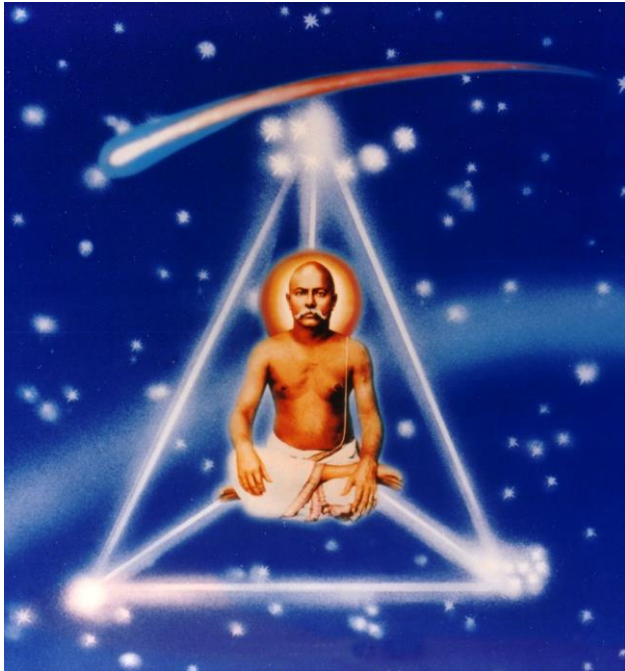


Meditations, Mantras, Rituals



Work Book, 2020

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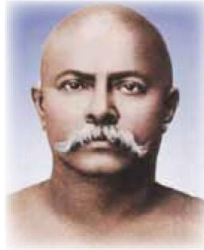
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Chapter 1 Meditations

1.1 Master CVV - Request for initiation



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 on OM



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

Meditation is the basis for all inner growth. The silent growth of the Soul happens in moments of silence. It is the means through which consciousness (or the self) is realised. It bridges the Self and the non-self and the work is thus accomplished. There are many kinds of meditation. The following is a proposal for a simple meditation structure suited for the present age.

Time

Select a time for meditation and adhere to it strictly. Time holds the key to success. It is more so in occult practises. Honour time, then time honours you. You should be able to meditate daily, at the same point of time. 6:00 a.m. and 6:00 p.m. are recommended as the appropriate points of time. For those to whom it is not possible, they can start by sitting regularly at any other fixed time in the morning and evening with a gap of 12 hours. Any time between 4:00 and 8:00 in the morning and in the evening may be chosen to start with.

The duration for meditation can prolong, but the commencement shall have to be at the same point of time daily. Two hours before dawn is considered to be most propitious for meditation. The twilight hours are also considered very beneficial. The full moon, the new moon and the eighth moon phase are specially suitable for meditation. The equinox and solstice days are equally important. Avail these days for meditational purposes.

Preparation

Arising in the morning, you should brush your teeth, clear your bowels, have a bath and wear fresh clothes. This process ensures that you feel light, fresh and pure of body.

Posture

Sit with your eyes gently closed, facing North or East, on a mattress or a chair. “Any comfortable posture”, it is said. Not everyone can sit in a cross-legged position. If the posture causes any pain, the mind will be thinking only of that and it cannot move beyond the physical, and the energies cannot flow through. As far as possible sit with your vertebra vertical to the horizontal, for the spiritual practice enables you to rise vertically.

OM

Utter OM thrice in a deep, slow, soft and uniform manner and listen to your own utterance. Remain silent for a minute. Listen to the point of emergence of the sound while uttering. Only by observing this point we can turn inward. If we listen further, we find OM as a continuous and eternal happening within. Going out through the mind and the senses is the opposite of meditation. If you utter OM mechanically, you do not even remember as to how many times you have uttered.

Therefore, utter OM consciously. Listen to it and find the source of utterance while uttering.

Visualising

Imagine a brilliant golden lotus in your heart centre. Feel that the lotus blooms at your every utterance of OM. Thus, after 3 or 7 utterances, you would see a fully unfolded heart lotus. Visualise the Master as being seated at the centre of the lotus. Visualise further that the Master is looking into your eyes, with a smile and with a blessing gesture.

