

Dr. K. Parvathi Kumar

RITUAL OF IMMORTALITY
(SAINT MARK FESTIVAL)



Dhanishta

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[A COMPILATION]



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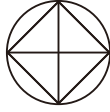
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Dhanishtha

Dhanishtha means Wealthy Wind.

Wealth is not measured in terms of money or business; it is measured in terms of richness of life.

Wisdom is disseminated by the Teachers of all times. *Dhanishtha* works for such fulfilment through its publication of wisdom teachings flowing through the pen and the voice of Dr. K. Parvathi Kumar. Such teachings are published in English, German, French, Spanish, Hebrew, Telugu, Hindi and Kannada.

Dhanishtha is a non-profit publishing house.

About the Composer

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

Dr. K. Parvathi Kumar was honoured by the Andhra University with the title Doctor of Letters Honoris Causa, D. Lit. for all his achievements as a teacher around the world. He conducted much work actively in the economic, social and cultural fields with spirituality as the basis. True to what he taught, his life was a complete demonstration that the spiritual practices are of value only if such practices contribute to the economic, cultural, and social welfare of humanity.

Dr. K. Parvathi Kumar is a true teacher that demonstrated the Wisdom he imparted! He lived as a responsible householder, a professional consultant, a teacher of wisdom, healer of a certain order, and was a composer of books. He always denied to himself the title of being an author, since according to him –

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

- The Publisher

This booklet is a compilation based on the teachings given out by Master K. Parvathi Kumar as part of the Merry Life Teachings.

A Note

To all sincere enquirers, death has always been a subject of mystery, fascination, amusement and eventually the knowledge to be obtained. To the common, it has been a symbol of fear and end of things.

The knowledge of death, and transcending death has been the goal of the truth seekers at all times. All true wisdom scriptures and teachers, aided in the pursuit of students through varied presentations of the knowledge of death and the science and techniques of transcending death.

In the scriptures of the East, the story and symbols relating to *Mārkaṇḍeya*, *Naciketa*, and *Sāvitrī* stand out as most popular and profound, among such presentations related to the knowledge of death. The legend of Saint Mark is known in the West as a similar symbol.

Among the many teachings on Yoga and various theologies, given out by Master K. Parvathi Kumar, the subject of death and the technique of transcending death, have been emphasized throughout. Through his many teachings, he gave out the technique(s) and detail, as contained in various world scriptures, elaborating upon the symbolism and outlining the steps for practice.

Relating to any of the scriptures he taught or the Wisdom that he presented, or the rituals that he imparted; the Master gave out the sound key, the number key, the colour key together with the symbol. The Time key relating to the wisdom practice along with the deeper occult dimensions were also given through his teachings. This approach rendered the teaching complete; and the concepts are thus well-articulated and simple for practice. Without the occult keys, the symbols in the scripture remain confusing and the understanding stays at the periphery. Insight to practice is not gained.

Over the years, Master K. Parvathi Kumar gave out the teachings relating to all the three stories and the symbols – *Mārkaṇḍeya*, *Naciketa*, and *Sāvitrī*. In this context, he also elaborated upon several rituals, and also dimensions from Spiritual Astrology. The deeper insights contained in the related Occult meditations were also exposed to the students.

One such ritual called the ‘Ritual of Immortality’, as given out by the Master, is being published in the form of this booklet. This was discoursed upon, as part of the Merry life teachings. The ritual is also called the ‘Ritual of Saint Mark’ or the ‘Festival of *Mārkaṇḍeya*’.

May the Master bless the aspirants to work out the ritual to its sacred purpose!

- The Publisher

Table of Contents

1. Mārkaṇḍeya - Saint Mark.....	15
2. Transcending Death.....	20
3. The Playground.....	24
4. Moon and The Message.....	29
5. The Practice.....	32
6. The Times for the Ritual.....	34

1. Mārkaṇḍeya – Saint Mark

A subtle demarcation exists between the mundane and super-mundane world. The latter is considered immortal and divine. This demarcation is presided over by an intelligence called 'Mārkaṇḍeya'. It is also called as 'Saint Mark' in yet another theology.

