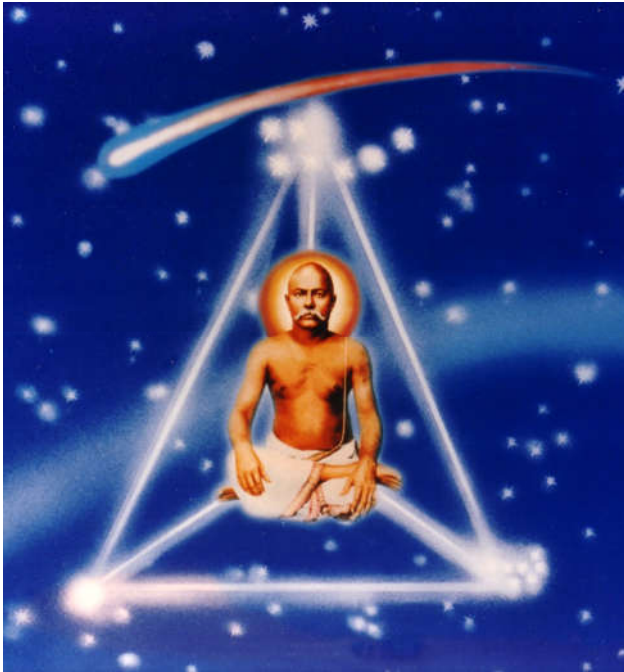


Meditations, Mantras, Rituals



Work Book, 2019

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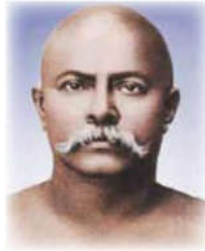
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Chapter 1 Meditations

1.1 Master CVV



Master, please initiate us.

Initiate us into the
“Central Vertical Vibration”.

CVV

Central Vertical Vibration

Allow us to enter it

Dip Deep

Master Namaskâram

Master CVV Namaskâram

1.2 Master KPK



OM is the King

Uttering OM, regain your kingdom.

Be a king and move in the King's Way.

The King's Way in you is the Path of Breath.

That is, from the nostrils to the Brow Centre,
from the Brow Centre to the windpipe, to the lungs.

Move consciously in the King Way
and regain the throne which is located in your heart.

The movement in the King's Way is not possible
unless the way is clear and clean.

Keep therefore the respiratory organs clean,
and walk through the Path experiencing OM.

May you proceed to experience yourself as OM, the King.

K. Parvathi Kumar

1.3 Prayer for the year Aries 2019 to Pisces 2020

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 Defence of Those who are Unjustly Attacked
 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.

*-Helena P. Blavatsky
 (Utter the prayer 3 times and meditate)*

1.4 Working with Occult Meditations

Working with them enables psychological adjustments, which would lead to occult experiences. They would ultimately lead to experiencing the Divine.

These are the meditations given to Master EK by those whom he followed (Hierarchy) to those who follow him. These meditations are global in their concept. The sublime spiritual concepts and symbols of various theologies are found therein.



Everyday in the morning, the student is advised to study a meditation relating to that day and to contemplate upon its thought.

Such contemplation would enable the adjustment of the psyche and the awakening of the related intelligence (*Deva*) in him. Master CVV, from whom these meditations emanate, presides over said adjustments.

The student is well advised to read the meditation of the day, study it, comprehend it to the extent possible and contemplate upon such comprehension with devotion and dedication. The student is also advised not to look into the next day's meditation. Such curiosity is to be avoided.

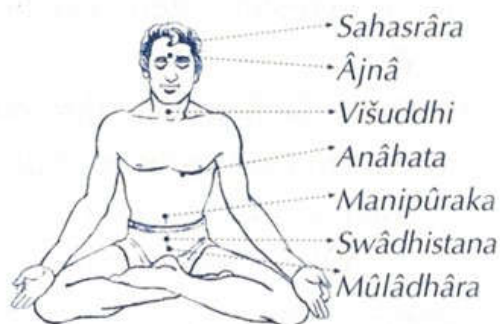
Stay in contemplation for fifteen minutes. Whatever is visualised or experienced may be written in a notebook with a notation of time, date and place. Slowly, these

experiences unfold the awareness, which is otherwise conditioned. The symbols, numbers, colours of the meditation would unfold the cosmic, solar and planetary intelligences in the student.

Ninety-three are the meditations that are spread between an equinox and a solstice. From solstice to equinox they are to be worked in reverse order. The student is advised to commence from an equinox and conduct one year cycle. When a sincere student conducts thus for seven years, the unfoldment is prophesied.

The student of Yoga or occultism is nortimesly predominated by mind, objective. It needs to turn subjective. These meditations have the ability to turn the mind subjective and give the subjective experience. Within man is the universe; around man is the universe. To experience the universe around, the key is to experience the universe within. This is the age-old method of experiencing the Truth.

Last but not the least, it is strongly advised to do the meditations in English. For comprehension, they may be translated into other languages. But the potency of the meditation is hidden in the sound, which is given in English.



The Scriptures define man and woman from the standpoint of giving and receiving. They do not identify the man and the woman by their physical appearance. Giver is man; receiver is woman. The former habit leads to liberation; the latter habit leads to limitation.

Sun is giver of life. Moon is receiver. Sun is therefore man; Moon is woman. The Moon wanes and waxes. The Sun does not. The one who lives in higher centres is stable. He does not totter. The one who lives in lower centres is unstable, shaky. He totters.

The disciple should note this phenomenon of nature and learn to be a giver.¹

¹ Selected from: K. Parvathi Kumar, "Occult Meditations," (c) 2006 Dhanishta, Visakhapatnam, India

1.4.1 Occult Meditation 20

To whose temple the arch is starlit,
 in whose temple the sun is the image of God,
 to whose temple the moon goes every month
 and brings the message out every full moon,
 and whose message the moon sings
 as a word of sixteen letters.

HIS religion I belong to,

HIS temple I visit,

HIS name I utter,

HIS glory I live in.

To **HIM** I offer the lotus of my day,

to **HIM** I offer the lotus of my night.

Commentary

This is the most ancient meditation. Before the advent of religions, Sun worship was very common in all the four corners of the globe. Sun was worshiped as God. Constellations with planets and stars were considered as temple. Sun was seen as the image of God. The God was the invisible energy behind, while the Sun was His manifest form.

The student should meditate at the Sun ball in the Ajna centre, seeing the Sun ball as a lens transmitting energies from beyond. The Moon with its sixteen phases moves around the Sun in the month bringing the message of sixteen letters.

The fourteen ascending and descending Moon phases, the New Moon and the Full Moon constitute the sixteen letters of a message which the Moon brings from the Sun every month on the Full Moon day. This sixteen-lettered Mantra was helpful for the student to reach the Sun.

The only religion of the ancient man was to worship the Sun and to live by the message of the Moon and visiting such a temple, as Sun was the main goal. The temple was visualised as one's own body and the Sun was visualised as I AM by the student of meditations. The I AM in the Sun, the I AM in the meditator and the I AM beyond the Sun are one and the same. The name of the Lord that the meditator uttered was I AM. Other names to God were secondary names. I AM is the name of the Lord. Such was the understanding.

*'I AM' the student worships:
 'I AM the Lord' via 'I AM the Sun', such was the religion. The student is expected to recollect God as I AM in him and in the surroundings and to experience the glory of the Lord I AM. The consciousness is filled with the Lord I AM. The three Logoi, the cosmic intelligences and the solar and planetary intelligences are filled with the Lord I AM. It is verily I AM that exists as every name and form and as every day and night.*

Live the day and the night as an offering to I AM, experiencing the I AM in you and in the surroundings. This is an ancient meditation relating to I AM.

1.4.2 Occult Meditation 25

In HIS name we live,
 in HIS temple we live,
 in HIM verily we live
 until HE opens HIS eye in us.

In HIS name HE lives,
 in HIS temple HE lives,
 in HIM verily HE lives,
 as HE opens HIS eye in us.

In the meanwhile let us wait,

Let us look to HIM
 and not to each other.

Let us call HIM in all to find all in HIM.

Then the life is a car festival
 and not a war festival.

Commentary

This is the most wonderful meditation that one can ever think of. It is the ultimate of the messages given by Lord Krishna composed into a meditation. This one meditation fulfils the disciple and transforms him into Him.

In His name we live. In His temple we live. The temple is the human body. We live in it. All that constitutes the creation and the body comes from the Divine. The life, the awareness, the will, the love, the light, the mind, the five senses and the five elements relating to the body and relating to the creation come from the Divine only.

Many times we say, “My body, my mind, my life, my intelligence.” None of these is fabricated by us. We just use them. Just like a rich man’s son uses his father’s property, we all use the Father’s property as ours. When the son uses the father’s property, the father has no objection. He would even tell his son that all the property was developed by him only to be enjoyed by his son. But we get accustomed to use the property and we start feeling that it is ours. Nothing relating to our body is ours. All is given and hence it can be taken through time. Only the experience remains with us.

In His name we live. The name of God is I AM. Also, each one of us says, “I am.” We use His name and we think it is our name. We live in His temple and we feel it is ours. We are forgetful people. While our very living is not our living, we feel we live. If we are the one who decided to live, we should live in the body as long as we wish. In fact, He is the Original and we are His reflections. When the Original decides to live in a body, we, the reflection, also live in the body. When the Original decides to leave the body, the reflection also leaves. We are just His reflections. He is the Original. He reflects in many bodies, in many ways. Know that the reflections have no independent existence and know that our existence is verily His existence.

Only until He opens His eye in us, we live in the illusion of our name, our form and our life. Once He opens His eye in us, we realise that in His name He lives. In His temple He lives. And in Him verily He lives. When the Lord opens His eye in us, there is no more illusion, there is no more reflection. Then the Truth is realised. The phantom of the self dissolves into the Self. The phantom is the false identity. It develops a false personality. It has no existence. It is a mere reflection.

Until this realisation happens, what are we to do? Until the illusion is cast off by the grace of the Lord, what are we to do? Should we suffer the illusion, the ignorance and the related pain? Not necessarily so. We can keep trying to see Him when we see each other. Let us listen to Him also as we listen to each other. This is a joyful play and we are bound to fail again and again. But it does not matter. Let us keep trying to see Him also when we see each other; let us listen to Him also as we listen to each other. Then life becomes a joyful movement, a festive movement like a car festival. Otherwise, life becomes a war festival.

There is a statement in the meditation advising us to wait. Waiting is a quality that is very important for discipleship. The ability to wait is linked to the ability to receive. In life, there is a dimension of reception. Life offers through time and we receive. People who cannot wait miss to receive what life offers. After every act, there needs to be waiting before a further act. This waiting is a pause that gives poise. Poise enables to receive. Movement and poise are the two wings of a rhythmic life. Poise comes through pause.



1.5 Morning and Evening Meditation ²

I Guru Mantra (3 times)

OM Namaha

I salute the Teacher

Šrî Gurudevâya

Who is A Deva by Illumination,

Parama Purushâya

A Cosmic Person

Sarva Devata Vasi Karâya

*The one that renders the cooperation
of the devas unto me*

Sarva Ârishta Vinasâya

*The one that destroys all impediments
on my Path to Truth*

Sarva Mantra Chedanâya

*The one that leads me through all
Mantrams and fulfills me*

Trilokyam Vasamânayâ

*The one that leads me through all the
three worlds.*

Swâhâ

HIM I INVOKE

OM (7 times)

II Gurur Brahmâ Gurur Vishnuhu

The Master of the universe,

Gurur Devo Maheshvaraha

who is verily the God Absolute,

Gurur Sâkshât Parambrahma

Who is also the Trinity (I, II, III Logos),

Tasmai Šrî Gurave Namaha

to such Master I offer my salutations.

III Namaskârams Master

Namaskârams Master KPK

*These 4 Masters are especially related
with this work*

Namaskârams Master EK

Namaskârams Master MN

Namaskârams Master CVV

Namaskârams Master CVV

Namaskârams Master CVV

To your lotus feet

15 minutes silence, observe what is happening within.

² https://worldteachertrust.org/_media/media/audio/meditation_morning.mp3

IV Gâyatrî³ (12 times)

| | |
|-------------------------|---|
| OM Bhûr Bhuvah Suvaha | <i>May the light,</i> |
| OM Tat Savitur Varenyam | <i>that comes from the other side of the sun,</i> |
| Bhargo Devasya Dhîmahî | <i>reach me and embrace me,</i> |
| Dhiyo Yonah Prachodayât | <i>fulfil me and awake me.</i> |

V Invocation of the Teacher and Student

| | |
|--|---|
| Samno Mitrah Sam Varunaha | <i>May Mitra be propitious to us May Varuna be propitious to us</i> |
| Samno Bhavat Âryâma | <i>May Âryama be propitious to us</i> |
| Samna Indro Bruhaspatihi | <i>May Indra be propitious to us May Brihaspati be propitious to us</i> |
| Samno Vishnur Urukramaha | <i>May Vishnu, the Urukrama, be propitious to us</i> |
| Namo Brahmane Namaste Vâyû | <i>We bow down to the Brahman, the God Absolute, we bow down to you O Lord of air (Vayu)!</i> |
| Twâmeva Pratyaksham Bramhâsi | <i>You are indeed the perceptible God.</i> |
| Twâmeva Pratyaksham Brahmâ Vadishyâmi | <i>I declare, verily you are the perceptible God.</i> |
| Ritam Vadishyâmi Satyam Vadishyâmi | <i>I uphold the righteousness. I uphold the truth.</i> |
| Tan Mân Avatu Tat Vaktâram Avatu | <i>May That protect me May Tthat protect the teacher</i> |
| Avatu Mâm, Avatu Vaktâram | <i>May That protect me May Tthat protect my teacher</i> |
| OM Šânti Šânti Šântihi | <i>OM peace, peace, peace</i> |

³ https://worldteachertrust.org/_media/media/audio/02_gayatri.mp3

VI Invocation in the morning

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 the Lord 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 Avatâr of Synthesis, who is around,
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.