Invocation

Utter forth the following, visualising the Master:

Namaskarams Master CVV

Namaskarams Master CVV

Namaskarams Master CVV to your Lotus Feet

The sound key given by the Master for becoming a channel to the Energies of Synthesis is “Namaskarams Master CVV”. He also added that one need not repeat this many times as a mantra. It is enough if the sound key CVV is invoked once in the morning and once in the evening.

Thereafter remain silent for 15 minutes. The Master said it takes at least 15 minutes for the energy to spread to all the nooks and corners of the body. The static energy becomes dynamic with the sound key CVV. The movement happens in the body along the spinal column. Necessary adjustments happen in the body. Blockages and congestions are cleared for free flow of energies. Rectifications are conducted. The functional system is developed and coordinated for flow of prana. The Master calls all this as “repair work”. The morning and the evening invocations are understood as “parking the vehicle for repair”. Master CVV emphatically expressed that the human body as is now structured is unfit for complete life experience. The “spiritual” cannot be experienced unless its model is changed. He therefore proposes rectification and development of the models to experience the spirit.

Observing Within

After invoking the sound key, observe what is happening within, while you remain silent. What happens? Many things happen according to our experience. The common happening which we will notice is the process of inhalation and exhalation. Since we are born with this, we take this for granted and normally we hardly notice this. As we observe the process of inhalation and exhalation, the mind slowly becomes inwardly inquisitive and through the process, goes to the point of its emergence. Then, the aura of the heart centre, the seat of life will be perceived. The magnetism of the heart centre gets absorbed into that centre. We become

higher conscious and continue to observe as ourselves but not as our mind. The retreat of mind into the heart centre inaugurates many processes of change to the bodies - mental, emotional and physical. The processes are of repair, rectification and restructuring. To make fit the body to experience the pervading consciousness is the goal. The Supra-Consciousness descends into the mind and even further into the grosser plane to turn the man into a Master - an immortal, divine one. Master CVV calls this as “physical immortality.”

The inward turn of mind towards its centre is called “Dip Deep” by the Master. As we dip in, the mind meets its counterpart, i.e., the respiration. As the two draw near, they both disappear into one and that is pulsation. The pulsating consciousness only remains, while mind and respiration cease. It is difficult to give a complete expression to this in language. It is a state of stillness, where the heart beat stops, but you are not dead. This entire process can be summarised into three points: * Observe time in the morning and evening * Invoke the sound key * Observe within.

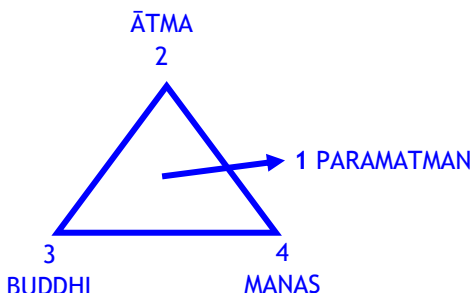
Anyone belonging to any faith, living in any part of the planet can work with this process and derive the benefit, i.e. getting the understanding of synthesis. The Master said that anyone who practices this for five years will acquire the ability to include, accept and integrate. His outer life will be organised and synthesised with the inner life and glimpses of harmony will usher into his life.

The Master also mentioned that one who practices this regularly for 10 years will become his channel. He gave two more regulations for one to become his channel:

- Meditate upon every form as the Master. (The Master means the background consciousness of all that IS. One has therefore to see Him in all the forms. For that, one has to know that all forms are divine and are manifestations of the one Life. This practice neutralises many angularities within us.)
-
- You shall not work for your gains. (The truth is no one is really working for his profit. We entertain a feeling that we are working for our profit, but in truth, we are only working for others. When we are buying anything, we feel that we are buying it for us. But we are paying the persons who produced the things that we purchase. One can expand this concept easily. The message is that everyone has to work for the other. The Master wants us to orient more and more to that part of our work which is meant to be done for the other.)