Master CVV refers to *Mārkaṇḍeya* and Mark in his book of prayers as under -

“Markandeya. Mark-and-A!!

Mark in the ark leads pairs through water to life.

Noah's ark sails.” [Occult Meditation 89]

“Mark the ark in Moon.

Sixteen chapters of Mark in sixteen days of sailing in ark.

Sixteen moons shine.

Maiden wears crown of moons.” [Occult Meditation 90]

In Astrology, Gemini holds this subtle demarcation in the constellation of *Ārdra*, where there is a concurrent manifestation of male-female god, *Ardhanāri*. This *Ardhanāri* is also called *Śiva-Śakti*, *Rādhā-Kṛṣṇa*, *Rādhā-Mādhavam*, *Lakṣmī-Nārāyaṇa*, and *Arundhatī-Vasiṣṭa*.

In Yoga, the Throat centre (*Viśuddhi Padma*) holds this demarcation, which is experienced by the student of Yoga, as he relates to the ethers of *Viśuddhi* (*Viṣa Śuddhi*, meaning cleansing of impurities). Working with *Viśuddhi*, a student of Yoga can experience this transcendence from mundane to super-mundane, resulting in expansion of consciousness from its limitation. It is indeed a great celebration for the individual Soul. It is truly a festivity which again is described by Master CVV as under -

*“Ocean roars thunder.
Waves meet clouds. Ark leaps on bounds.
Whole space sounds.
Foam of ocean abounds.
Om resounds.” [Occult Meditation 91]*

The festival of *Mārkaṇḍeya* or Saint Mark is rhythmically conducted in the esoteric schools of Yoga on a

monthly basis and also on an annual basis. The ritual is called ‘The Ritual of Immortality’. *Mārkaṇḍeya* is the seer who transcended death through an unparalleled devotion to the First Logos, Lord *Śiva*. He was blessed with the mantra which he shared with the humanity with the help of which one can surmount death. The mantra is –

*tryambakam yajāmahe sugandhim puṣṭi-varadhanam
urvārukam-iva bandhanān mṛtyor-mukṣīya mā'mṛtāt*

It is a *mantra* of 33 letters when considered along with Om. Without Om, it is 32 letters. 32 is 16 x 2. The importance of 16 will be described later. This *mantra* is very popular in the Vedic system.

Saint Mark also known as Saint John was initiated into the energy of *Viśuddhi Padma* (the lotus at the throat center) by Master Jesus. He accomplished the energies of the throat and gave much teaching which is well known in the west. While he was being put to death, Saint Mark departed into Super-mundane even before he was crucified in Alexandria. Therefore, Master CVV refers to him in relation to the ritual of immortality. The Saint John ritual or Saint Mark ritual, when accomplished, tends to be a festival.

Annually, the ritual is conducted at the end of Gemini before the advent of the energies of Cancer. This

normally falls during the time preceding the Summer Solstice. Cancer is seen as the sign relating to the birth of Souls into the waters of life. Preceding such birth, the ritual is enacted to ensure, to mark indelibly the immortal state of the Soul. As the Soul enters into the waters of life in Cancer, it tends to forget its natural state of immortality. This forgetfulness opens doors for the experience of death. The ritual is enacted as a reminder in the esoteric schools on an annual basis, to hold in consciousness firmly, that as a Soul, it is immortal and that the immortal one enters into a mutable world.

Traditionally, the Indians carry out a ritual for three days preceding the Solstice commemorating resurrection of *Satyavān* (Truth bearer) through the efforts of *Sāvitri* (Transcendental Light). *Sāvitri* brings back to life, her husband *Satyavān* who was entering into the regions of darkness through death. Much significance is attached to these days before the summer Solstice to ensure the continuity of consciousness and to stay in the transcendent state of immortality.