Loka Samastha Sukhino Bhavantu (3 times)

OM Šânti Šânti Šânti

VII Invocation in the evening

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 realisation 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 place
in the eternal kingdom. OM

Loka Samastha Sukhino Bhavantu
(3 times)

OM Śânti Śânti Śânti

VIII **Maitreya Song** ⁴

- | | |
|--|---|
| 1-2 Jagad Guru Namasthubhyam Himâlaya Nivasine Namaste Divya Dehâya Maitreya Ya Namô Namaha | <i>Salutations to the World Teacher, The Dweller of the Himalayas. Salutations to him who has the etheric body of effulgence. O Lord Maitreya, salutations to you!</i> |
| 3 Namô Gnâna Svarupâya Mayamoha Vidârine Nirtimesaya Presântâya Maitreya Ya Namô Namaha | <i>Salutation to you, the embodiment of knowledge, The dispeller of ignorance and illusion. You are the pure and the tranquil one. O Lord Maitreya, salutations to you!</i> |
| 4 Namaste Bodhisattvâya Namaste Punya Mûrtaye Pûrnananda Svarûpâya Maitreya Ya Namô Namaha | <i>Salutations to you, the one of poised wisdom, Salutations to you, the embodiment of goodwill in action. You are the embodiment of complete bliss. O Lord Maitreya, salutations to you!</i> |
| 5 Siddhi Buddhi Prayuktâya Siddhi Buddhi Pradâyine Bhâvabhiti Vinâsâya Maitreya Ya Namô Namaha | <i>Fulfillment and wisdom are the qualities associated with you. You are the bestower of fulfilment and wisdom. You are the destroyer of the fear of birth and death. O Lord Maitreya, salutations to you!</i> |
| 6 Namaste Karma Nistâya Yogînam Pataye Namaha Brahmâ Gnâna Svarûpâya Maitreya Ya Namô Namaha | <i>Salutations to you, the action oriented one, Salutations to you, O Yogi of Yogis. You are the embodiment of the Word, the Truth. O Lord Maitreya, salutations to you!</i> |
| 7 Namaste Guru Devâya Namaste Dharma Setave Nârâyana Niyuktâya Maitreya Ya Namô Namaha | <i>Salutations to you, O Deva of the Initiates, Salutations to you, O Bridge to the Dharma, the Law. You are the one appointed by Krishna, the Lord of the Cosmic Synthesis. O Lord Maitreya, salutations to you!</i> |
| 8 Namaste Karuna Sindho Prema Piyusha Varshine Jagad Bandho Namasthubyam Maitreya Ya Namô Namaha OM, Šânti, Šânti, Šântihi | <i>Salutations to you, Ocean of Compassion, Who always shower the Nectar of Love. You are the one related to the World. O Lord Maitreya, salutations to you! OM, peace, peace, peace</i> |

⁴ https://worldteachertrust.org/_media/media/audio/maitreya_kpk.mp3

1.6 Full Moon and New Moon Meditation

1.6.1 Full Moon Meditation

(Year Sri Vikari, Aries 2019 - Pisces 2020) ⁵

1) OM (7 times)

2) Gurur Brahmâ ⁶, Gurur Vishnuhu,
Gurur Devo Maheshwaraha,
Gurur Sâkshât Parambrahma
Tasmai Srî Gurave Namaha

(5 minutes silence)

*The Master of the universe,
who is verily the God Absolute,*

*Who is also the Trinity (I, II, III Logos),
to such Master I offer my salutations.*

3) Namaskârams Master

Namaskârams Master KPK

Namaskârams Master EK

Namaskârams Master MN

Namaskârams Master CVV

Namaskârams Master CVV

Namaskârams Master CVV
to your lotus feet.

(15 minutes silence)

*These 4 Masters are especially related
with this work*

4) *Utter the below prayer for three times and meditate upon 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

⁵ Full moon-Meditation (PDF):

https://worldteachertrust.org/_media/media/en/fullmoonformula2019.pdf

⁶ https://worldteachertrust.org/_media/media/guru_brahma.pps

A Courageous Endurance of Personal Injustice

A Brave Declaration of Principles

A Valiant Defence of Those who are Unjustly Attacked

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.

Helena P. Blavatsky

(Utter the prayer 3 times and meditate)

5) Gam Ganapataye Namaha ⁷
(24 times)

6) Loka Samastha Sukhino Bhavantu *May all planes of creation be free from worry and in balance.*
(3 times)

OM Śānti Śānti Śānti

OM peace, peace, peace

7) *Optional*

Ekkirala Kulam Bodhi ⁸

You are the Sage Ekkirala in the ocean of the family (Kula) Anantacharya.

Vidum Ānanda Rûpinam

You are the knowing form (Rûpa) of blessing and of bliss (Ānanda).

Anantarya Tano Jâtam

You are born from out of your father whose name is Anantacharya.

You are born as a form from out of the boundless energy (Ananta) which we call space.

Krishnam Vande Jagadgurum

You are really Krishna, the World Teacher, and we offer you our salutations.

Śrî Krishnamacharya Ananta Putram

Oh venerable Krishnamacharya, you are a son of Anantacharya and son of Ananta, the Father in Heaven, a Son of God.

Satsâ Dhu Mitram

You are a friend (Mitra) of all good righteous people who practice spirituality and Yoga (Sâdhus).

⁷ Mantra GAM GANAPATAYE NAMAHA:

https://worldteachertrust.org/_media/media/audio/17_om_gam_ganapataye_namah.mp3

⁸ Mantram Ekkirala Kulam Bo:

http://worldteachertrust.org/_media/media/audio/ekkirala_kulambodhi.mp3

Karunâdra Netram

You are the one with eyes (Netra) full of compassion (Karunâ), like Lord Maitreya full of love and compassion.

Gurum Gurunam

You are the Teacher (Guru) of teachers.

Piteram Pitrunâm

You are the Father (Pitâ) of fathers.

Ananyasesha Seranan Prapadye

We take refuge in you without an idea of anything else. There is nothing else. We only see the One in all. It is the state of Ananya, meaning nothing but One.

1.6.2 New Moon Meditation

OM (21 times)

1.6.2.1 The Pledge

We the humanity
perceive the simultaneous double
movement in Synthesis.

We the humanity
accept dissolution of the
undesirable and thereby its
elimination.

We the humanity
invoke simultaneously percolation
of the Energy of Synthesis into the
Governments of the world.

We the humanity
invoke from the subtle to the gross
immaculate concept of governing
the world and evoke from the gross
to subtle
the divisive forces.

We the humanity
join with heart and soul the
Hierarchy in building the New
World Order.

Let the three Devas of Light, Love
and Power restore the plan on
Earth.

OM Śânti Śânti Śânti

1.6.2.2 New Moon-Mantram

(Can be sung in multiples of 8)

OM Nama Sivâya ⁹

This mantram relates to the Cosmic Will. It generates the Will-Divine (Goodwill) in us. In this mantram, Siva, the Cosmic Will, is addressed to bestow His Presence and His blessings.

Commentary on the Pledge

This is a pledge of the groups of good will to be ready for transformation. We declare that we are ready to cooperate in accordance with the Plan of Hierarchy to dissolve the undesirable and to receive what is desirable.

It is recommended to utter this pledge at new moon individually or in groups. Each approach to the new moon means dissolving the present and developing something new. We are in a very critical time. If interested, we can make this contribution of good will.

Our contribution might be like a grain of sand but even this grain of sand is accepted. We should not expect that we can do more than this. We should face the facts, remain humble and not assume greater dimensions of our work. When we build a good thought on the mental plane, it will find its own way of expression.

The symbol of synthesis shows a circle which is open downwards. There is a V indicating the descent of the energy from out of the circle. The tip of the second V is pointing upwards and is also embedded in the circle. These two movements - one directed downwards, the other directed upwards - were received as the downpour of the energy of the Avatar of Synthesis. One movement can be seen as the downpour of the Energy of Synthesis, the other as the lifting-up of the humanity. The double movement refers to this.



⁹ https://worldteachertrust.org/_media/media/audio/12_om_nama_sivaya.mp3

1.7 **Medham Me** ¹⁰ (At the beginning of a spiritual work)

Harihi OM

Medham Me Indru Dadhatu

May Indra bestow Medhas (Brilliance of Brains) on me.

Medham Devi Saraswati

Saraswati, the presiding Goddess of Medhas (may be favorable to me).

Medham Me Aswina Ubhou

May the Aswins, the twin Cosmic Gods of left and right (brains) bestow their benedictions on me.

Adhattham Pushkara Srajaha

May the garland of Pushkara (lotus of Sahasrara and its garland of the other six etheric lotuses) be held firmly.

Apya Yantu Mama Angani

May the limbs of my body be firmly oriented (towards the brilliance of the brains and the garland of six centres).

Vak Pranas Chakshus Srotra
Madho Balam Indriyani Cha Sarvani

The limbs stated in particular for orientation are speech, life force, the eyes, the ears, the strength of Muladhara, other Indriyas and all other limbs of the body.

Sarvam Brahmo Panishadam

May all the above be in the presence of Brahman (the God absolute).

Maham Brahma Nira Kuryam

May I not reject Brahman.

Ma Ma Brahma Nira Karot

May not Brahman be rejected.

Anira Karana Mastu

May not rejection happen.

Anira Karana Mastu

May not rejection happen.

Tadatmani Nirate Ya,
Upanishat Su Dharmaha.

The Dharmas (the laws of the Universe) stay with Brahman, the Atman.

Ti Mahi Shantu

They may stay with me.

Ti Mahi Shantu

They may stay with me.

OM Šânti Šânti Šânti

¹⁰ https://worldteachertrust.org/_media/media/audio/medham_me.mp3

1.8 Planetary Prayers

1.8.1 Global Prayer for Peace

(on Sunday, 11:00 am)

AUM AUM AUM

May the Lord Sanat Kumara, the Lord of Justice, prevail over the governments!

May the Manu Vaivaswata preside over the minds of men and wield them to goodwill!

May the Maha Chohan steer the forces of civility into varied groups of extreme ideology!

May the Avatar of Synthesis round up the extremism and bring in all-round human progress!

May we join the Hierarchy of Masters who lead us from darkness to light!

May the Mother Earth cause the needed adjustments for prevalence of peace and poise!

May we pray the World Mother through the symbol SRI YANTRA, the sound SRIM, and the colour VIOLET!

Symbol: Yantra

Sound: Śrîm Śrîyaha Swâhâ ¹¹
(16 times)

Colour: Violet

OM Śânti Śânti Śântihi



¹¹ https://worldteachertrust.org/_media/media/audio/srim_sriyaha_swaha.mp3

1.8.2 Planetary Healing Prayer

OM ¹² (21 times)

(15 minutes silence)

1.8.2.1 Golden Stairs

(12:00 am)

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 Defence of Those who are Unjustly Attacked

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.

-Helena P. Blavatsky

(Utter the prayer 3 times and meditate)

¹² https://worldteachertrust.org/_media/media/audio/03_aum.mp3

1.8.2.2 Prayer for Healing

Let us form the Circle of Planetary Healers.

Let the Chief Life descend and penetrate.

Let Merry Life preside over and function.

Let healing happen at all levels.

Let mineral, plant, animal and
human be healed and harmonised.

May the Angels cooperate
and fulfil the plan of Healers upon Earth.

Master KPK

1.8.2.3 Mantram of three seed thoughts of the power of Nature

OM Aim Hrim Srim ¹³

¹³ https://worldteachertrust.org/_media/media/audio/18_om_aim_hrim_srim.mp3

1.8.2.4 Equinox Prayer

- 1 Equator Equal
Soul and Personality equal
Timese and Fetimese equal
Right and Left equal.
Master Namaskaram!
- 2 Vertical Levels left and right
Blue levels yellow and red
U levels A and M
Son levels father and mother.
Master Namaskaram!
- 3 Equator levels North and South
Yoga levels Spirit and Matter
Half-moon levels visible and invisible
Buddhi levels mind and Soul.
Master Namaskaram!
- 4 Equate Numbers in No. 5
Equate Colours in Sky Blue
Equate symbols in circle
Equate sounds in Pranava Nadam
Master Namaskaram!
- 5 High and Low are equated in Man.
Masters and Men are equated in
Mediums.
Planets are equated in Mercury.
Energies are equated in Anahata.
Master Namaskaram!
- 6 Cancer-Capricorn converge
Into Aries-Libra.
Aries is Eagle, Libra the Serpent
Aaron's rod is but Aries-Libra.
The rod is but the Light of Equinox.
Master Namaskaram!
- 7 East and West fuse in Greenwich.
Ganga and Yamuna fuse in Saraswati.
Ida and Pingala fuse in Sushumna.
Left and Right fuse in central column.
We fuse into Central Vertical Vibration.
Master C V V Namaskaram!
Master Namaskaram.

1.9 Dhanishta Meditation ¹⁴

(Wealthy Wind)

OM (7 times)

(15 minutes silence)

Namaskârams Master

Dip Deep

Axis Arranged Hours

Higher Bridge Beginning

Truth Levels

Nil None Naught Levels

Nortimes Temperament

Time Expand

Electric Hint

Ether Work Out

Equator Equal

Pituitary Hint

Hidden Circumference

Side Ways

Miller Form Centre

Vertical Levels

Meet Centres

Namaskârams Master CVV
to your lotus feet

Loka Samastha Sukhino Bhavantu (3 times)

OM Šânti Šânti Šânti

¹⁴ Mystic Mantrams and Master CVV by Dr. Ekkirala Krishnamacharya

1.10 Invocation texts for Sunday

1.10.1 Great Invocation

OM (7 times)

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 the Lord return to Earth.

**“From the center, where the will of
God is known,
let purpose guide the little wills of governments,
the purpose, which the Masters know and serve.” 3 times**

From the center 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 Avatâr of Synthesis, who is around,
let his energy pour down in all kingdoms.
May he lift up the Earth to the kings of beauty.

The sons of men are one, and I am one with them.
I seek to love, not hate.
I seek to serve, and not exact due service.
I seek to heal, not hurt.