1.3 This is the Path of Yoga¹ :

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



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

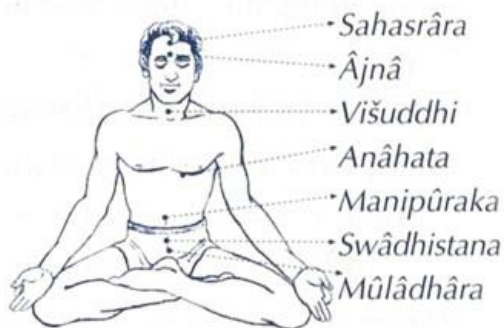
¹ Master KPK, 14. February 2006, Einsiedeln, Switzerland

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.²

² Selected from: K. Parvathi Kumar, "Occult Meditations," (c) 2006 Dhanishta, Visakhapatnam, India

1.4.1 Occult Meditation 1

Remember the giver.

He gave this frame.

You are the book.

I Am the one copy in existence.

I Am copied from the parent
manuscript.

Commentary:

There is only one Giver. The whole creation emerges from Him. Verily the Giver is neither he nor she, because he or she also comes from the Giver. The nature, the consciousness, the force, the time, the place, the sound, the colour and the shape are the Giver's emergence. The content of the soul is the Giver only. Verily it is the Giver who exists as all this. All are the Giver's copies. The Giver is the only original. The Giver exists as I AM in all. The copies also exist as several I AMs. The copies are copied from the original. That original, that Giver, is called IT or THAT or *Brahman* in the *Vedas* and in the *Upanishads*. The *Brahman*, the Giver, should be remembered, be recollected and cannot be forgotten by a true disciple. May the *Brahman*, the basis of all, be meditated as the basis of the meditator. This is the first step towards realizing all other Occult Meditations and is the final step to be realised as well.

"I AM THAT I AM" and "I AM the Way" are the fundamental statements relating to the original I AM. When the Original is realised, the duplicate dissolves into the Original. The *Veda* calls this state *Aham Brahmasmi* or more appropriately, *Brahma Ahamasmi*, meaning, "THAT I AM".

1.4.2 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.

1.4.3 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 ³

I Guru Mantra (3 times)

OM Namaha

Šrî Gurudevâya

Parama Purushâya

Sarva Devata Vasi Karâya

Sarva Ârishta Vinasâya

Sarva Mantra Chedanâya

Trilokyam Vasamânayâ

Swâhâ

OM (7 times)

I salute the Teacher

Who is A Deva by Illumination,

A Cosmic Person

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

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

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

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

HIM I INVOKE

II Gurur Brahmâ Gurur Vishnuhu

Gurur Devo Maheshvaraha

Gurur Sâkshât Parambrahma

Tasmai Šrî Gurave Namaha

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.

III 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, observe what is happening within.)

*These 4 Masters are especially related
with this work*

³ https://worldteachertrust.org/_media/media/audio/meditation_morning.mp3

IV Gâyatrî⁴ (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 Śânti Śânti Śânti	<i>OM peace, peace, peace</i>

⁴ 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 Śānti Śānti Śānti

VIII Maitreya Song ⁵

- | | |
|---|--|
| <p>1-2 Jagad Guru Namasthubhyam
Himâlaya Nivasine
Namaste Divya Dehâya</p> <p>Maitreya Ya Namô Namaha</p> | <p><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></p> |
| <p>3 Namô Gnâna Svarupâya</p> <p>Mayamoha Vidârine
Nirtimesaya Presântâya
Maitreya Ya Namô Namaha</p> | <p><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></p> |
| <p>4 Namaste Bodhisattvâya
Namaste Punya Mûrtaye</p> <p>Pûrnananda Svarûpâya
Maitreya Ya Namô Namaha</p> | <p><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></p> |
| <p>5 Siddhi Buddhi Prayuktâya</p> <p>Siddhi Buddhi Pradâyine</p> <p>Bhâvabhiti Vinâsâya</p> <p>Maitreya Ya Namô Namaha</p> | <p><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></p> |
| <p>6 Namaste Karma Nistâya
Yogînam Pataye Namaha
Brahmâ Gnâna Svarûpâya</p> <p>Maitreya Ya Namô Namaha</p> | <p><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></p> |
| <p>7 Namaste Guru Devâya
Namaste Dharma Setave</p> <p>Nârâyana Niyuktâya</p> <p>Maitreya Ya Namô Namaha</p> | <p><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></p> |
| <p>8 Namaste Karuna Sindho
Prema Piyusha Varshine
Jagad Bandho Namasthubyam
Maitreya Ya Namô Namaha
OM, Śânti, Śânti, Śânti</p> | <p><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></p> |