Death is generally seen as the terminator and the demarcation. But the truth is otherwise. Death is to the personality and not to the Soul which is the in-dweller of the

personality. To stay immortal and to experience the continuity of consciousness is a dimension of wisdom which is ever-enchanting. The ritual relating to *Mārkaṇḍeya* is meant for it.

2. Transcending Death

Practices to accomplish transcending of death, has been a great occupation of all aspirants! But it demands an elaborate and in-depth adaptation to certain rules and regulations by the student.

The Discipline of Speech

The student is required to bring into his life discipline relating to speech. Such discipline is as follows:

- Speak not, when not required.
- Speak only when required but with appropriate use of words.
- Be precise in communication.
- Speak truth and speak pleasantly.
- Speak not un-truth, for being pleasant.
- Speak not truth bitterly.
- Let not speech be emotional.
- Let not speech arouse emotion in others.

- Let not speech be critical and judgmental.
- Never indulge in manipulative speeches.
- Learn to be silent vocally and mentally too.

Unless the above regulations are followed as commandments, the energies of the student keep getting polluted through speech. A polluted throat centre is unfit to conduct the ritual.

When the above regulations are followed, the speech gains its natural state of being magnetic and radiant. The voice tends to be attractive demanding the attention of the listeners. The transmission of the word through voice causes upliftment of the listeners.

Respiration and Pulsation

The student who intends to get into the ritual of immortality is well advised to practice the steps of *Prāṇāyāma* and *Pratyāhāra*. *Pratyāhāra* is the state where the resonance of pulsation is heard at 'Will' in the throat centre. This again has its preceding steps of practice as follows:

- Apply the mind on respiration.
- The mind in association with respiration may find its association with harmonised inhalation and

exhalation, resulting in equilibrium of the two opposing forces of inhalation and exhalation.

- The resultant state is perception of pulsation in the cave of the heart which is called *Samāna* pulsation.
- Inhalation is called *Prāṇa* pulsation, and exhalation is called *Apāna* pulsation.
- The state of poise of the two is called the *Samāna* pulsation.
- Observation of the *Samāna* pulsation leads one deeper into the cave of the heart, where it leads to the light in the cave of the heart which tends to be vertical.
- *Samāna* pulsation links up, to this vertical. It is called the state where horizontals meet verticals.
- When horizontals meet verticals, the fourth pulsation of *Prāṇa*, *Udāna* is linked which has a normal up-thrust. This up-thrust of the pulsation leads the student towards the throat region where the resonance continues to be.

A student of Yoga experiences much light, as he enters the throat centre. He also experiences the sound of silence since he also accomplished the discipline of speech.

When the speech regulations and *Prāṇāyāma* and *Pratyāhāra* regulations are accomplished, one is fit to conduct the ritual of immortality. It means to achieve the state of immortality, there is elaborate preparatory work relating to speech and practice of *Prāṇāyāma* and *Pratyāhāra*.

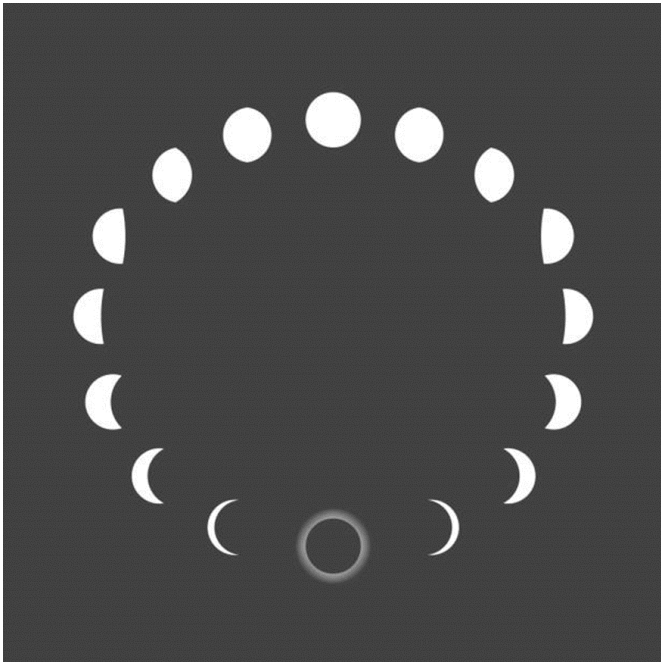
Mere enthusiasm is not enough! Just inquisitiveness is not enough. To set oneself on the journey, organising one's life in a manner that would enable one to practice the above two is the essential pre-requisite!