Let pain bring due reward of light and love.
Let the soul control the outer form and life and all events
and bring to light the love that underlies the happenings of the time.
Let vision come and insight.

Let the future stand revealed.
 Let inner union demonstrate and outer cleavages be gone.
 Let love prevail. Let all men love.

1.10.2 Teacher - Student Invocation ¹⁵ (3 times)

Harihi OM

Sahanâvavatu *May we be protected together.*

Sahanaubhunaktu *May we share and enjoy together.*

Saha Vîryam Karavâvahai *May we work efficiently together.*

Tejasvi Nâva Dhîta Mastu *Let there be no hindrance
 to our enlightenment.*

Mâ Vidvishâvahaî *Let not timesice prevail.*

OM Šânti Šânti Šântihi *Let peace be in all the three planes.*

1.11 Invocation for United Europe

We the citizens of Europe strive to
 stand united.

We endeavour to unite the East and
 the West in us and in Europe.

We aspire to stand in the fusion of
 the East and West of Europe

and provide a field for fusion for
 easterners and westerners of Europe.

May we fulfil the hierarchical plan
 of discipleship

standing in the Light, Love, Power
 and Synthesis of hierarchical energy.

(15 minutes silence)

¹⁵ https://worldteachertrust.org/_media/media/audio/25_sahanavavathu.mp3

Comment

*Visualise blue light within yourself, in your home; spread it to the entire town, the region, the country, Europe and at the end over the entire globe.
A good day for the invocation is Sunday. (As explained by Master Kumar.*

1.11.1 Healing Mantram

(Can be sung in multiples of 8)

OM Namō Nârâyanâya ¹⁶

Narayana stands for the alpha and omega of the universe: The Vedic seers gained this four-lettered sound in their penances, found its significance and its meaning. They initiated the seekers into this mantra from ancient most times to enable self-realization and at-one-ment with Narayana.

Lokâ Samasthâ Sukhino Bhavantu
(3 times)

May all planes of creation be free from worry and in balance.

OM Śânti Śânti Śânti

1.12 Exercise for Friday evening ¹⁷

Friday evening, we relate to the one eye which is between the two pillars. From ancient most time we are recommended to put candles on either side of a picture of a deity, two candles because in between the light of the two candles, there you stand a chance of visualizing what you want to visualize. Don't keep anything in between. What is important is to relate to the lighted field in between. This we can do better when there is darkness in the rest of the room. It is a practice to relate to the subtle.

We are all attempting to see forms and relating to the forms, but we speak of the interlude within. The science of interlude has been a ritual from ancient most times. To relate in between the two ears there is a higher listening. To listen from higher circles. Likewise in between the two eyes there is the third eye conducting the higher vision. In between inhalation and exhalation there is the interlude. The golden middle principle is important; through it you can make entrance into higher circles and lower circles. We can relate up to the Ajna from between the left and

¹⁶ https://worldteachertrust.org/_media/media/audio/05_om_namo_narayanaya_2.mp3

¹⁷ From the group life on the „Incoming Seventh Ray and Building the Temple“, Master Kumar, Billerbeck, Germany, 30 June 2017

right. The rod of power of the yogis is in the vertebral column, it is also related to the cerebro-spinal system. This is truly the temple. In that temple we recognise three light.

One is the centre of Ajna, the second the centre of heart, the third is the base centre. They shall have to be visualized. Close your eyes and visualize the Ajna, the most brilliant light. There is the symbol with the circle with the central point. It is not the brilliant light of the diamond but also the tinge of blue. Unless you think of blue in the diamond the diamond is considered not to be of value. The Ajna contains that light which is called the sky blue. If you keep on observing the circle with the central point is the first step. To be in Ajna is our original seat we have abandoned. Like a king who has gone into the forests and is not on his throne.

In the heart centre you can visualize a circle with a cross within. That is how the heart centre with golden yellow light has to be related to.

Then the base centre, it is not to be meditated upon on the path of Raja Yoga.

You can do a kind of visualization with blue from the head and golden light in the heart and light down to the base centre, not contemplation on the base centre. No teacher on the Raja Yoga path recommends contemplating in the centres below the diaphragm.

There is a centre to be contemplated on Friday evenings, between the two eyes and between the centripetal and centrifugal pulsations of the heart. In the interlude you can feel the pulsation. It has centripetal and centrifugal activity and you can relate to the interlude.

Link up the blue on the forehead, the golden yellow in the heart. You can relate from the golden yellow to aquamarine in the throat and then to blue in the head centre. Then the light can go to the base centre. The Ajna, the heart and the base centre, these are of great importance. Creativity is possible when one is linked to the higher circles.

From the Ajna you can link to the higher circles. To all of us the program comes from the personality to fulfil the personality purposes but not of the soul. But the soul that sits on the throne of the Ajna it receives from the crown, the coronation. This is connecting to the higher centres. When you are coronated you keep something on the head. Every Master of Wisdom has a crown as much as a king. A king may not be an initiate. Jesus said, I am the king of kings. The crown is there but not seen. First you sit on the throne, later you have the crown. There is a diamond throne in the Ajna.

If the higher energies feel that you are rhythmic, consistent, the devas feel that you are regular, rhythmic, then the higher circles relate to you. One should contemplate at fix hours, the intelligences, the angels, can take interest in you because you are reliable. For such ones the contact is possible. The contact is the throne.

From the crown to the throne and from the throne every king has a rod of power, the staff of an initiate. The rod of Moses. Every initiate has a rod. You may not see it but it is there. It is Aaron's rod, it is nothing but the realised Sushumna in him through which every magic can be done.

First of all, meditate on the bluish white colour. Through tradition sapphires have come to be but you don't need. Relate to Ajna, relate to the heart, the pulsating principle and the interlude. Consciously connect. The first is Ajna, the creative light; the second is the preserving light. The heart preserves your system. That is why we are told to meditate on the principle of Sun in the Ajna and the principle of Venus in the heart. In the basis is the procreative centre, where you recreate what is created in the Ajna, for manifestation on the planet.

So relate to Ajna, to heart, with the related colours, it has already been given in the books of the teachings. As above we receive and conceive and deliberate upon action; that is how the plan is manifested on earth. The seers bring out the plan, in tune with it we keep manifesting. The first is the creative light, the second the preserving light and the third the procreative light. To bring down in tune with the ancient order but not with what you wish to.

Your contribution with goodwill also elevates you and you go up to the higher centre. Between Ajna and brow centre you work with receiving the plan. Preserve that plan in you and try to manifest. There is the centre of synthesis or second ray. To receive you need a fetimese energy or ray. You are receiving into the Ajna centre, it is second ray for receiving and first ray for manifesting. Heart is in tune with the higher centres when serving the plan but in conflict when you relate to personality. More and more you attune to the light of the soul, the personality crises get resolved. The personality has a tremendous ability of producing personality problems. Even if there is no problem you create problems. When a Master of Wisdom was asked, what is the problem of humanity, he said, it is the human mind. You always think in terms of no problem when there is a problem. When someone says there is no problem, there is the fear of a problem in you relating to personality and you say, there is no problem.

From the higher circles the heart expresses in harmony and you express from blue, golden yellow and the heart is the centre of Vishnu, the base centre is Brahma, the Ajna is related to Shiva. Brahma created when he received a thought but he is not the creator. The energies from higher circles enable manifestation for manifestation. First Logos applies to will, second logos to love and third logos to activity.

The three centres you relate to on a daily basis but don't focus on the base centre. So the diamond light gradually goes to the golden light and then rose to orange, then to violet in the higher base centre. We slowly develop the subjective mind by regular contemplation in your central column. We develop the subjective side of mind, to easily relate within. There has to be very regular practice for a fairly good duration. As we wake up until we get to sleep, so much objectivity prevails; it is not easy to get into subjectivity until you go to sleep. Relate to subjectivity.

It is not a worship exercise but an exercise for inner awareness. If you open the books of Master DK he says 5 times relating for the occidentals and three times for the Orientals. This means occidentals are those relating to the matter, if you are oriented to the inner, it is oriental. It is a way to contemplate, a first one on the bed, a second around 6 o'clock, then around noon time, then around 6 pm and then before you go to bed. If you are not able to visualize the light in you; you have to more often visualize in you and utter OM. With one prolonged OM all centres become lotuses. The moment you utter OM everything opens in the inner side of your being. Visualize with your subjective mind to regularly visualize. Engage in the light of the soul. The objective mind leads you outside.

In the east they recommend when you slip into objective life to utter once again OM. Or some say, Master Namaskarams. You will slowly gain the necessary strength to relate inside. For a true student of wisdom no other thing is important than contemplation. He can sit for hours like a cooked potato. You sit like a cabbage. When you turn inward the comfort is so high. When there is comfort... you should gain the comfort to stay within and another light gets developed which takes care of your vital system. Your vital body gains various strengths. We are not disturbing the personality through the work in the objective world. The vitality is reduced by your relating to the objective life where there is not much harmony but conflict. When objective mind turns subjective, you are at peace with you and you don't go through so many vacillations. Your body is filled with magnetic life energy. You are resistant to acute diseases. You don't get so many diseases; your vital body gets revitalized through your contemplations.

1.13 Invocation of the Hierarchy of Teachers ¹⁸

OM Guru Bhyo Namaha
 Parama Guru Bhyo Namaha
 Parameshti Guru Bhyo Namaha
 Sapta Rishi Bhyo Namaha
 Atri Marishye Namaha
 Brughu Marishye Namaha
 Angiras Marishye Namaha
 Vasishta Marishye Namaha
 Pulaha Marishye Namaha
 Pulastya Marishye Namaha
 Kratu Marishye Namaha
 Dhruvaya Namaha
 Sanakaya Namaha
 Sanandanaya Namaha
 Sanatkumaraya Namaha
 Maitreyaya Namaha
 Sukaya Namaha
 Vyasaya Namaha
 Naradaya Namaha
 Para Brahmane Namaha



Explanation

“Guru bhyo namaha” means salutation to my teacher; “Parama Guru bhyo namaha” means salutations to the teacher of my teacher; then “Parameshti Gurubhyo namaha” means salutation to the teacher of the teacher of the teacher. Three generations teachers are invoked and respected. Then, “Sapta Rishi bhyo namaha”. Sapta means seven. Seven Rishis, to them we salute. Then, we salute the Pole Star, Dhruva. Then, we salute the mind-born sons of Brahma: Sanaka, Sanandana, and Sanat Kumara. Like that, there is a Hierarchy. In the daily invocation we are strongly recommended to recognise the presence of the Seven Seers within our being in the seven centres, and also feel their existence on the planet in the land around the Pole. It is the Sacred Island. This practice would slowly enable us to establish a link with these grandest beings of the planet. The seven ashrams are basically their work.

¹⁸ https://worldteachertrust.org/_media/media/audio/invocation_of_the_hierarchy_of_teachers.mp3

1.14 Food Prayers

1.14.1 Prayers before eating

I invoke the Lord to purify within and outside me,
purify the place and purify the food
I offer to the body.

May the Lord protect me, the food, the body
and the place through this act of mine.

Comment

It is recommended that we eat in a clean and serene place, where silence and purity prevails. We should not eat on pathways, in moving buses and in underground trains. Unless inevitable, we should eat only in quiet places. Eating in busy centres, bars, restaurants and in places of noise and hubbub should be avoided. Wherever you eat, consecrate the place through a mental proposition and eat.

1.14.2 Offering the Food to the Lord of Fire

I am thankful to the Lord for the food made
available.

I offer this food to the Lord of Fire,
For his distribution to the Devas within the body.
May the Lord be pleased.

May the Devas be pleased with this act
of mine.

Comment

It is recommended that we eat in a clean and serene place, where silence and purity prevails. We should not eat on pathways, in moving buses and in underground trains. Unless inevitable, we should eat only in quiet places. Eating in busy centres, bars, restaurants and in places of noise and hubbub should be avoided. Wherever you eat, consecrate the place through a mental proposition and eat.

When you eat food, the heat in your body arranges for assimilation of the food and its distribution to the body as energy. It is the work of Fire within the body. Hence the offering of food should be to the fire in you. Offer the food to the Fire and eat with quietude. Even if you are pleasantly engaged in talk, do not forget your offering to the Fire. Silence while eating enables you to maintain the sense of offering. But when you gain familiarity, you can even engage in pleasant talk with those around, while maintaining the sense of offering. Consecrate the food through such offering.

1.14.3 Offering Food to God: Brahma Arpanam ¹⁹

| | |
|-----------------------------|---|
| Brahma Arpanam Brahma Havir | <i>The act of offering is God, the oblation is God.</i> |
| Brahmagnau Brahmanaahutam | <i>By God it is offered into the Fire of God.</i> |
| Brahmaiva Tena Ghantavyam | <i>God is That which is to be attained by him.</i> |
| Brahmakarma Samadhina | <i>Who performs action pertaining to God.</i> |

| | |
|----------------------------|--|
| Aham Vaishvanaro Bhutva | <i>Becoming the life-fire in the bodies of living beings, mingling with the subtle breaths, I digest the four kinds of food.</i> |
| Praninaam Dehamaashritaha | |
| Pranapana Samayuktah | |
| Pachaamyannam Chaturvidham | |

Bhagavad Gita, Kap. IV, verse 24, Bhagavad Gita, Kap. XV, verse 14.

Comment

The whole food is seen as Brahman because the Brahman himself has transformed into food so that he feeds the beings who are no other than Brahman - just like we grow vegetables and we eat them! The Brahman creates food and he nourishes the beings with the food. Brahman is food. The food is no different from Brahman and you are not different from Brahman. The fire in you is also Brahman. The Brahman is offered to Brahman via the Brahman. And all is Brahman.

“Brahmarpanam” meaning I offer to the Brahman. “Brahma Havir” meaning that which we offer is also Brahman. “Brahmata” meaning you are also Brahman. So that activity is all Brahman’s activity for Brahman. These two stanzas are normally spoken every day when we take food; we are supposed to read them with understanding and then eat.