⁵ 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 Sarvari, Aries 2020 - Pisces 2021) ⁶ ⁷

1) OM (7 times, 5 minutes silence)

2) Gurur Brahmâ ⁸, 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) The bear is in the cranial cave.

The cub is in the lions' cave.

The dog is in the kennel of the base.

Link up the three vertically and feel
the Light, the Love and the Will.

(15 minutes silence)

(Pray for three times and meditate.)

⁶ Full moon-Meditation (PDF):

https://worldteachertrust.org/_media/media/en/fullmoonformula2020.pdf

⁷ Full Moon and New Moon Meditation 2020-21 (MP3, 40 MB):

https://worldteachertrust.org/_media/media/audio/full_new_moon_meditation_2020-21.mp3

⁸ https://worldteachertrust.org/_media/media/guru_brahma.pps

- 5) Bhadrabarāya Vidmahē (16 times)
 Ātreya Ya Dhīmahī
 Tanno Datta Prachodayāt
 (5 minutes silence)
- 6) Loka Samastha Sukhino Bhavantu May all planes of creation be free from worry and in balance.
 (3 times)
- 7) OM Śānti Śānti Śānti OM peace, peace, peace
- 8) Optional
- Ekkirala Kulam Bodhi ⁹ You are the Sage Ekkirala in the ocean of the family (Kula) Anantacharya.
- Vidum Ānanda Rūpinam You are the knowing form (Rūpa) of blessing and of bliss (Ānanda).
- Anantarya Tano Jātam 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.
- Śrī Krishnamacharya Ananta Putram Oh venerable Krishnamacharya, you are a son of Anantacharya and son of Ananta, the Father in Heaven, a Son of God.
- Satsā Dhu Mitram You are a friend (Mitra) of all good righteous people who practice spirituality and Yoga (Sādhus).
- Karunādra Netram You are the one with eyes (Netra) full of compassion (Karunā), like Lord Maitreya full of love and compassion.
- Gurum Gurunam You are the Teacher (Guru) of teachers.
- Piteram Pitrunām You are the Father (Pitā) 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.

The proposed time intervals are optional.

⁹ Mantram Ekkirala Kulambodhi:

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

1.6.2 New Moon Meditation

OM (21 times)

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 Dêvas of Light, Love
and Power restore the plan on
Earth.

OM Šânti Šânti Šânti

1.6.3 New Moon Mantram

(Can be sung in multiples of 5)

OM Nama Sivâya ¹⁰

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.



¹⁰ https://worldteachertrust.org/_media/media/audio/12_om_nama_sivaya.mp3

1.6.4 Dhanishta Meditation ¹¹*(Wealthy Wind)*

Say the following at 21:00 hours (9:00 pm) on
the day when moon is in Dhanishta constellation:

OM (7 times)

(15 minutes silence)

Master Namaskaram

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

(15 minutes silence, observe what is happening within.)

Loka Samastha Sukhino Bhavantu (3 times)

OM Šânti Šânti Šânti

¹¹ Mystic Mantrams and Master CVV by Dr. Ekkirala Krishnamacharya

1.6.5 Exercise for Friday evening¹²

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 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.

¹² From the group life on the „Incoming Seventh Ray and Building the Temple“, Master Kumar, Billerbeck, Germany, 30 June 2017

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.