3. The Playground

The playground for the ritual of immortality is *Viśuddhi Padma*. *Viśuddhi* means *Viśa Śuddhi*, purification from all impurities. It also means *Viśeṣa Śuddhi* meaning specially, impeccably pure. It is called 'The White Field'. Purity is the whiteness, and such purity is demanded to be spotless. It is compared to an ocean of Milky-White (*Śuddha Sindhu*). The field is circular and is resplendently White, with gentle waves of ethers flowing across, while initially it tends to be crimson red in colour due to association of the ethers with the mundane dimension of Earth.

Any impurities in the student in relation to the four *cakra(s)* preceding it (*Mūlādhāra, Svādīṣṭhāna, Maṇipūraka and Anāhata*) gets reflected in the ethers of the field of *Viśuddhi*. Therefore, the base in the *Viśuddhi Padma* is said to be Crimson-red to start with. “A clean life, a pure heart...” etc., are but the preceding steps to be

accomplished. Around the circular field of pure ethers which are subtle, resplendent and White, sixteen moons are visualised with full moon in the East and the ascending and descending moon phases on either side. This is presented in the diagram below:



In the above diagram the 16 moons can be paired with the opposites which would result in full-moon energy as per the table given below:

<i>Ascending Moon Phase</i>	<i>Descending Moon Phase</i>	<i>Together, it Equals</i>
14	01	15
13	02	15
12	03	15
11	04	15
10	05	15
09	06	15
08	07	15
07	08	15
06	09	15
05	10	15
04	11	15
03	12	15
02	13	15
01	14	15

These moons are visualised at an angle of 15 degrees from the horizon, all around, shedding Moon light into the circular field with the student at its centre. At 45 degrees, a full-moon is visualised upon the background of clean deep blue sky. The 16 Moons around are of Crimson-red colour due to 15 degrees above the horizon, while the moon at 45 degrees from the horizon is of spotless White colour.

The student receives the light of 16 moons around and the light of full-moon at 45 degrees which is an admixture of White and crimson red. Gradually as the student orients to the full moon at 45 degrees the Crimson-red gives way to the resplendent spotless White light of the full-moon.

Symbolically, the student experiences ascent from the mundanity of Earth into the super-mundanity that surrounds the Earth, represented by the pure White light. It is like an ascent over the earthy mountains and clouds with a Blue sky, up above, with the silver moon shining. Down under, would be the White clouds as a circular carpet all around that one can feel. This visualisation is akin to sitting on a snow-clad plateau with full-moon in the Blue sky. The student can also imagine that the circular plateau is fenced by snow-clad mountains all around such that it is secluded and thus secured. The 16 moons around disappear in the consciousness due to the ascent of the student into the ethers which flow all around.

The whole visualisation results in the student sitting in spotless pure white silver light. This spotless globe of light covering all around is called *Amala* (*A-mala*). This state of purity is the essential pre-requisite for

transcendence, for experiencing the divine splendour that leads to fulfilment.