¹⁹ Brahma Arpanam (Parvathi Varanasi) (MP3, 0.6 MB)
https://worldteachertrust.org/_media/media/audio/brahmaarpanam.mp3

Chapter 2 Mantrams

2.1 Mantra for Perfection ²⁰

OM (3 times)

Pûrna Madah Pûrna Midam

'That' is Perfection

Pûrnat Pûrna Mudatyate

'This' Springs from 'That' Perfection

Pûrnasya Pûrna Madaya Pûrna Meva
Vasishyate

*Out of Perfection
Perfection takes out itself
yet Perfection remains itself.*

2.2 Agni Hotra ²¹ (Prayer to Agni)

OM Agne Nâya Supathâ Râyê Asmân
Viswâni Deva Vayunâni Vidwân

*"Oh, Lord Agni, the foremost one,
the knower of the intricate Paths of
creation! Lead us by the simple righteous
Path to felicity.*

Yuyodhya Asmad Juhurânâm Eno

Destroy our past Karma.

Bhûyishthâm Te Nama
Uktim Vîdhema

*Eliminate from us the attraction
to dubious and ignorant paths.
We offer our worship to you in obedience."*

Comment

The purpose of Fire ritual is to eliminate impurities in us and to eliminate the weeds that hinder the growth. The weeds and seeds are within every man. The weeds are of ignorance while the seeds are of knowledge. Knowledge leads us to right action. Ignorance leads us to false attractions. An intelligent truth seeker should eliminate weeds and nourish seeds. Fire helps destroying the weeds. The seeds and weeds are what we carry as our good and ignorant traits. Through Fire ritual one can seek burning up of the weeds, elimination of false attractions and protection from dubious paths. This is a major work of discipleship.

²⁰ https://worldteachertrust.org/_media/media/audio/27_om_purna_madah.mp3

²¹ https://worldteachertrust.org/_media/media/audio/15_agne_naya.mp3

2.3 Mantram for Protection ²² (VISHNU-GĀYATRĪ) (24 times = 3 times 8 syllables)

OM Nârâyânâya Vidmahe

Vâsudevâya Dhîmahi

Tanno Vishnuh Prachodayât

We meditate (dhimahi) upon Vasudeva

the indwelling Lord of the Universe, about Nârâyana,

to realise vidmahe Narayana (God Absolute) and to be alerted of Vishnu (God as Form).

2.4 Saraswatî Suktam ²³

OM

Prano Devî Saraswathî

Vajebhir Vajinîvathî

Dhî Nâm Avitryavathu

Pavakanah Saraswathî

Vajebhir Vâjinî Vathî

Yagnam Vastu Dhiyâ Vasuhu

May the river of the word, its speed and capacity are immensely, our will guide and protect us always and everywhere.

Oh, Mother Saraswathî! You are the purifying fire element, you're the converting speed, you are the balancing intelligence. You are the sacrificial victim, the us and leads us in the cosmic light. Be merciful and stay with us, so that our life is gorgeous and glamorous.

Thrishā Dhastha Saptha Dhathuhu

Pancha Jatha Vardhayanthi

Vaje Vaje Havya Bhuth

May the Word that dwells in three houses, located in seven species manifests itself and the five races, meet us in every expression built and hold.

2.5 Venus Mantram (6 times)

OM Srîm Amalâyai Namaha ²⁴

2.6 Invocation of the Immanent Lord (12 syllabic)

OM Namō Bhâgavathe Vâsudevâya ²⁵

²² https://worldteachertrust.org/_media/media/audio/08_narayanaya_vidmahe.mp3

²³ https://worldteachertrust.org/_media/media/audio/saraswathi_suktam.mp3

²⁴ https://worldteachertrust.org/_media/media/audio/21_om_srim_amalayai_namah.mp3

²⁵ https://worldteachertrust.org/_media/media/audio/06_om_namo_bhagavate_vasudevaya.mp3

2.7 Krishna Mantram

(18 syllabic) (18 times)

Klîm Krishnâya Govindâya Gopijana Valabhâya Namaha ²⁶

2.8 Mantram for Food

(3 times) (Vitalizes and renews the energy in stale food.)

Krishna arpanam

2.9 Mars Mantram

(6 times) (Should be sung on Tuesdays)

OM Saravanabhavaya Namaha ²⁷

2.10 Durga Mantram

(8 times)

OM Dum Durgai Namaha ²⁸

(It is sung in multiples of 8 during the first 10 days of the month of Libra. Durga's birthday is celebrated during the 8th ascending moon phase of Libra)

2.11 Mantram for Plants

OM Srim Hretaja Namaha

(Appeal to the devas so that this plant shall be beautiful.)

2.12 Jupiter Mantram

(3 times, 12 times, or 21 times)

OM Gam Ganapatâye Namaha ²⁹

²⁶ https://worldteachertrust.org/_media/media/audio/09_klim_krsnaya.mp3

²⁷ https://worldteachertrust.org/_media/media/audio/20_om_saravana_bhavaya_namah.mp3

²⁸ https://worldteachertrust.org/_media/media/audio/19_dum_durgai_namah.mp3

²⁹ https://worldteachertrust.org/_media/media/audio/17_om_gam_ganapataye_namah.mp3

2.13 Mantram for Immortality ³⁰

(Mrutyunjaya Mantram)
(3 times, 12 times, or 21 times)

OM Trayambakam Yajamahe
Sugandhim Pusti Vardhanam
Urvâruka Miva Bandhanân
Mrityor Mukshîya Mâmrutât

*We worship the “three eyed one”
who is fragrant and fulfilling.
May he release us
from death to immortality,
just like the cucumber fruit is released
from the creeper.*

2.14 Dattatreya Mantram

Dram Dattatreya ya Namaha

(Can be sung mentally. A mental triangle between ida, pingala and sushumna, left + right + 3. eye.) (best day: 4th moon phase)

2.15 Rudra Mantram ³¹

(The Lord of Vibrations) (3 times, can be sung in multiples of 11)

OM

Yo Rudro Agno Yo

Apsuya Oshadheeshu

Yo Rudro Vishva Bhuvan Avivesha

Tasmai Rudra Ya Namu Astu

We worship the lord of vibration,

*Who is in the form of the Cosmic fire, the
solar fire and The frictional fire,*

*Who also exists in the Waters, clouds,
herbs, pulses, vegetables, Fruits, etc.,*

Who enters and exists in all the forms.

³⁰ https://worldteachertrust.org/_media/media/audio/14_trayambakam.mp3

³¹ https://worldteachertrust.org/_media/media/audio/13_yo_rudro.mp3

2.16 Prayer to the Rudras

Nr. Name of Rudras

| | | | |
|-----|-------------------|-------------------------|--|
| 1. | Manyu | OM Manyave Namaha | |
| 2. | Manu | OM Manave Namaha | |
| 3. | Mahâkâla | OM Mahâ Kâlâya Namaha | |
| 4. | Mahât | OM Mahâtaya Namaha | |
| 5. | Šiva (Šankara) | OM Šivaya Namaha | <i>The most important mantram, because it is the synthesis of all the Rudra mantrams, i.e. it includes all 11 rudras and thus all 11 rudras are invoked.</i> |
| 6. | Rutadhwaaja | OM Rutadhvajaya Namaha | |
| 7. | Ūru | OM Ūrudaya Namaha | |
| 8. | Retobhava | OM Retobhavaya Namaha | |
| 9. | Kâla | OM Kâlâya Namaha | |
| 10. | Vâmadeva | OM Vâmadevaya Namaha | |
| 11. | Dhritavrata | OM Dhritavrataya Namaha | |

2.17 Name and meaning of the RUDRAS and their wives

| <i>Nr.</i> | <i>Name of the Rudras</i> | <i>Importance of the Rudra Name and vibration principle</i> | <i>Name of the wife of Rudras</i> | <i>The nature and importance of the wife of Rudra and the personality principle.</i> |
|------------|---------------------------|---|-----------------------------------|--|
| 1. | Manyu | <i>Cosmic Will</i> | Dhî | Strength of will |
| 2. | Manu | <i>Duration of a thought</i> | Vritti | Power of the correct behaviour |
| 3. | Mahâkâla | <i>Great cycle of time</i> | Ašanâ | Power of burning and assimilation |
| 4. | Mahat | <i>Exchange of visible and invisible</i> | Umâ | Magic of the pause of transformation |
| 5. | Šiva (Šankara) | <i>Most of the happiness promised</i> | Niyutâ | Power of canalization and regulation |
| 6. | Rutadhwaaja | <i>Stable pillar of awareness</i> | Sarpis | Fertility and creative activity |

| | | | |
|-----------------|---|---------|--------------------------------------|
| 7. Ūru | <i>The Measure</i> | Ilâ | Limiting power and correct measuring |
| 8. Retobhava | <i>The Reproduction</i> | F | Power of conception and Fertility |
| 9. Kâla | <i>proper moment</i> | Irâvatî | Power of intuition and timeliness |
| 10. Vâmadeva | <i>Lord about the nature and matter</i> | Sudhâ | Power of keeping and preserving |
| 11. Dhritavrata | <i>Stable Ritualist</i> | Dîkshâ | Power of continuity and rhythm |

2.18 Planet Mantram ³² (9 times)

OM

Âdityâya Cha
Somâya Mangalaya Budhâya Cha

Guru Sukra Sanibhya Cha
Âhave Ketave Namaha

Greetings to Âditya, Soma, Mangala, Budha, Guru, Sukra, Sani, Râhu and KETU, the lords of the planets.

Âditya - Angel of the Sun

Sukra - Venus

Sani - Saturn

Râhu - North node, the ascending node

Ketu - South node, the descending node

Soma - the moon principle, acting through the satellite Moon

Mangala - Mars

Budha - Mercury

Guru - Jupiter

³² https://worldteachertrust.org/_media/media/audio/planet_mantram.mp3

2.19 Purusha Suktam

2.19.1 Peace and Healing Prayer ³³

(This can be spoken at the beginning or at the end of the Purusha Suktam and also daily before falling asleep.)

OM Tatccham Yora Avruni Mahê

May that peace, poise and tranquility be with us which we conceive and embrace.

Gatum Yagnâya Gatum Yagna Pataye

May we have that peace to utter and chant the song of the sacrifice and also the song of the Lord of the all-sacrifice.

Daivî Swasti Râstu Naha

May we have Divine welfare, the welfare bestowed upon us through the Devas. May welfare be with those who know.

Swastir Manu Shebhyaha

Let the upward path be the healing process and remedy to all.

Ordhwam Jigatu Bhêsha Jam

May welfare be with the bi-peds (that is, two-legged beings).

Samno Astu Dwipadê Sam Chatushpade

May welfare be with the quadrupeds.

OM Sânti Sânti Sântihi

May OM be uttered thrice for peace, poise and tranquility.

2.19.2 Purusha Suktam ^{34 35}

1) Sahasra Sirsha Purushaha
Sahasraksha Sahasra Pate
Sa Bhumim Vishwato Vrutva
Atyatishta Da Shangulam

The personality of the whole Cosmic Man has a thousand heads, thousand eyes and thousand feet. (This is because) He has pervaded this matter in all dimensions and stood (eternally) by exceeding (Himself) in ten digits (each time).

2) Purusha Evedagam Sarvam
Yad Bhutam Yatcha Bhau Vyam
Utamritatva Syeshanaha
Yadane Natirohati

That which sprouts by taking in food (through the accumulation of matter) while being beyond food, that which has already taken shape (of physical matter or food) and also that which is to take place (the mind which sets the reflection of the immortal principle as Sankalpa for the so-called future), all this verily is of the Purusha who is the Lord of Immortality. (Here the Jeeva born, the matter is made up of and the time he lives in, are described as the projection of the Immortal nature

³³ https://worldteachertrust.org/_media/audio/omtattccham.mp3

³⁴ Text of meaning: Master EK: Lessons on Vedic Hymns, Kulapathi Book Trust, Visakhapatnam, India 1994

³⁵ https://worldteachertrust.org/_media/audio/purusha_suktam.mp3

- of Purusha because Purusha is the Lord of Immortality.)
- 3) Etawan Asyamahima
Ato Jayagumscha Purushaha
Padosya Vishva Bhutani
Tripadasya Amritam Devi
- 4) Tripad Urdhva Udait Purushaha
Pado Syeha Bhavat Punaha
Tato Vishvanga Kramatu
Shashana Nashane Abhi
- 5) Tasmāt Virada Jayata
Virajo Adhi Purushaha
Sajato Atya Richyata
Pa Shchad Bhumi Madho Puraha
- 6) Yat Purushena Havisha
Deva Yagna Matanvata
Vasantho Asyasid Ajyam
Grishma Idhma Sarad Havihī
- 7) Sapta Syasan Paridhayaha
Trisapta Samidha Kritaha
Deva Yad Yagnam Tan Vanaha
Abadhnan Purusham Pasum
- 8) Tam Yagnam Bharihishi
Proukshano
Purusham Jatam Agrataha
Tena Deva Ayajanta Sadhya
Rushayascha Ya
- 9) Tasmāt Yagnat Sarvahutaha
Sambhrutam Prushad Ajyam
- This much is the splendour of Purusha. Yes! And greater He is than this. All these beings in the universe are one fourth of Him. The remaining three-fourths is in his immortality in (His one) brilliance.
Here "this much splendour" refers to the splendour described in stanzas 1 and 2. The remaining portion of the stanza means that the definable or the manifest is only one fourth of the total personality. The remaining three-fourths belongs to his own brilliance which is eternal in Nature.*
- The Purusha has outgrown His three-fourths; His one fourth (which has grown out of the three-fourths) becomes all this world. It is then (in this one fourth) that He grows out into the many manifestations of the organic and the inorganic entities.*
- From the Purusha who is one-fourth in manifestation and three-fourth unmanifest and who is described in the last stanza) Virat is born. From Virat, Purusha is again born. Having been born, He (newly born Purusha) permeated the whole matter backwards, downwards and forwards (in all directions) and yet surpassed it. (Virat means the Lord Consciousness of the newly separated globe or universe. He comes out in the form of mundane egg from the eternal Purusha. He is the consciousness of becoming who comes out from being.*
- Since the Gods magnified the offering (of creation) by the Cosmic person as oblation, the spring season was used as ghee for the offering, summer was the fuel and the Moon season was the matter of cereal grains for offering.*
- The creative Intelligences (who came out of the Cosmic Person) tied the same person as the sacrificial beast to expand the concept of Yagna (offering of Himself to serve as the creation and its content); seven are the layers (of existence) and three times seven are the sticks of fuel made.*
- The Devas manifest and unmanifest as well as the units of wisdom have sprinkled (the matter of) the first born Purusha for the sacrifice and out of Him they performed the sacrifice.*
- From that sacrifice, Purusha Medha, butter churned out and acquired. Then the Purusha made the beasts ethereal, fiery and the group souls.*