Chapter 2 Prayers and Invocations

2.1 Prayers

Prayers are inevitable on the Path. They are helpful to orientate to the Divine. Prayers do good to the beginners, the aspirants and to the adepts, to men and to Masters as well.

Prayers do not belong to the mind, they belong to the heart. They are the cry of the Soul, if they are ardent and hearty. They develop cordiality and establish a cordial link to the Divine. A cordial link is considered the best. The Divine too finds the way to reach us through such cordial link.

Ardent prayers culminate into true meditation. It enables musing of the soul with the super soul.

The prayers show the profound love and longing for God. Every stanza of the prayers is by itself whole and entire. It leads to Synthesis. Through the dip deep of these Prayers ultimately one will merge into the One and unite with God.

The prayers directly lead and rise up to higher levels, and the heart and the soul are touched and magnetised. It is like listening to the holy Music of the Soul. If we devote our time with an open heart, humbly and in adoration, we will be allowed to enter into the lightful and magnetic field experiencing the blissful energy of the prayers.

Sample Prayers

5

We cannot stand up
to the standards of scriptures.
We fall short in our disciplines.
But we pray
that we may be strengthened.
We pray
that we may be allowed to pray!
If not allowed,
we cannot even pray.
Allow us to pray.

2.1.1 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: Śrīm Śrīyaha Swâhâ ¹³
(16 times)

Colour: Violet

OM Śânti Śânti Śânti



¹³ https://worldteachertrust.org/_media/media/audio/srim_sriyaha_swaha.mp3

2.1.2 Prayer for the year Aries 2020 to Pisces 2021

The bear is in the cranial cave.

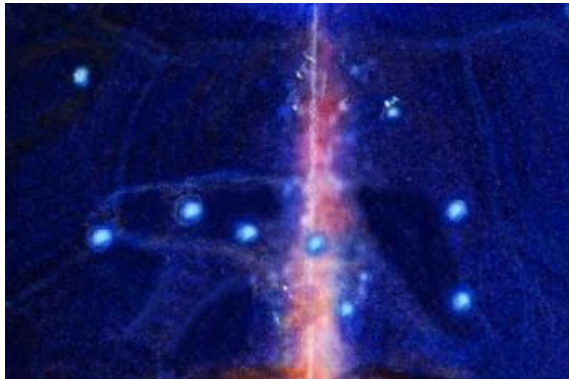
The cub is in the lions' cave.

The dog is in the kennel of the
base.

Link up the three vertically and feel
the Light, the Love and the Will.

(15 Minuten Stille)

OM Šânti Šânti Šânti



2.1.3 Prayer of Good Will in Action

May we express Good Will in action.
May we unfold the power to manifest.
May we enter the world for the Lord.
May we stay united in all ways.

2.1.4 Prayer 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.

2.1.5 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 Dêvas within
the body.
May the Lord be pleased.
May the Dêvas 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.

2.1.6 Offering Food to God: Brahma Arpanam ¹⁴

Brahma Arpanam Brahma Havir	The act of offering is God, the oblation is God.
Brahmagnau Brahmanaahutam	By God it is offered into the Fire of God.
Brahmaiva Tena Ghantavyam	God is That which is to be attained by him.
Brahmakarma Samadhina	Who performs action pertaining to God.
Aham Vaishvanaro Bhutva	
Praninaam Dehamaashritaha	Becoming the life-fire in the bodies of living beings,
Pranapana Samayuktah	mingling with the subtle breaths,
Pachaamyannam Chaturvidham	I digest the four kinds of food.

*Bhagavad Gita, Chap. IV, verse 24,
Bhagavad Gita, Chap. 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.