With this backdrop as imagination, the student may engage attuning to the resonance of pulsation at the throat centre, mentally associating with '*So-ham*' and relating to the full-moon in the Blue sky. When the pulsating principle unfolds the sound is '*So*', and when it re-folds the sound is '*ham*'. It corresponds to the inhalation sound of '*So*', and the exhalation sound of '*ham*'. The emphasis on exhalation with mental utterance of '*ham*' shall have to be practiced, 16 times corresponding to the 16 lights around. The sound '*ham*' at *Udāna* gives the needed lift-up, while the sound '*So*' with inhalation gives the needed impetus. When such practice is in vogue, the student is released from the mundanity of consciousness. He is absorbed into the ethers of super-mundane consciousness. He gets delinked with the mundane, and gets linked with the super-mundane resulting in visualising the beings of the super-mundane. Such beings are exceptionally White in colour with Golden contours. But for, the Golden contours, the forms are not distinguishable, inter-se and vis-à-vis, the background. Their beauty is beyond description!

4. Moon and The Message

The Moon has 16 phases commencing from no-moon to full-moon. Between no-moon and full-moon there are 14 phases. A student should be well aware of these phases. Relating to them on a daily basis is required. The ascending moon phases, and the descending moon phases correspond to each other while full-moon and no-moon are common.

The 14th ascending moon phase corresponds to the first descending moon phase; the 13th ascending moon phase corresponds to the second descending moon phase and so on.

The 14 phases shed the same measure of light with their visible and invisible proportions. That which is invisible in the ascending phase, is visible in descending moon phase. This has to be pondered over with the help of the diagram given in the previous chapter. The visible part of the moon is female while the invisible part is male.

Together they represent the Male-Female dimension (Gemini).

Though the lunar month gives one dimension of light or the other, throughout the month, together with the no-moon and full-moon, they are seen as 16 dimensions in all. Every month, around the full-moon, an advanced initiate receives the message through the moon during the full-moon hours. Six hours before full-moon and six hours after full-moon are considered appropriate times for reception of the message. The message is said to be a word of 16 letters, meaning a mantra of 16 letters which contains the message. It is called 'Ṣoḍaśī'. It gives a direction to the student. It also reveals the Plan to a disciple, for the work to be done until the next month. The annual plan happens around the full moon of Gemini which precedes the Solstice. Master CVV aptly says about this, in the following prayer-

*“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” [Occult Meditation 20]

It is relevant to note that *Viśuddhi Padma* has 16 petals around its pericarp with 16 vowels posited on them. The 16 vowels are, but the blinds for the 16-lettered message. The entire *Lalita Sahasranāma tantra* is conceived with 16 lettered mantras which are as many as 365. *Viṣṇu Sahasranāma* contains 216 such mantras. The grand initiate *Veda Vyāsa* conceived all worship hymns in this formula to be uttered forth by students for cleansing of the throat centre.

The 16-letter formula called '*Anuṣṭup chandas*'. *Chandas* or the metrical key, is but one of the six keys to Veda. When these stotrams are uttered, the throat is cleansed, and the student should make sure that he shall not use the throat, except for pure utterances. Already a lot is informed about the discipline of how to use the throat, sound and the speech. The student should therefore note the importance of 16 and relate to the 16 moon phases for his expansion of consciousness and ascension into the ethers of *Ākāśa*.

5. The Practice

Taking to a stable and comfortable posture in the sphere of White field, visualising the resplendent White globe with its sixteen lights and a Head light above the head, the student is recommended to relate to *Udāna* pulsation in the throat centre listening to the sound 'ham' at the larynx.

A pictorial illustration of the *Viśuddhi Padma* with the sound 'ham' at the center, and the 16 petals with the vowels, is presented here to aid the student, for a simpler understanding.



The resonance of pulsation needs to be experienced at the larynx. It may be noted that '*haṃ*' is the seed sound related to *Viśuddhi Padma*. It enables up-thrust. The support comes from '*Udāna Prāṇa*'.

Eventually the student gets to the higher dimension of *Viśuddhi*, proximate to the headlight of moon. Each time the practice is done in relation to '*haṃ*', it is recommended to be done 16 times, with every exhalation. Within an exhalation there can be any number of pulsating resonances which may be observed. The practice eventually results in invoking energies from higher centre (*Ājñā* and the brow). The descent of energy through the larynx vitalizes and immortalises the student!