Pasugus Stagus Chakre Vayavyano
Aranyan Gramyascha Ye

- 10) Tasmāt Yagnat Sarvahutaha
Rucha Samani Jagnire
Chandagumsi Jagnire Tasmate
Yajus Tasmāt Ajayata
- From that sacrifice, where everything was holocaust, the Riks (Mantras) and the Saamas (Songs) were realised. From that the meters were realised. From that the ritual was born.*
- 11) Tasmāt Asva Ajayanta
Ye Ke Cho Ubhaya Dataha
Gavo Ha Jagnire Tasmate
Tasmāt Jata Ajavayaha
- Horses and some types of two-tusked beings were born out of that sacrifice. Cows and bulls were born; rams and sheep were also born.*
- 12) Yat Purusham Vyadadhuhu
Katidha Vyakalpayan
Mukham Kim Asya Kau Bahu
Kavuru Pada Vuchete
- What for is the Cosmic Person located and arranged? In how many ways He is shaped? Which is His face? Which are His feet, thighs and arms? All these will be explained below.*
- 13) Brahmanosya Mukhamasite
Bahu Rajanya Krutaha
Urutadasya Yad Vaisyaha
Padbhyagum Sudro Ajayata
- The knower of Brahman was His mouth (utterance). His arms were made as the king (ruler). His thighs were shaped into the Trader. The labourer was born out of His feet.*
- 14) Chandrama Manaso Jataha
Chaksho Suryo Ajayata
Mukhad Indrascha Agnischa
Pranad Vayurajayata
- Moon was born of the mind and Sun from the eye of the Purusha. Indra and Agni were born from His mouth. Vayu was born from His breath.*
- 15) Nabhya Asid Antariksham
Sirshno Dyoh Samavartata
Padbhyagum Bhumir Dishah
Shrotrate Tadha Lokagum
Akalpayan
- From the navel of the Purusha there was the manifestation of space. The vault of heaven was formed out of His head, the earth was created from His feet and the directions from His ears. Thus the Devas created the worlds.*
- 16) Vedahametam Purusham
Mahantam
Aditya Varnam Tamasastu Pare
Sarvani Rupani Vichitya Dhiraha
Namani Kritva Abhivadan Yadaste
- I know the Grand Purusha whose name has the sound and colour of "The Son of Aditi." He has gathered all the forms and names and stands stable by uttering them.*
- 17) Dhata Purastad Yamudayahara
Shakrah Pravidwan Pradishashcha
Tasraha
Tamevam Vidvan Amruta
Ihabhavati
Nanya Pandha Ayanaya Vidyate
- Know Him (Purusha) as the One whom the Creator has uttered forth in the beginning in the East and as the One whom the Lord of Sacraments has located as the fourfold principle by which He became a knower. One who knows Him thus becomes immortal. There is no second path to take a journey to Him.*
- 18) Yagnena Yagna Mayajanta
Devaha
- The Gods offered the sacrifice Through sacrifice. The laws stood as the original laws to be followed.*

- Tani Dharmani Pradhamanyasane
Teha Nakam Mahimanasachante
Yatra Purve Sadya Santi Devaha
- 19) Adbhya Sambhuta Prudhivyei
Rasacha Vishvakarmana
Samarvata Dadhi
Tasya Tvasta Vidadha Drupameti
Tat Purushasya Vishva Madya
Namagre
- 20) Vedahametam Purusham
Mahantam
Aditya Varnam Tamasah Parastat
Tamevam Vidvan Amruta
Ihabhavati
Nanya Pandha Vidyate Ayanaya
- 21) Prajapatis Charati Garbhe Antaha
Ajayamano Bahudha Vijayate
Tasya Diraha Parijananti Yonim
Marichinam Pada Mitshanti
Vedasaha
- 22) Yo Deve Bhya Atapati
Yo Devanâm Purohitaha
Purvo Yo Devebhyo Jataha
Namô Ruchaya Brahmaye
- 23) Rucham Brahmam Jana Yantaha
Deva Agreta Dabruvan
Yastvai Vam Brahmano Vidyate
Tasya Deva Asan Vase
- 24) Hri Schate Lakshmi Schapatnyo
Aho Ratre Parshve Nakshatrani
Rupam
Asvinou Vyatam Istam Manishana
Amum Manishana Sarvam
Manishana
- Before (creation) all the Devas were in a subtle state. Those great ones include as the laws of creation.*
- How it came to pass that this Lord came to exist in the universe? It is explained thus. He is born from the waters (germinating medium) and the essence of this earth (fertility) with the help of Himself as the Lord of all the deeds of the universe. Himself as Twastha (the one who etches and engraves) shaped Him into shapes. Before He came to exist in this universe, everything was in Him as His own awareness.*
- "I know this Purusha (person), this Great One, who is the Light of the. Sun, shining beyond darkness." One who knows Him like this; becomes immortal. There is no other path for attainment.*
- The Lord of Reproduction moves inside the womb (of space). Though He has no birth, He is born into many forms' (like the space in Many rooms). Those who perceive in tranquility, can perceive His birth place (as space). The Creator-consciousness always desires to attain the pedestal of the rays during their course of creation.*
- I bow down to the shining one, the manifestation of wisdom who shines forth as heat for the devas and who works as the preceptor of the devas. He is the one who is born first for the work of the devas.*
- In the beginning of the creation all the Devas generated the light, which was filling the self-expanding consciousness. Then they blessed: "To Him who knows you like this, to that knower of Brahman all the Devas will be under control."*
- Sense of shame towards shameful behaviour is a beloved of yours. The Goddess of Splendour is your second beloved. Night and day are your lateral divisions. The division of the space between your lips wide open. Accept my desire as your offering. Accept this (being as) my offering to you. Accept the all (that is in me) as my offering and excuse me.*

2.20 Sri Suktam ^{36 37}

- 1) Hiranya Varnâm Harinîm
Suvarna Rajata Srajâm
Chandrâm Hiranmayîm
Lakshmîm Jâtavedo amâvaha
Oh! Lord of Fire! From you the wisdom of the Vedas is born. You make the Goddess of creation possess me, the Goddess who is an expression of the golden yellow hue and who is Herself an embodiment of the splendour of gold. She, who is adorned with jewels of gold and silver and who is of the lunar nature, may possess me (as her own child).
- 2) Tâm Mâvaha Jâtavedo
Lakshmîm Anapa Gaminîm
Yasyâm Hiranyam Vindeyam
Gâm Ashvam Purushan Aham
Oh! Lord of Fire, from you the Wisdom of the Vedas is born. You bestow upon me the Goddess of Splendour, who will not desert me. By virtue of Her presence, I inherit Gold, Cattle, Horses and attendants.
- 3) Ashva Pûrvâm Ratha Madhyâm
Hasti Nâda Prabodhinîm
Shriyam Devîm Upahvaye
Shrîr Ma Devîr Jushatâm
I approach and address Her who is proceeded by horses, seated in the midst of the chariot (our body) and who is being awakened by the roars of elephants. May the Goddess of the Lord's supplementation favour me.
- 4) Kâm Sosmitâm Hiranya Prâkâram
Ârdram Jvalantîm Truptâm
Tarpayantîm
Padme Sthitâm Padma Varnâm
Tâmihopahvaye Shriyam
I invite the Goddess of Splendour who manifests in layers of gold, liquid or molten gold, who shines forth as accomplishment and the accomplished one, who is seated in a lotus being herself lotus-coloured and whom the Lord visualised as the awareness of "I AM" in all.
- 5) Chandrâm Prabhasâm Yashasâ
Jvalantîm
Shriyam Loke Deva Justâm Udârâm
Tâm Padminîm Îm Saranam Aham
Prapadye
Alakshmîr Me Nashyatâm Tvâm
Vrune
I take my refuge in Her who is of the Lotus nature, who shines with upward beams of Moonlight which exist around Her, as Her splendour. If you take hold of me, Oh Goddess of Splendour; may the imperfection in me go away from me.
- 6) Âditya Varne Tapaso Dhijâto
Vanaspatis Tava Vrukshotha
Bilvaha
Tasya Phalâni Tapasâ Nudantu
Mâyântarâyâs Cha Bâhyâ
Alakshmihi
Oh Goddess of the colours and sounds of the Sun-God, who is the child of Aditi! Bilwa is the one plant which is born out of the warmth of your devotion. May its fruit dispel the undesirable self-projections, objective and subjective, by virtue of the same warmth of your devotion.
- 7) Upaitu Mâm Deva Sakhaha
Kîrtis Cha Maninâ Saha
May the will, the friend of God, who is always with fame and the essence of all merit approach me. May He bestow prosperity upon me who is born in his province.

³⁶ Text of meaning: Master EK: Lessons on Vedic Hymns, Kulapathi Book Trust, Visakhapatnam, India 1994

³⁷ https://worldteachertrust.org/_media/media/audio/sri_suktam.mp3

- Pradûr Bhûtosmi Rashtresmin
Kîrtim Ruddhim Dadâtu Me
- 8) Kshut Pipasâtimesâm Jyeshthâm
Alakshmîr Nâshayâmy Aham
Abhûtim Asamruddhim Cha
Sarvâm Nirnuda Me Gruhat
- 9) Gandha Dvârâm Durâ Dharshâm
Nitya Pusthâm Karîshinîm
Îshvarîm Sarva Bhûtânâm
Tâm Iho Pahvaye Shriyam
- 10) Manasah Kâmam Âkûtim
Vâchah Satyam Ashîmahî
Pashûnâgum Rûpam Annasya
Mayi Shrih Shrayatâm Yashaha
- 11) Kardamena Prajâ Bhûtâ
Mayi Sambhava Kardama
Shriyam Vâsaya Me Kule
Mâtaram Padma Mâlinîm
- 12) Âpah Srujantu Snigdhânî
Chiklîta Vasa Me Gruhe
Nicha Devîm Mâtaram
Shriyam Vâsaya Me Kule
- 13) Âdrâm Pushkarinîm Pushtim
Pingalâm Padma Timesinîm
Chandrâm Hiran Mayîm
Lakshmîm Jâtavedo Mamâvaha.
- 14) Âdrâm Yah Karinîm Yashtim
Suvarnâm Hema Timesinîm
Sûryâm Hiran Mayîm Lakshmîm
Jâtavedo Mamâvaha
- 15) Tâm Mâvaha Jâtavedo
Lakshmîm Anapa Gâminîm
Yasyâm Hiranyam Prabhûtam Gâvo
Dâsyo Ashvâno Vindeyam Purushan
Aham
- I will destroy the goddess of ill-luck, whose signs are hunger, thirst and filthiness. You banish insufficiency and non-prosperous tendency away from my house.*
- I herewith invite to make an approach towards the Goddess of Mastery over all the beings. She opens Her own fragrance as the gateway to our approach. An approach to Her is not easy. One should approach Her through the rays of Her presence as his own hands of good deeds. Then She is ever present, fulfilled.*
- Oh Goddess of plenty! we shape our desires and interests of our mind. We shape our food, our cattle and their food. May the Goddess of splendour approach me in the form of name and fame.*
- The Goddess of Splendour, who is adorned with the garland of Lotuses, is made the mother of children by the Prajapati Kardama. Therefore Oh Kardama, you be born in me. Make Her live among my clan.*
- Oh Sage Chikleeta! You see that waters of life create beings on earth that are glittering and radiant with life. To that effect you live in my house. You pray the Goddess of Splendour that She continues to exist in my clan.*
- Oh God of Fire, the birth-place of Wisdom; may the Goddess of wealth possess me. She is the Splendour of fullness in glowing red, who radiates honey-colour. This Goddess of the Moon shines in golden beams and is found decorated with a garland of Lotuses. May the Goddess possess me.*
- Oh, Brilliant Fire! You bring the Light of Wisdom as my dawn with its red ray before me, to bring the splendour of the Goddess Lakshmi, with her lifted trunk of elephant and the golden yellow glow around Her. May the Goddess of Splendour possess me as the Dawn of my day.*
- Oh! Brilliant Fire! I pray to you to make the Goddess of wealth possess me. By that I will be able to obtain the cows, the servants, horses, attendant-men and the hold of everything. Her nature is not to desert anyone when she favours.*

- 16) OM Mahâ Devyai Cha Vidmahe
Vishnu Patnaiya Cha Dhîmahî
Tanno Lakshmî Prachodayât
OM Shânti Shânti Shântihi