¹⁴ Brahma Arpanam (Parvathi Varanasi) (MP3, 0.6 MB)
https://worldteachertrust.org/_media/media/audio/brahmaarpanam.mp3

2.1.7 Prayer for Group Coherence

Sahanâvavatu	May we be protected together.
Sahanaubhunaktu	May we share and enjoy together.
Saha Vîryam Karavâvahai	May we work efficiently together.
Tejaswi Nâva Dhita Mastu	Let there be no hindrances to our enlightenment.
Mâ Vidvishâvahai	Let not malice prevail.
Om Sânti Sânti Sânti	OM Let peace be in all the three planes.

Explanation:

This is a “teacher-student” invocation for the mutual benefit, blessings and growth. The benediction is uttered to ensure togetherness in the Path of Light. The unique feature is that “may not malice prevail between us”. The Peace Chant enables the establishment of cordiality and the removal of all ill-feelings. The invocation also spells out clearing the purpose of the Teacher-student relation. It is undoubtedly for the accomplishment of enlightenment.

The teacher is the enlightened One. The student is the seeker of such enlightenment. The student is therefore one whose single objective is enlightenment. To grow in Light is declared as their mutual purpose. For that single purpose, they work together.

The work is defined as the work of goodwill, of service, of welfare to life. Such work gives joy. Such joy is also to be shared together. When the two thus work in Light and for Life, when malice prevails not and peace exists, protection of them is ensured.

Such is the noble invocation, recommended to be uttered by the Goodwill groups, relating to themselves and to their teacher.

2.1.8 Prayer to the Sun God

Pushan Ekarshye ¹⁵
Yamasurya Prajapatya
Vyuharasmin Samuha.
Tejo Ette Rupam Kalyanatamam.
Tatte Pasyamiyow Savasow Purushaha.
Sohamasmi.

“Oh Solar God!

You are the son of Prajapathi.

You are lone ranger of the sky.

You are all nourishing and all regulating.

Please withdraw your rays and
brilliance.

By your grace I would then be able to
see your beautiful golden disc.”

Meaning:

The prayer is spoken every Sunday after the morning prayer.

It is suggested that the prayer is spoken in Sanskrit and in English, one time in every version.

¹⁵ https://worldteachertrust.org/_media/media/audio/pushan_ekarshye.mp3

2.1.9 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.

2.1.10 Golden Stairs, by Helena P. Blavatsky

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.

2.1.11 Prayer to Agni ¹⁶

OM Agne Nâya Supathâ Râyê Asmân
Viswâni Deva Vayunâni Vidwân

Yuyodhya Asmad Juhurânâm Eno
Bhûyishthâm Te Nama
Uktim Vîdhema

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

Destroy our past Karma.
Eliminate from us the attraction
to dubious and ignorant paths.
We offer our worship to you in
obedience.”

2.2 Invocations

2.2.1 Invocation for a 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)

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.)

¹⁶ https://worldteachertrust.org/_media/media/audio/15_agne_naya.mp3

2.2.2 Invocation ¹⁷

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.

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.

2.2.3 Invocation of the Immanent Lord

(12 syllabic)

OM Namo Bhâgavathe Vâsudevâyâ ¹⁸

2.2.4 Teacher - Student Invocation ¹⁹

(3 times)

Harihi OM

Sahanâvavatu

May we be protected together.

Sahanaubhunaktu

May we share and enjoy together.

Saha Vîryam Karavâvahi

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.

¹⁷ from Master CVV May Call 1 (2006)

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

¹⁸ https://worldteachertrust.org/_media/media/audio/06_om_namo_bhagavate_vasudevaya.mp3

¹⁹ https://worldteachertrust.org/_media/media/audio/25_sahanavavathu.mp3

2.2.5 Medham Me ²⁰

(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 Mayi Shantu

They may stay with me.

Ti Mayi Shantu

They may stay with me.

OM Šânti Šânti Šânti

²⁰ https://worldteachertrust.org/_media/media/audio/medham_me.mp3

2.2.6 Ashramic Invocation ²¹

(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
- 4) Master! Please descend,
Fullfil us.
Master Namaskarams
Master CVV Namaskaram

²¹ 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.

- 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.

2.2.7 Invocation texts for Sunday

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.

2.2.8 Invocation of the Hierarchy of Teachers ²²

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.