6. The Times for the Ritual

The ritual can be practiced during the period of three days - one day before the full-moon, the day of full-moon and one day after the full-moon. It can be practiced as an annual ritual during the Gemini full-moon (again one day before the full-moon and one day after).

It can also be practiced during the Summer-Solstice time (one day before and one day after). In the story of *Sāvitṛī*, she practiced for one year, on a monthly basis and up to the Solstice time.

The timing of the annual ritual is mostly around the period where Gemini gives way to Cancer. The last degrees of Gemini, and the full moon before Cancer are appropriate for the practice. The throat centre with its detail is most appropriate for the ascent! It is seen as the centre for transcendence from mortality to immortality. 'ham' is the sound. Spotless moon light is the colour. 16 is the number.

The two pillars connected by an upper arch is the symbol representing the entry into the field of light. The mantra is “*Oṃ tryambakam yajāmahe ...*” which is a formula of $33 = 16 \times 2 + 1$.

The student is required to get familiar with the *Viśuddhi Padma*, as is elaborately given by Sir John Woodroffe in the book *Serpent Power*.

Viśuddhi Padma is said to have 16 petals. These petals are described as of Crimson-red colour representing the association with the mundane. Through the practice of the ritual of immortality, the *Viśuddhi Padma* is transformed from its basic Crimson-red colour to White colour. This transformation represents the transcendence from mundanity to super-mundanity.

Viśuddhi Padma speaks of the crimson-red petals with a pericarp of resplendent White. The movement from the petals to pericarp is the fundamental step which leads one into super-mundanity. The release has to come from the 16 petals for which a 16-syllabled mantra along with 16 exhalations with 'ham' associating with *Udāna Prāṇa* is the fundamental practice. Hence working with the 16 moon phases as 8 pairs of moons as given in the diagram becomes relevant. When one enters into the white field there are

visualisations. The 16 moons around are therefore visualised as 16 phases with Crimson-red colour. But when they are connected to their opposites, they tend to gain the light of a full moon, as can be seen from the diagram (*See Chapter-3*) above. They tend to be 8 pairs of full moons while they are 16, when seen circularly.

The student pairs up the moons to gain the full-moon light all-around. This step results in releasing oneself from the Crimson-red and entering into the field of White (moon light). This causes release from the elements of earth and sets the student in the higher ethers of *Ākāśa*, where all is White. That is the White field one gains, when he is contemplating at *Udāna* with the sound of '*ham*'. He would have only the headlight of moon showering all around. This is the reason for relating to *Viśuddhi Padma* where the lower region is with the petals of the lotus being Crimson-red colour, while the higher region is of resplendent White (*Śuddha Sindhu*).

The student's contemplation should enable him to move in, with the help of *Udāna Prāṇa* into the pure moon light. There are further visualisations in *Viśuddhi Padma* such as relating to a White Elephant, and the White Bull upon which the Male-Female deity is seated. There is also

visualisation of the energy of *Śākinī*, which enables the student to listen from higher circles and express it in the lower circles, through the fourth state of the word. But the fundamental step is to walk into a globe of White field of ethers, which de-links the student from mundanity and which enables the student to experience the influx of energies from the moon above via the sound 'ham', with the help of *Udāna Prāṇa*. In this process, the student finds himself in a bodiless consciousness. Such consciousness is enveloped by a White egg of ethers.

Experiencing the Male-Female God is the ultimate goal in Gemini. The male is immutable while the female is mutable. The male stands as existence, in all planes, as an immutable pole. This immutable pole vertically permeating the whole, is seen as Lord *Śiva* in his *Liṅga* form. The mutable part mutates around it bringing the energies from the verticality to horizontality. The mutable energy in seven steps brings out the creation in a measured manner.