2.21 24 Names of the Lord

| Nr. | Name | Meaning |
|------------|----------------------|---|
| 1) | OM Kesavâya Swâhâ | Kesava <i>The Lord whose hair spreads as rays in all directions.</i> |
| 2) | OM Nârâyanâya Swâhâ | Nârâyana <i>The Way and the goal of all living beings. The Lord is not only the target, but also the way: "I AM the Way. I AM the goal".</i> |
| 3) | OM Mâdhavâya Swâhâ | Mâdhava <i>The Lord, who is the husband of the goddess of wealth and glory.</i> |
| 4) | Govindâya Namaha | Govinda <i>The master of the cows, that means: the Lord of the secretions from the seven centers that give infinite bliss. The cows are symbolic of the secretion principle and the light of the senses.</i> |
| 5) | Vishnave Namaha | Vishnu <i>The Lord of the penetration, the Lord permeates all and fulfils.</i> |
| 6) | Mâdhusûdanâya Namaha | Mâdhusûdanâ <i>The Lord who killed the demon Madhu. This means that the synthesis neutralizes the polarities. Creation springs from the Lord as polarity and reaches its climax in it.</i> |
| 7) | Trivikramâya Namaha | Trivikrama <i>The Lord who pervades the three worlds in three steps.</i> |
| 8) | Vâmanâya Namaha | Vamana <i>The Lord as a dwarf. The Lord is always simple, modest, unrecognizable, small and goes unnoticed.</i> |
| 9) | Srîdharâya Namaha | Srîdhara <i>The Lord holding SRÎ: the light, the love and the power.</i> |
| 10) | Hrishîkesâya Namaha | Hrishikeshâ <i>The Lord of the heart.</i> |
| 11) | Padmanâbhâya Namaha | Padmanabha <i>The Lord from whose navel the cosmic lotus springs.</i> |
| 12) | Dâmodarâya Namaha | Damodara <i>The Lord garlanded to the belly with garlands. The Lord wears a garland that is always fresh. It is called Vyjayanthi and reaches to the navel.</i> |

| | | |
|---------------------------|--------------|--|
| 13) Sankarshanâya Namaha | Sankarshana | <i>The one who destroys all bodies and enters into them.</i> |
| 14) Vâsudevâya Namaha | Vasudeva | <i>The Lord, who lives in all living beings.</i> |
| 15) Pradyumnâya Namaha | Pradyumna | <i>The luminous shine of everything that exists.</i> |
| 16) Aniruddhâya Namaha | Aniruddha | <i>The Lord who is unhindered. He penetrates everything and everyone.</i> |
| 17) Purushottamâya Namaha | Purushottama | <i>The Lord as the Cosmic Person, in which all souls and forms are born, grow and merge.</i> |
| 18) Adhokshyjâya Namaha | Adhokshyaja | <i>The Lord as a germination principle of all creation. Likewise the Lord who surveys the entire creation.</i> |
| 19) Narasimhâya Namaha | Narasimha | <i>The Lord as a human lion, the human in the lion's den, the inner man.</i> |
| 20) Achyutâya Namaha | Achyuta | <i>The Lord who never makes a mistake and never falls.</i> |
| 21) Janârdanâya Namaha | Janardana | <i>The Lord as Time that consumes everything.</i> |
| 22) Upendrâya Namaha | Upendra | <i>Indra's younger brother. Indra is the visible protector of creation. The Lord is the invisible, subtle protector and is therefore considered the younger, humble one.</i> |
| 23) Harye Namaha | Hari | <i>The Lord who descends. His descent is called Avatar.</i> |
| 24) Srî Krishnâya Namaha | Sri Krishna | <i>The Lord who is as invisible as the darkness, the mysterious One.</i> |

Explanation

The first three names are followed by the word "Swaha". Swaha means that we invite the Lord into our innermost.

We should imagine that the Lord with four arms is in us. We are the sheath, the dwelling place of the Lord. Then we should sing the 21 names we use to worship the Lord.

Three names serve to invoke, 21 names serve the worship of the Lord who dwells in us: from the place above the Sahasrara to below the Muladhara.

2.22 Fire Ritual ³⁸

DEVAS

In the ritual through the Fire god the planetary, solar and cosmic Devas are invoked by their respective seed sounds and mantrams, the directional Devas are also invoked. Their blessings are sought as per the three steps of the prayer, namely

- Neutralisation of Karma.
- Visualisation of golden light.
- Experiencing the Truth.

This Fire ritual is therefore recommended for all truth seekers. The cooperation of Devas is essential for an aspirant and the disciple as well. The Devas are the helpers on the Path. Their worship is best done through Fire. The text reveals their detail.

PREPARATION FOR THE RITUAL

The Fire Ritual should be carried out during the dawn hours, because in the dawn hours the energies are uprising, and in the case of the dusk hours the energies are receding. That is why all prayers are beneficial only during the forenoon. For all rituals, one should necessarily take shower and wear fresh clothing and abstain from food until the ritual is over.

While doing the Fire Ritual one should face east. That is the first preference. The second preference is north. North is Silence and east is Light. North is the God Absolute, East is God as Light. Thus the arch between North and East is very auspicious. The middle point of north and east is north-east. That is the place where Existence becomes Awareness and we call it Ishana. It is the entry point of the Lord from his Absolute state into the state of Light. We keep the north-east corner of the house very, very sacred and auspicious. It is the place through which the Lord enters. Through east the Light enters. North-east is the Male-Female God. East is feminine, north is masculine. One can face either east or north or anywhere between North and East. The altar in the house shall have to be in this part of the house or in this part of the room. Even for prayers and meditations these directions are to be preferred.

Before we start with the Fire Ritual, we construct 7 layers of triangles, in a copper vessel, with 21 wooden sticks, chanting the hymns Purusha Sukta and Sri Sukta. After having constructed the 7 layers of triangles, we light the piece of camphor which we have placed in the centre of the triangles, with a lighted incense stick. At that time we chant 7 times a mantram inviting Lord Agni which is given in the text.

³⁸ (Further explanations in the book: "Agni. The Symbolism and the Ritual of Fire"
by Master K. Parvathi Kumar)

2.22.1 Invitation to Agni ³⁹

OM Agnim Vratapatim Âvâhayâmi
Sthâpayâmi Pûjayâmi

*Oh, Lord Agni! The Lord Of Rituals, I Invoke
You. I Establish You Here And I Worship You.*

(To be invoked 7 times.)

*Saying so, we would light the Fire and when the flame is on, we will continue to chant
the same mantram 7 times in total.*

2.22.2 Offering to Agni

Agnaye Swâhâ,
Agnâya Idam Na Mama

*Oh, Lord Agni! I Offer You The Sticks Of Fuel;
It Is For You, Not For Me. (SWÂHÂ)*

*To be invoked 18 times. Giving small sticks dipped in Ghee into the triangles. When we
utter SWÂHÂ, we shall place the sticks of fuel in the flame. SWÂHÂ is the mantram
through which the Lord is pleased to accept the offering.*

2.22.3 Offerings to the Planet Earth

OM Bhûh Swâhâ

Offering to the MATTER of the Planet.

OM Bhuvaha Swâhâ

Offering to the FORCE around the Planet.

OM Suvaha Swâhâ

Offering to the LIGHT around the Planet.

OM Agnaye Swâhâ

Offering to the Frictional Fire of the Planet.

OM Vayave Swâhâ

Offering to the Solar Fire around the Planet.

OM Sûryâya Swâhâ

*Offering to the Electric Fire around the
planet.*

OM Bhûr Bhuva Suvaha Swâhâ

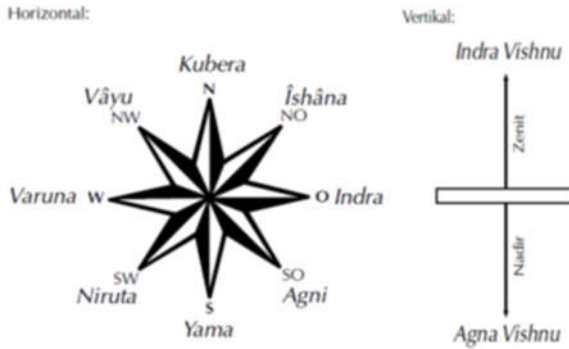
*Offering once again to the three planes of the
Planet.*

OM Prajâpataye Swâhâ

Offering to the PATRIARCHS.

³⁹ https://worldteachertrust.org/_media/media/audio/fireritual.mp3

2.22.4 Offering to the 10 Directional Cosmic Devas



- 1) **OM Indrâya Swâhâ**
Indrâya Idam Na Mama
Offering to the Lord of EAST, INDRA. INDRA is the Lord of the East. He protects the whole Creation. He is also the King of the Celestials. He exists in us around the Ajña Centre. He is the Protector of All. He is the Lord of Neptune.
- 2) **OM Agnâye Swâhâ**
Agnâya Idam Na Mama
Offering to the Lord of SOUTH-EAST, AGNI. AGNI here is the directional Deva. The place of Agni in Creation is South-East. This is in relation to planets and human beings. He is the Lord of Frictional Fire. He exists in us in a Centre between the shoulder blades and in the Sacral Centre. He is the Lord of the vital life in the body.
- 3) **OM Yamâya Swâhâ**
Yamâya Idam Na Mama
Offering to the Lord of SOUTH, YAMA. YAMA is the Lord of Death. He holds the secret of death. He is the Lord of Pluto, the Grand Disciplinarian. He is in South. The South in us, is the Heart Centre. Unless one follows the Path of Discipleship, this Centre will not unfold.
- 4) **OM Nirutaye Swâhâ**
Nirutâya Idam Na Mama
Offering to the Lord of SOUTH-WEST, NIRUTA. NIRRUTA is the Lord of Material Consolidation. He consolidates every planetary formation. He consolidates every human body and keeps it together. He is the Protector of material formations. He exists in us in the Lower Muladhara Centre.
- 5) **OM Varunâya Swâhâ**
Varunâya Idam Na Mama
Offering to the Lord of the WEST, VARUNA. VARUNA is the Lord of the West. He is the strength in the Creation. He is the Counterpart of the East. He is the container, while MITRA is the content. He is the Lord of Uranus. He exists in us in the Higher Muladhara Centre.

- 6) **OM Vâyave Swâhâ**
Vâyava Idam Na Mama *Offering to the Lord of **NORTH-WEST**, VAYU. VAYU is the vehicle of the Lord of Life. He is an elemental of air that brings life through air. He exists in us at the point of the nostrils. The respiratory system is governed by him.*
- 7) **OM Kuberâya Swâhâ**
Kuberâya Idam Na Mama *Offering to the Lord of **NORTH**, KUBERA. KUBERA is the King of the Gandharvas. He is the lord of subtle planes. He holds intact (in togetherness) the bodies of Light in us, both etheric (subtle) and causal body. He exists in us in the Centre of the Crown (Head).*
- 8) **OM Îsânâya Swâhâ**
Îsânâya Idam Na Mama *Offering to the Lord of **NORTH-EAST**, ISHANA. ISHANA is the Master of the Universe. The other name is ISHVARA. He is the Master of Consciousness in us. The Lord in us. He is the God in man. He exists at the top of the forehead.*
- 9) **OM Indra Vishnave Swâhâ**
Indra Vishnava Idam Na Mama *Offering to the Lord **ABOVE**, INDRA VISHNU. INDRA VISHNU is the Vortex above the head. He presides over the North Pole. He is the President of all the Directional Devas.*
- 10) **OM Agna Vishnave Swâhâ**
Agna Vishnava Idam Na Mama *Offering to the Lord **BELOW**, AGNA VISHNU. AGNA VISHNU is the Lord of the Netherworld. He is the Corner Stone. He is the base. He is the Foundation Stone of every formation. He is the South Pole. He exists in the vortex of the South Pole. In us he is below the feet.*

2.22.5 Offerings to the Planetary Devâs

- Om Navagrahebhya Swâhâ**
Navagrahebhya Idam Na Mama *Offering to the planetary Devas.*
- 1) **OM Âdityâya Swâhâ**
Âdityâya Idam Na Mama *Offering to the Lord Aditya the Cosmic Lord of the **SUN**. ADITYA is the Cosmic Sun Centre. He manifests also as Solar Centre. He is the essence of Light in all the planes of Existence. He exists in us in Sahasrara as Aditya, in Ajña as Savitru, in the Heart as Surya, the Sun. He is the principle of consciousness and life, the Soul.*
- 2) **OM Somâya Swâhâ**
Somâya Idam Na Mama *Offering to the Cosmic Lord of Reflection, the Lord of **MOON**. SOMA is the reflecting principle in Creation. He is the Crescent Moon on the head of Siva, the Absolute God. He causes the reflection of the Absolute Light. The whole Creation is successive reflection of Light in the involutory order, in all*

- planes. He is the Cosmic Moon Principle. He reflects through Neptune in the solar plane and through Moon and Venus in the planetary plane. He functions in us as the mind principle at all levels. Solar Plexus is his Centre in us.*
- 3) OM Angâarakâya Swâhâ
Angâarakâya Idam Na Mama *Offering to the Lord of MARS. ANGARAKA is the Lord of the martian principle. He exists in us in the Lotus petals of the Sacral Centre. He is the Principle of Force in us.*
- 4) OM Budhâya Swâhâ
Budhâya Idam Na Mama *Offering to the Lord of MERCURY. BUDHA is the planetary Lord of Mercury. He exists in us as the Principle of Discrimination. He is the higher mind that is the Solar Mind, while Moon is the Planetary Mind. He exists in us in the Throat Centre.*
- 5) OM Brihaspatâye Swâhâ
Brihaspatâya Idam Na Mama *Offering to the Lord of JUPITER. BRIHASPATI is the Planetary Lord of Wisdom. He exists in us above the Ajña Centre. He is the Principle of Synthesis in us and in the Planetary system. He is the Principle of Expansion, Comprehension and Synthesis.*
- 6) OM Sukrâya Swâhâ
Sukrâya Idam Na Mama *Offering to the Lord of VENUS. SUKRA is the Planetary Lord of VENUS. He represents the subtle body in us. He is the Teacher and Master of the Path of Immortality. He exists in us in the Heart Centre. He is the principle of Immortality.*
- 7) OM Sanesvarâya Swâhâ
Sanesvarâya Idam Na Mama *Offering to the Lord of SATURN. SENESHVARAYA is the Lord of SATURN. He is the Principle of Consolidation. He exists in us in the Muladhara Centre.*
- 8) OM Râhave Swâhâ
Râhava Idam Na Mama *Offering to the Lord of the Positive Node. RAHU is the Planetary Lord of the Positive Node. He causes the Solar Eclipse. He is worshipped to prevent eclipses to the Consciousness. He is also the Lord of material wealth. He functions like positive Mars. He permeates the body from head to diaphragm.*
- 9) OM Ketave Swâhâ
Ketava Idam Na Mama *Offering to the Lord of the Negative Node. KETHU is the Lord of the Negative Node. He eclipses the Moon. He confuses the mind. He works as negative Mars, stimulating negative emotions. He occupies the body from diaphragm to the feet.*