²² https://worldteachertrust.org/_media/media/audio/invocation_of_the_hierarchy_of_teachers.mp3

Chapter 3 Mantrams, Prayers, Rituals

3.1 Mantrams

3.1.1 Mantra for Perfection ²³

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.*

3.1.2 Mantram of three seed thoughts on the power of Nature

OM Aim Hrim Srim ²⁴

3.1.3 Mantram for Protection ²⁵

(VISHNU-GÂYATRÎ) (24 times = 3 times 8 syllables)

OM Nârâyanâya Vidmahe

We meditate (dhimahi) upon Vasudeva

Vâsudevâyâ Dhîmahî

*the indwelling Lord of the Universe, about
Nârâyana,*

Tanno Vishnuh Prachodayât

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

²³ https://worldteachertrust.org/_media/media/audio/27_om_purna_madah.mp3

²⁴ https://worldteachertrust.org/_media/media/audio/18_om_aim_hrim_srim.mp3

²⁵ https://worldteachertrust.org/_media/media/audio/08_narayanaya_vidmahe.mp3

3.1.4 Planet Mantram ²⁶

(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

3.1.5 Venus Mantram

(6 times)

OM Srîm Amalâyai Namaha ²⁷

3.1.6 Mars Mantram

(6 times) (Should be sung on Tuesdays)

OM Saravanabhavaya Namaha ²⁸

3.1.7 Jupiter Mantram

(3 times, 12 times, or 21 times)

OM Gam Ganapatâyê Namaha ²⁹

²⁶ https://worldteachertrust.org/_media/media/audio/planet_mantram.mp3

²⁷ https://worldteachertrust.org/_media/media/audio/21_om_srim_amalayai_namah.mp3

²⁸ https://worldteachertrust.org/_media/media/audio/20_om_saravana_bhavaya_namah.mp3

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

3.1.8 Saraswatî Suktam ³⁰

OM

Prano Devî Saraswathî
Vajebhir Vajinîvathî
Dhî Nâm Avitryavathu

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

Pavakanah Saraswathî
Vajebhir Vâjinî Vathî
Yagnam Vastu Dhiyâ Vasuhu

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.

Thrisha Dhashta 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.

3.1.9 Krishna Mantram

(18 syllabic) (18 times)

Klîm Krishnâya Govindâya Gopijana Valabhâya Namaha ³¹

3.1.10 Food Mantram

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

Krishna arpanam

3.1.11 Mantram for Plants

OM Srim Hretaja Namaha

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

³⁰ https://worldteachertrust.org/_media/media/audio/saraswathi_suktam.mp3

³¹ https://worldteachertrust.org/_media/media/audio/09_klim_krsnaya.mp3

3.1.12 Durga Mantram

(8 times)

OM Dum Durgai Namaha ³²

(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)

3.1.13 Mantram for Immortality ³³

(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.*

3.1.14 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)

3.1.15 Rudra Mantram ³⁴

(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.

³² https://worldteachertrust.org/_media/media/audio/19_dum_durgai_namah.mp3

³³ https://worldteachertrust.org/_media/media/audio/14_trayambakam.mp3

³⁴ https://worldteachertrust.org/_media/media/audio/13_yo_rudro.mp3

3.1.16 Prayer to the Rudras

Nr. Name of Rudras

1.	Manyu	OM Manyave 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>
2.	Manu	OM Manave Namaha	
3.	Mahâkâla	OM Mahâ Kâlâya Namaha	
4.	Mahât	OM Mahâtaya Namaha	
5.	Šiva (Šankara)	OM Šivaya Namaha	
6.	Rutadhwaja	OM Rutadhwajaya 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	

3.1.17 Name and meaning of the Rudras and their wives

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

6.	Rutadhwaaja	Stable pillar of awareness	Sarpis	Fertility and creative activity
7.	Ôru	The Measure	Ilâ	Limiting power and correct measuring
8.	Retobhava	The Reproduction	F	Power of conception and Fertility
9.	Kâla	proper moment	Irâvatî	Power of intuition and timeliness
10.	Vâmadeva	Lord about the nature and matter	Sudhâ	Power of keeping and preserving
11.	Dhritavrata	Stable Ritualist	Dîkshâ	Power of continuity and rhythm

3.2 Suktams and Rituals

3.2.1 Stanza 1 of the seven verses from the Book of Dzryan

- 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.

