷam !!

Veda gītātmakā ! Sarva sevātmakā !

Śrī Kṛṣṇamācārya ! - Jaya maṅgaḷam !!

Dharma saṁsthāpakā ! Lōka saṁrakṣakā !

Śrī Kṛṣṇamācārya ! - Jaya maṅgaḷam !!

Hē jagadbandhō ! Hē karuṇasindhō !

Śrī Kṛṣṇamācārya ! - Jaya maṅgaḷam !!

Maitreya Stotram

Jagadguru namastubhyaṃ Himālaya nivāsine |
Namaste divya dehāya Maitreyāya namō namaḥ ||

Namō jñāna svarūpāya māyāmōha vidāriṇe |
Nirmalāya praśāntāya Maitreyāya namō namaḥ ||

Namaste bōdhisattvāya namaste puṇya mūrtaye |
Pūrṇānanda svarūpāya Maitreyāya namō namaḥ ||

Siddhi buddhi prayuktāya siddhi buddhi pradāyine |
Bhavabhīti vināśāya Maitreyāya namō namaḥ ||

Namaste karma niṣṭhāya yōgināṃ pataye namaḥ |
Brahma jñāna svarūpāya Maitreyāya namō namaḥ ||

Namaste guru devāya namaste dharma setave |
Nārāyaṇa niyuktāya Maitreyāya namō namaḥ ||

Namaste karuṇā sindhō prema pīyūṣa varṣiṇe |
Jagadbandhō namastubhyaṃ Maitreyāya namō namaḥ ||

Ekkirāla Kulāmbodhi...

Ekkirāla kulāmbodhi
Vidumānanda rūpiṇam |
Anantārya tanūjātaṁ
Kṛṣṇaṁ vande jagadgurum ||

Śrī Kṛṣṇamācārya ananta putram
Satsādhu mitram karuṇārdra netram |
Guruṁ gurūṇām pitāraṁ pitṛṇām
Ananya śeṣa śaraṇaṁ prapadye ||

About the Author

Ch. Satyadev is a dedicated disciple of Holy Master E. K. He is the second son of Smt. & Sri Ch. V. S. N. Raju and was born on 10th March 1957 at Chindoddugallu, Visakhapatnam District.

- He is a Matriculate from **Andhra University**.
- He has authored more than **20 books** in Telugu.

A Few Services

- He served as Director of Publications and has been serving as Director of **The World Teacher Trust** since 1977.
- He has been the Hony. Secretary of **Kulapathi Book Trust** since 1983.
- He served as an Executive Member of **Jan Shikshan Sansthan** (Ministry of HRD) for six years from 1992 to 1998.
- He has served as the Managing Trustee of **the Janakulam Foundation** since 2004.
- He was an Advisory Member of **All India Radio** and **King George Hospital**, Visakhapatnam, for 3 years.

A Few Awards

- He coordinated 1,000 cultural programs of the **VUDA**, earning the title of *Excellent Coordinator*.

- He was awarded a *Certificate of Merit* for his selfless social service by the **District Collector**, Visakhapatnam, on 26 January 1996.
- He was felicitated with the *Samaikya Bharat Gaurav Satkar* award by **the Madras Telugu Academy** in 2006.
- He was awarded the *Visesha Bharathi Gowrava Puraskar* of **Delhi Telugu Academy** at Hyderabad on 21-3-2010.
- He was felicitated with the *Samaikya Bharat Gaurav Satkar* award by **the Malaysia Telugu Samithi** in 2011.
- He received the *Ugadi Puraskar* Award from the **Chief Minister of Andhra Pradesh** in 2017 for his 40 years of selfless service.
- **North America Telugu Society** (NATS) in Dallas honored him in 2019.
- He was conferred an *Hony. Doctorate (Doctor of Philosophy – Ph.D.h.c)* by the University of Swahili, Panama, Central America, in 2020.
- He received *Best Public Relation Man – 2022* from **Public Relations Society of India**, Visakhapatnam Chapter.

Memorable work for social cause

Chintalapati Satyadev also took on the vital responsibility of securing more than ten sites from Government Departments for Spiritual, Social, and Educational institutions to construct pucca buildings.

About the Translator

Dr. Tejaswi Katravulapally is a researcher, educator, and Carnatic flutist. His academic training includes a B.Tech. in Electronics & Communication Engineering (LNMIIT, Jaipur), an M.Sc. in Physics (IIT Madras), and a joint Ph.D. in Quantum Physics (DCU Ireland and MUT Poland) funded by the European Union’s prestigious *Erasmus Mundus* Joint Doctorate program. His scientific work includes research on ultrafast laser–atom interactions, with publications in esteemed journals such as *Physical Review A* (USA), *Atoms* (Switzerland), *IOP* (EU) and *CEJP* (EU).

Deeply inspired by Master E.K., he has devoted years to studying and presenting the Ancient Wisdom, Vedic knowledge, and Yoga of Synthesis, with an emphasis on clarity and practice for contemporary readers. He served as a part-time online faculty member with the Kriya Tantra Institute (USA) and as an online guest lecturer for the Indian Knowledge Systems (IKS) course at LNMIIT Jaipur. In recognition of his contributions to IKS dissemination, he received the “Spiritual Scientist” award (2024) from the *All India Center for Local Self Government*, Visakhapatnam.

His published titles span Vedic scripture, yoga philosophy, and contemplative science, each written as a guided journey for the modern reader:

- Lalita Priyadipika: Splendours of the World Mother – Vol. 1 comprising the first 111 names of Lalita Sahasranama.
- Journey Through the Vedic Thought: An Exploration of Purusha Suktam
- The Grandeur of Om: Ma..ukya Upani.ad – A Meditative Approach
- The Perception Glitch & Yogic Code of Debugging the Mind – Vol. 1 of Yoga Sutras of Patanjali.
- Nasadiya Sukta: Solving the Cosmic Riddle
- Supar.a Suktam (English translation of Master E.K.'s Telugu commentary)

All titles are available on Amazon, Kindle, and Notion Press (notionpress.com), except Supar.a Suktam, which is available exclusively through The World Teacher Trust.

Namaskarams Master E.K.
to your lotus feet.

English Translator
- Tejaswi Katravulapally





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Message

Life is a book. Years are its volumes. Your span is the story written in it. Months are its chapters. Weeks are the verses. Days are the lines of the verses. Daily incidents are the meters. Volume after volume is composed as a long poem which contains your biography.

Read each volume after you compose. Then you can compose the next volume better. Each subsequent volume may contain less complication, more implication, and much wisdom which gives happiness to you and others.

- Master E.K.



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