2.22.6 Offering to the Cosmic Devâs

- 1) OM Prânavâya Swâhâ *Offering to the Cosmic Sound OM. OM exists in us as our Self.*
- 2) OM Gâyatriyai Swâhâ *Offering to the World Mother GAYATRI. GAYATRI exists in us in the forehead. She is the light beyond the Trinity. She is the source of all thoughts, ideas, intuitions, etc.*
- 3) OM Namô Nârâyanâya Swâhâ *Offering to the Cosmic Lord of SYNTHESIS. NARAYANA exists in us in the Higher Heart Lotus, the eight Petalled Lotus.*
- 4) OM Namô Bhâgavathe Vâsudevâya Swâhâ *Offering to the Cosmic Lord of HOSTS. VÂSUDEVA exists in us in the Heart Lotus of 12 petals. He is the principle of the Dodecahedron.*
- 5) OM Vishnave Swâhâ *Offering to the Cosmic Lord of FORMS. VISHNU is the Permeating Energy. He exists as our subtle and casual form.*
- 6) OM Srîyaha Swâhâ *Offering to the Cosmic Mother Principle of UNIVERSAL WELFARE. SRI is that principle of the Mother that bestows WELFARE in all aspects of life. She exists in us as our Aura. She shines forth through our face. Acts of goodwill please her.*
- 7) OM Srîm Hrîm Klîm Mahâlakshmî Swâhâ *Offering to the Cosmic Mother of BEAUTY and SPLENDOUR. MAHALAKSHMI is the Mother that sits in the Heart Lotus. She bestows SPLENDOUR internal and external. She is pleased through purity of thought, speech and action.*
- 8) OM Srîm Hrim Klîm Glaum Gam Ganapataye Swâhâ *Offering to the Cosmic Lord of UTTERANCE and GROUPING. GANAPATHI means the Lord of Groupings. He groups the sounds and utters forth for Creation. He is the Cosmic Lord of Orderly Arrangements. He bestows re-arrangement when there is disorder. He is the guiding principle to the Creator. He is also called Brahmanaspathi, meaning, "the Master that guides the Creator Brahma", that utters forth the Creation. He helps rearrangement of energy in us. He exists in the cerebro-spinal system. He establishes himself in the Lower Muladhara. He is pleased by order in action and organisation.*
- 9) OM Kshîm Kshipâya Swâhâ Garudâya Swâhâ *Offering to the Cosmic Lord of PULSATION.*

- GARUDA is the Great Bird. He is the Lord of Cosmic PULSATION. He exists in us as pulsation. He is pleased through Pranayama.*
- 10) OM Kshraum Sudarsana Chakra Râjâya Swâhâ *Offering to the Lord of the COSMIC WHEEL. SUDHARSHANA CHAKRA is the WHEEL OF CREATION. He is pleased by respect to Time and the related punctuality. He bestows vision.*
- 11) OM Kshraum Srîm Kshraum Narasimhâya Swâhâ *Offering to the Lord of LEO, NARASIMHA. NARASIMHA is the Lord that destroys pride. He is pleased by humility, humbleness, simplicity and obedience to the Law. He enables easy transcendence from the Solar Plexus to the Heart Centre. He gives entrance into the Column of Consciousness Sushumna. He exists in Sushumna.*
- 12) OM Srîm Hasaum Srîm Hayagrîvâya Swâhâ *Offering to the Cosmic Lord of all wisdom that is COSMIC WISDOM. HAYAGRIVA is the Lord of COSMIC WISDOM. He bestows such wisdom when worshipped. He exists from the Sahasrara to Visuddhi. He is pleased by devotional approach to study of wisdom.*
- 13) OM Klîm Krishnâya Govindâya Gopîjana Vallabhâya Swâhâ *Offering to the COSMIC PERSON. LORD KRISHNA is considered as the Cosmic Person in his totality of manifestation. He is not an Avatar of the Cosmic Person, but is considered as the Cosmic Person Himself. He is the Cosmic Teacher and Cosmic Ruler. He is the sum-total of all the Cosmic, Solar and Planetary Devas. He is pleased by adaptation to the Path of Yoga. He is the Yogi of the Yogis. The Deva of the Devas. He is the Synthesis of the universe.*
- 14) OM Srîm Râjamukhi Vasyamukhi Râja Vasyamukhi Swaha *Offering to the Principle of favourable inclination of the beings of the world unto the ritualist. RAJA VASYAMUKHI is an aspect of the World Mother. When worshipped, she bestows on the worshipper a blessing by which people who look at the worshipper get favourably oriented. This Mother Principle expresses as subtle smile. Even Kings get oriented favourably when a person carries this principle in his countenance.*
- 15) OM Aîm Hrîm Srîm Mathangesvarî Swâhâ *Offering to the Bewildering Beauty Principle in Creation. MATHANGEE SHVARI is a Mother Principle that can instantly draw the beings towards beauty and draw them into the Soul Awareness. Just by looks, this principle tames even the beings with cruel attitudes. This is the quality gained through practice of total harmlessness. Lord Krishna, Buddha, Christ,*

Master Morya frequently demonstrated this principle. This principle is invariably with every Avatar. It exists as smile and in the graceful movement of the limbs of the body.

16) OM Âim Klim Souho Vâg
Vâdinî Swâhâ

Offering to the Mother Principle of Synthesis in speech.

VÂK VADINI is a Mother Principle that synthesises all viewpoints in speech, hence dissolves all arguments. This power of speech has its power in love and sympathy but not in subjugation. It exists in speech.

17) OM Âim Nakulî Vâgee Shvaryei
Swâhâ

Offering to the Mother Principle of Skilfulness in speech.

NAKULI VAGISHVARI is a Mother Principle that bestows in selecting appropriate, magnetic words for presentation of thought into speech. This enables the speech to be very harmonious and magnetic. This principle exists in the pit of the throat, in us.

18) OM Saraswathyei Swâhâ

Offering to the Mother Principle of the flow of THE WORD.

SARASWATHI is the flow of energy as Consciousness, also called The WORD which emanates from Pure Existence.

19) OM Gauryai Swâhâ

Offering to the principle of Longevity and Auspiciousness.

GAURI is the Principle that governs the life in forms. When worshipped bestows longevity. It is considered auspicious because it is untouched by desire. Desire regulation is important for this principle to bestow the blessings.

20) OM Pratyam Girâya Swâhâ

Offering to the principle of Boomerang.

PRATHYAM GIRA is the Cosmic Karmic Principle. As you sow, so you reap. Whatever one gets is solely due to whatever one did. The principle of Karma brings back and gives the experience of ones own speech and actions through time. If anyone does acts of ill-will to you it protects in so far as you do not reciprocate such act..

21) OM Guru Devâya Swâhâ

Offering to the Master (the teacher).

The teacher principle is one in the creation. It exists in every teacher that guides the souls to Truth.

OM Agnaye Swâhâ
Agnâya Idam Na Mama
Loka Samastha Sukhino
Bhavantu
(3 times)

(To be uttered 7 times)

OM Śânti Śânti Śânti

The presence of fire Devas



Chapter 3 Healing Prayer, Invocations, Meditations

Explanation

Keep a blue color (sky blue color) notebook and note the date, the name of the patient and the detail of the sickness. Also when you meet people whom you don't know, but who look suffering and sick, it is recommended to note details immediately. For this reason the notebook for healing meditation should be kept with us.

It is recommended to visit patients once a week. The Healing Meditation can be done on Thursdays or on 11th Moon phases.

3.1 Prayer to the Master for Healing

Master, please let us receive the influx of thy plenty of prâna into our system,

so that we may resist disease decay and death,

realise the highest truth, the pure love and the bliss of existence

and serve humanity according to the plan.

May we transcend disease, decay and death.

Master CVV Namaskarams

3.2 Prayer for the Patient

Master, please rectify and develop the system of the patients to whom I offer the prayer.

3.3 Healing Meditation

3.3.1 Invocation of the Mantra „OM Namô Nârâyana“ ⁴⁰ (5 times)

5 x **Construct a globe of blue color around yourself;**

Midpoint: Heart lotus

36 x For each zodiac sign

12 times from upside downward,

12 times from below upward,

12 times from upside downward

| | | |
|---|-------------|--------------------------------------|
| ♈ | Aries | eyebrows, upper head |
| ♉ | Taurus | eyebrows, down to chin |
| ♊ | Gemini | neck, throat, shoulders, arms |
| ♋ | Cancer | breath channel, gullet, lungs, heart |
| ♌ | Leo | Diaphragm |
| ♍ | Virgo | stomach to navel |
| ♎ | Libra | navel, solar plexus |
| ♏ | Scorpio | lower belly, genitals |
| ♐ | Sagittarius | pelvis, thighs to the knees |
| ♑ | Capricorn | Knees |
| ♒ | Aquarius | calves, ankles |
| ♓ | Pisces | Feet |

24 x Each Centers

8 times from the head center to the base center,

8 times from the base center to the head center and

8 times from the head center to the base center, always begin in the heart lotus

⁴⁰ https://worldteachertrust.org/_media/media/audio/05_om_namo_narayanaya_2.mp3

- 7 x each time 1 times
right Eye left eye, right ear, left ear, right nostril, left nostril, mouth
- 24 x each time 1 times
Right arm to wrist, 5 fingers starting with the thumb (the blue color of the fingers, one should imagine) left arm to wrist, 5 fingers starting with the thumb as well: right leg and toes, left leg and toes
- 96 x + 4 times in the heart lotus = 100
100 + 5 elements: fire, water, air, earth, ether
5 sense organs: eyes, ears, nose, mouth, skin
5 organs of action: arms, legs, tongue, anus, bladder
5 senses: seeing, hearing, smell, taste, touch
4-fold existence = 4 Riders:
4-fold existence: existence, awareness of existence, existence in the state of thought, existence in the state of action
(24 times = key of Gayatri) = 124 times total

3.4 Eleventh Moon Phase Prayer

The eleventh moon phase is considered to be most appropriate for relating to the divinity because there is a sextile aspect that happens between the Moon, the Sun, and the Earth by which you draw very congenial, harmonious, agreeable energies by which our system gets nourished. That is why as much as full moon is worked out by an aspirant, eleventh moon phase is also worked out.

Step 1: Utter forth "OM NAMO BHAGAVATHE VASUDEVAYA"⁴¹, 3 times and visualise unfolding of the 3 outer layers of Anahata.

Pause for three breaths

Step 2: Again utter forth "OM NAMO BHAGAVATHE VASUDEVAYA", 3 times and visualise unfolding of the second set of three petals of Anahata.

⁴¹ The mantra:https://worldteachertrust.org/_media/media/audio/06_om_namo_bhagavate_vasuevaya.mp3

Pause for three breaths

Step 3: Again utter forth "OM NAMO BHAGAVATHE VASUDEVAYA", 3 times visualising unfolding of 3 petals of Anahata of the third layer.

Pause for three breaths

Step 4: Likewise, utter forth "OM NAMO BHAGAVATHE VASUDEVAYA", 3 times and visualise the inner-most layer of three petals unfolding, flashing forth electrical blue from the centre.

Step 5: Contemplate upon the emerging blue for 15 Minutes.

Step 6: May the blue pervade from the centre to the circumference of the lotus, the colour gradually changing from electric blue to transparent honey to golden colour and to brilliant orange colour.

Step 7: Visualise that the golden yellow and orange colour are spreading all over oneself and spreading all around.

Let this be the healing prayer on the eleventh moon phases.

3.5 Stanza 1 of the seven verses from the book of Dzyan

- 1) The Eternal Parent, wrapped in her Ever - Invisible Robes, had slumbered once again for Seven Eternities.
- 2) Time was not, for it lay asleep in the Infinite Bosom of Duration.
- 3) Universal Mind was not, for there were no Ah-hi to contain it.
- 4) The Seven Ways to Bliss were not. The Great Causes of Misery were not, for there was no one to produce and get ensnared by them.
- 5) Darkness alone filled the Boundless All, for Father, Mother and Son were once more one, and the Son had not yet awakened for the new Wheel and his Pilgrimage thereon.
- 6) The Seven Sublime Lords and the Seven Truths had ceased to be, and the Universe, the Son of Necessity, was immersed in Paranishpanna, to be outbreathed by that which is, and yet is not. Naught was.

- 7) The Causes of Existence had been done away with; the Visible that was, and the Invisible that is, rested in Eternal Non-Being - the One Being.
- 8) Alone, the One Form of Existence stretched boundless, infinite, causeless in Dreamless Sleep; and Life pulsed unconscious in Universal Space, throughout that All-Presence, which is sensed by the Opened Eye of the Dangma.

Explanation

We should read the first stanza of dzyan daily and then go to sleep. This is very helpful. First of all, we sing OM Namō NARAYANAYA, then read the 8 slokas of the first stanza and afterwards go to sleep. (We should not read the 9th sloka, because it is a question.) We should think about and it is sinking deep into our inner self.

Explanations from the Secret Doctrine:

Ah-hi: these are the collective hosts of spiritual beings -- the Angelic Hosts of Christianity, the Elohim and "Messengers" of the Jews -- who are the vehicle for the manifestation of the divine or universal thought and will. They are the Intelligent Forces of Nature's laws.

Paranishpanna: is the absolute perfection (paranirvana), to which all existences attain at the close of a great period of activity, or Maha-Manvantara, and in which they rest during the succeeding period of repose.

3.6 Water Ritual (Rudra Abhishekam) ⁴²

Explanation

Ritual times:

The recommended times for the ritual are given here under.

- 1.) *Sunrise or sunset hours. Sunset hours are more important than even sunrise hours for the water ritual.*
- 2.) *Mondays stand in priority to all other days for the ritual. The order of preference is Monday, Sunday, Saturday and Thursday.*
- 3.) *New Moon days are of special importance for the ritual while Full Moons are also special days.*
- 4.) *The watery signs of the year viz. Cancer, Scorpio and Pisces are specially suited for this ritual. The month of Aquarius stands foremost as it relates*

⁴² See also page 62ff of the Rudra book by Master K. Parvathi Kumar

to space ethers. The New Moon of Aquarius is annually the best day for the ritual.