The sixteen phases of moon are but eight pairs. Among the eight pairs, seven pairs have measured energies while the original is also full. While the verticality remains, the horizontal movement results in seven planes which also correspond to seven days of the week. There are many more

correspondences in this regard. But what is important in Gemini, is, with the immutable as vertical, the mutable brings the words in measured manner. This is where the symbol of compass becomes relevant, Pymandaris becomes relevant, and God as geometrician becomes relevant. Horizontals rotating around verticals becomes relevant. Even before the grand geometrician is realised, much wisdom is realised which is transmitted from higher circles to lower circles where the deity *Śākiṇī* becomes relevant. The White Elephant representing wisdom becomes relevant. The White Bull representing the word in its second and third state also become relevant.

Ardent students may work upon it!

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59. Lord Maitreya – The World Teacher*... E/G/S/F
60. Maitreya Maharshi Bhodalu..... T/K
61. Mana Master Garu..... T
62. Mantrams – Their Significance and Practice.. E/G/S
63. Marana Rahasyam - I Markandeya..... T
64. Marana Rahasyam - II
Sati Savithri Devi Upakhyanam..... T
65. Marana Rahasyam - III - Nachiketha Vidhya... T
66. Maria Magdalena*..... E/S

67. Marriage – The Sublime Sacrament*.....E/G/S
68. Mars - The Kumara.....E/G/S
69. Maruvu Maharshi Bhodalu.....T/K
70. Master C.V.V. Janmadina Sandesamu*..... T/K
71. Master C.V.V. – Nuthana Yogamu.....T/K
72. Master C.V.V. – Saturn Regulations..... E
73. Master C.V.V. –
Yogamu-Karma Rahityamu..... T/K
74. Master C.V.V. – Yogamu.....T/K
75. Master C.V.V.–The Initiator,
Master E.K.–The Inspiror..... E
76. Master C.V.V. – Maha Mantramulu.....T
77. Master E.K. – The New Age Teacher.....E/G/S/T
78. Master M.N. – The Fiery Flame.....E/G/S
79. Mercury – The Alchemist.....E/G/S
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86. Occult Healing - 2.....E/G/S
87. Occult Meditations.....E/G/S
88. OM.....T/K
89. On Change*.....E/G/S
90. On Love*.....E/G/S

91. On Service*.....E/G/S
92. On Silence*.....E/G/S
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95. Pranayamamu*.....T/K
96. Ramayana Dharmakusumalu -1.....T
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112. Srimad Ramayana Dharmakusumalu -2.....T
113. Sri Dattatreya.....E/G/S/T/HI
114. Sri Krishna Namamrutham.....T
115. Sri Guru Paadukastavamam.....T/K
116. Sri Lalitha I.....T

117. Sri Lalitha II.....	T
118. Sri Lalitha III.....	T
119. Sri Lalitha IV.....	T
120. Sri Lalitha V.....	T
121. Sri Lalitha VI.....	T
122. Sri Lalitha VII.....	T
123. Sri Lalitha VIII.....	T
124. Sri Lalitha IX.....	T
125. Sri Lalitha X.....	T
126. Sri Sastry Garu.....	E/G/S/F/T
127. Sun - That I Am.....	E/G/S
128. Swetha Padmamu.....	T
129. Teachings of Lord Maitreya - I.....	E/S
130. Teachings of Lord Maitreya - II.....	E/S
131. Teachings of Lord Sanat Kumara.....	E/G/S
132. Teachings of Master Morya I.....	E/S
133. Teachings of Master Morya II.....	E/S
134. Teachings of Master Koot Hoomi I.....	E/S
135. Teachings of Master Koot Hoomi II.....	E/S
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138. The Aquarian Master.....	E/G/S
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*tryambakaṃ yajāmahe sugandhiṃ puṣṭi-varḍhanam
urvārukam-iva bandhanān mṛtyor-mukṣīya mā'mṛtāt*

This booklet presents the Wisdom relating to the ritual of Immortality and the key to work out the ritual in one's own life.

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