- 5.) *The thirteenth moon phase is as important as the New Moon, especially the thirteenth descending moon phase of Aquarius. Every thirteenth moon phase gains special importance if that moon phase falls on a Saturday.*

3.6.1 Water Ritual ⁴³

| | | |
|----|---------------------------------------|---------------------|
| 1) | OM Namasshivaya | 5 times |
| 2) | OM Namasshivaya Siddham Namaha | 11 times |
| 3) | OM Namo Bhagavate Rudraya | 11 times |
| 4) | OM Namaste Astu Bhagavan Visveswaraya | 1 times |
| | Mahadevaya | 1 times |
| | Triambakaya | 1 times |
| | Tripurantakaya | 1 times |
| | Trikagni Kalaya | 1 times |
| | Kalagni Rudraya | 1 times |
| | Nilakantaya | 1 times |
| | Mrutyunjayaya | 1 times |
| | Sarveswaraya | 1 times |
| | Sada Sivaya | 1 times |
| | Sriman Mahadevaya Namaha | 1 times |
| | | insgesamt: 11 times |
| 5) | OM Nama Somaya Cha | 1 times |
| | Rudraya Cha | 1 times |
| | Nama Stamraya Cha | 1 times |
| | Arunaya Cha | 1 times |
| | Nama Sangaya Cha | 1 times |
| | Pasupataye Cha | 1 times |
| | Nama Ugraya Cha | 1 times |
| | Bhimaya Cha | 1 times |

⁴³ https://worldteachertrust.org/_media/media/audio/rudra_mantram.mp3

| | |
|-----------------------|----------------|
| Namo Agre Vadhaya Cha | 1 times |
| Dure Vadhaya Cha | 1 times |
| Namo Hantre Cha | 1 times |
| Haniyase Cha | 1 times |
| Namo Vrikshebhyo | 1 times |
| Hari Kesebhyo | 1 times |
| Nama Staraya | 1 times |
| Nama Sambhave Cha | 1 times |
| Mayobhave Cha | 1 times |
| Nama Shankaraya Cha | 1 times |
| Mayaskaraya Cha | 1 times |
| Nama Sivaya Cha | 1 times |
| Sivataraya Cha | 1 times |
| Nama Sivaya Cha | 1 times |
| Sivataraya Cha | 1 times |
| Nama Sivaya Cha | 1 times |
| Sivataraya Cha | 1 times |
| | Total 25 times |

6) OM Traymbakam Yajamahe 11 times
 Sugandhim Pusti Vardhanam
 Urvaruka Miva Bandhanan
 Mrityor Mukshiya Mamritat.

7) Yo Rudro Agno 3 times
 Yo Apsuya Oshadhishu
 Yo Rudro Visva Bhuvan Avivesa
 Tasmai Rudra Ya Namu Astu

Total (7 times 11) Mantras = 77 times!

OM Sânti Sânti Sântihi

3.7 Ashramic Invocation ⁴⁴

(It is recommended to utter the invocation before falling asleep.)

- 1) Master! Please come!
 Pass through me, I am empty.
 Flow through me, I am ready.
 I am a bamboo.
 Make a flute out of me.
 Master! Please come!

- 2) Master! Please enter!
 Be in me and work through.
 Speak, sing, smile through.
 I am your vehicle, ever ready.
 Master please mount on me,
 move and fulfil.
 Thy will be done Master!
 Thy will be done.
 Master! Please enter!

- 3) Master! I await.
 I wait for you.
 I am available.
 I keep patient.
 I await you for eternity.
 Let me wait in you Master.
 Let me
 the bliss of be-ness.
 Master Namaskaram
 Master CVV Namaskaram

⁴⁴ Verses 1-3 were given in August 2009 in the ashram in the Blue Mountains; verses 4 to 7 were given on 22 January 2010 in Kumbakonam.

- 4) Master! Please descend,
 Fullfil us.
 Master Namaskarams
 Master CVV Namaskaram
- 5) Impurities expelled!
 Consciousness expanded!
 Master Namaskaram
 Master CVV Namaskaram
- 6) White Lodge opens wide
 Man in White blessed Light
 Master Namaskaram
 Master CVV Namaskaram
- 7) I AM Light. I AM the Man in White.
 Master Namaskarams. Master CVV Namaskarams.

3.8 Stanza of Initiation ⁴⁵

(The Stanza of Initiation can be used whenever we kindle the candle.)

| | |
|---------------------------|---|
| Imam Vivaswathe Yogam | <i>I, the Eternal One,</i> |
| Proktavān Aham Avyayam. | <i>initiated the Sun God, Vivaswatha.</i> |
| Vivaswan Manave Praha. | <i>The Sun God initiated the Manu,</i> |
| | <i>Vaivaswatha.</i> |
| Manur Ikshvāka Vebraveet. | <i>The Manu initiated the Solar King,</i> |
| | <i>Ikshvāku.</i> |

⁴⁵ https://worldteachertrust.org/_media/media/audio/stanza_initiation.mp3

Word Meaning

| | |
|------------|-----------------------------------|
| IMAM | This |
| YOGAM | Yoga |
| VIVASWATHE | To the Sun God, Vivaswatha |
| AHAM | I |
| AVYAYAM | The Eternal One |
| PROKTAVĀN | Initiated |
| VIVASWAN | The Sun God Vivaswan |
| PRAHA | Initiated |
| MANAVE | The Manu |
| MANUR | The Manu (Vaivaswatha) |
| ABRAVEET | Taught |
| IKSHVAKA | Ikshvāku, the Solar King on Earth |

Explanation

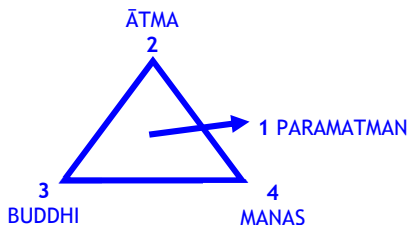
I, the Eternal One is the Pure Existence. The Sun God is the existence individualized as a Soul. The Soul is the weaver of life and is therefore called Vivaswan. The Soul's mind is Buddhi – the light of the Sun. He is thus the Son of the Sun. He further weaves life and is therefore called Vaivaswatha. He initiates his son Ikshvaku, the Solar King, who represents the mind that rules the objectivity (the Earth).

The following table is to be comprehended:

- | | |
|--------------------|---|
| 1. Aham Avyayam | Pure Existence and Awareness. I Am the Eternal Paramatman. |
| 2. Vivaswan | Individualized existence and awareness. I am the individual Atman |
| 3. Manu | The Buddhi or the Mind of the Soul |
| 4. Ikshvaku | The Mind of the Body that rules the body (the earth) |

3.8.1 Thus, this is the Path of Yoga ⁴⁶:

- From Paramatman to Atma
- From Atma to Buddhi
- From Buddhi to Manas



3.9 Ekkirala Kulam Bodhi ⁴⁷

Ekkirala Kulam Bodhi

You are the Sage Ekkirala in the ocean of the family (Kula) Anantacharya.

Vidum Ānanda Rûpinam

You are the knowing form (Rûpa) of blessing and of bliss (Ānanda).

Anantarya Tano Jâtam

You are born from out of your father whose name is Anantacharya.

You are born as a form from out of the boundless energy (Ananta) which we call space.

Krishnam Vande
Jagadgurum

You are really Krishna, the World Teacher, and we offer you our salutations.

Śrî Krishnamacharya
Ananta Putram

Oh venerable Krishnamacharya, you are a son of Anantacharya

and son of Ananta, the Father in Heaven, a Son of God.

Sat Sâdhu Mitram

You are a friend (Mitra) of all good righteous people who practice spirituality and Yoga (Sâdhus).

Karunâdra Netram

You are the one with eyes (Netra) full of compassion (Karunâ),

like Lord Maitreya full of love and compassion.

Gurum Gurunam

You are the Teacher (Guru) of teachers.

Pitâram Pitrunâm

You are the Father (Pitâ) of fathers.

Ananya Śesha Sâranam
Prapadye

We take refuge in you without an idea of anything else.

There is nothing else. We only see the One in all.

It is the state of Ananya, meaning nothing but One.

⁴⁶ Master KPK, 14. February 2006, Einsiedeln, Switzerland

⁴⁷ https://worldteachertrust.org/_media/media/audio/ekkirala_kulambodhi.mp3

3.10 Mangalam Song

Gayatryatmaka - Buddhi Prachodaka
Srikrishnamacharya - Jaya Mangalam

CVV Darsaka - Jagadguru Vahika
Srikrishnamacharya - Jaya Mangalam

Gñana Svarupa - Dhyana Svarupa
Srikrishnamacharya - Jaya Mangalam

Sahrudaya Gochara - Premaavathara
Srikrishnamacharya - Jaya Mangalam

Bhagavatatmaka - Bhava Prakasaka
Srikrishnamacharya - Jaya Mangalam

Yoga Bodhatmaka - Thyaga Bhavatmaka
Srikrishnamacharya - Jaya Mangalam

Veda Gitatmaka - Sarva Sevatmaka
Srikrishnamacharya - Jaya Mangalam

Arma Samsthapaka -
Loka Samrakshaka
Srikrishnamacharya - Jaya Mangalam

Hè Jagadbandho-Hè Karuna Sindo
Srikrishnamacharya-Jaya Mangalam

3.11 Ganapati Puja ⁴⁸

OM Sumukhaaya Namah
 OM Ekadantaaya Namah
 OM Kapilaaya Namah
 OM Gajakarnakaaya Namah
 OM Lambodaraaya Namah
 OM Vikataaya Namah
 OM Vighnaraajaaya Namah
 OM Ganaadhipaaya Namah
 OM Dhoomaketave Namah
 OM Ganaadhyakshaaya Namah
 OM Phaalachandraaya Namah
 OM Gajaananaaya Namah
 OM Vakratundaaya Namah
 OM Surpakarnaaya Namah
 OM Herambaaya Namah
 OM Skandhapoorvaajaaya Namah
 OM Sarvasiddhipradayakaya Namah
 OM Sri Maha Ganapadhipataye Namah

Comment

In Ganapati, the principles of all 3 Logos and their consorts are present. All the intelligences grace their presence through Ganapati. There are 16 + 2 names of Ganapati.

When Ganapati graces, our thought, speech, and action will be streamlined. We will get the right thought at the right time. When there is order in our life, there will be expansion in our consciousness. It is said that stability was established in Creation only after the descent of Ganapati into Creation.

⁴⁸ https://worldteachertrust.org/_media/media/audio/ganapati_puja.mp3

3.12 Shodashopachara Ganapati Puja ⁴⁹

| <i>Upachara</i> | <i>Description</i> |
|---------------------|---|
| 1) Avahana | <i>Invitation to descend</i> |
| 2) Asana | <i>Offer a place to sit</i> |
| 3) Padaprakshalana | <i>Washing of feet</i> |
| 4) Hastaprakshalana | <i>Washing of hands</i> |
| 5) Achamanam | <i>Offering water to drink</i> |
| 6) Snanam | <i>Bathing</i> |
| 7) Vastram | <i>Offering clothes to wear</i> |
| 8) Yagyopaveetam | <i>Offering the Sacred Thread</i> |
| 9) Gandham | <i>Offering sandalwood powder</i> |
| 10) Pushpam | <i>Offering flowers. Ganapati likes Garika (a species of grass) more than a flower.</i> |
| 11) Dhupam | <i>Offering incense</i> |
| 12) Deepam | <i>Lighting a lamp</i> |
| 13) Naivedyam | <i>Offering food to eat</i> |
| 14) Tambulam | <i>Offering betel leaves and areca nuts</i> |
| 15) Neerajanam | <i>Offering lighted camphor</i> |
| 16) Mantrapushpam | <i>Offering lighted camphor</i> |

3.13 Invocation ⁵⁰

May we stand in Light and
perform our obligations and duties
to the surrounding Life, to be enlightened.

May we float in Love and
share such Love and Compassion
with the fellow beings, to be fulfilled.

⁴⁹ http://worldteachertrust.org/de/web/meditation/ganapati_puja

⁵⁰ from Master CVV May Call 1 (2006)

https://worldteachertrust.org/en/web/meditation/invocation_may_we_stand_in_life

May we tune up to the Will and
thereby alert our wills to gaze the Plan
and cause the work of Goodwill.

May the Light, Love and Will
Synthesize our lives into the One Life.

3.14 The Sun ⁵¹

That light which emits through Sun is the light
in the cave of my heart.

I am that light.

I am verily that light.

Verily, verily it is that light which is in the
sanctuary of my being.

I am no different from it.

I Am verily That.

That only exists as I Am.

My existence is no other than the existence of
That.

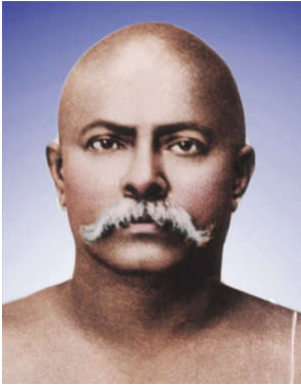
That light is eternal.

I Am but a ray of That. I emerge from That,
play around and eventually merge into That.

That I Am shall be my contemplation and
attainment.



⁵¹ aus: „The Sun“ page 199, That I AM. K. Parvathi Kumar



Master CVV



Master MN

The WTT works under the direct guidance of

- Master CVV (1868-1922), who gave out the yoga path for the human perfection, and
- Sri Mynampati Narasimham (Master MN, 1883-1940), who was initiated into the yoga path by Master CVV in 1919, and who then initiated thousands of families into yogic life and liberated them from the bondage of karma through the process of yogic magnetisation.



Master EK



Master KPK

The WTT is particularly inspired by the life and teachings of

- Dr. Ekkirala Krishnamacharya (Master EK, 1926-1984), who founded the WTT in 1971, and
- Dr. K. Parvathi Kumar (Master KPK, born 1945), the present Chairman (since 1984).

The WTT spreads their impersonal teachings. Multi-faceted wisdom flows through them, inspiring aspirants in the East and the West into a right way of living.