3.2.2 Purusha Suktam

3.2.3 Peace and Healing Prayer ³⁵

(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 Sânti

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

3.2.4 Purusha Suktam ^{36 37}

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

³⁵ https://worldteachertrust.org/_media/media/audio/omtattccham.mp3

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

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

- 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 of Purusha because Purusha is the Lord of Immortality.)
- 3) Etawan Asyamahima
Ato Jayagumscha Purushaha
Padosya Vishva Bhutani
Tripadasya Amritam Devi
- 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.
- 4) Tripad Urdhva Udait Purushaha
Pado Syeha Bhavat Punaha
Tato Vishvanga Kramatu
Shashana Nashane Abhi
- 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.
- 5) Tasmāt Virada Jayata
Virajo Adhi Purushaha
Sajato Atya Richyata
Pa Shchad Bhumi Madho Puraha
- (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.
- 6) Yat Purushena Havisha
Deva Yagna Matanvata
Vasantho Asyasid Ajyam
Grishma Idhma Sarad Havihi
- 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.
- 7) Sapta Syasan Paridhayaha
Trisapta Samidha Kritaha
Deva Yad Yagnam Tan Vanaha
Abadhnān Purusham Pasum
- 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.
- 8) Tam Yagnam Bharihishi Proukshano
Purusham Jatam Agrataha
- The Devas manifest and unmanifest as well as the units of wisdom have sprinkled (the matter of) the first born Purusha for the

- Tena Deva Ayajanta Sadhya
Rushayascha Ya
- 9) Tasmāt Yagnat Sarvahutaha
Sambhrutam Prushad Ajyam
Pasugus Stagus Chakre Vayavyano
Aranyan Gramyascha Ye
- 10) Tasmāt Yagnat Sarvahutaha
Rucha Samani Jagnire
Chandagumsi Jagnire Tasmate
Yajus Tasmāt Ajayata
- 11) Tasmāt Asva Ajayanta
Ye Ke Cho Ubhaya Dataha
Gavo Ha Jagnire Tasmate
Tasmāt Jata Ajavayaha
- 12) Yat Purusham Vyadadhuhu
Katidha Vyakalpayan
Mukham Kim Asya Kau Bahu
Kavuru Pada Vuchete
- 13) Brahmanosya Mukhamasite
Bahu Rajanya Krutaha
Urutadasya Yad Vaisyaha
Padbhyagum Sudro Ajayata
- 14) Chandrama Manaso Jataha
Chaksho Suryo Ajayata
Mukhad Indrascha Agnischa
Pranad Vayurajayata
- 15) Nabhya Asid Antariksham
Sirshno Dyoh Samavartata
Padbhyagum Bhumir Dishah
Shrotrate Tadha Lokagum
Akalpayan
- 16) Vedahametam Purusham Mahantam
Aditya Varnam Tamasastu Pare
Sarvani Rupani Vichitya Dhiraha
Namani Kritva Abhivadan Yadaste
- 17) Dhata Purastad Yamudayahara
Shakrah Pravidwan Pradishashcha
- 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 etherial, fiery and the group souls.*
- 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.*
- 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.*
- 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.*
- 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.*
- 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.*
- 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.*
- 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.*
- 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*

- Tasraha
Tamevam Vidvan Amruta Ihabhavati
Nanya Pandha Ayanaya Vidyate
- 18) Yagnena Yagna Mayajanta Devaha
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
Namo Ruchaya Brahmaye
- 23) Rucham Brahmanam 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
- 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.*
- The Gods offered the sacrifice Through sacrifice. The laws stood as the original laws to be followed. 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.*

3.2.5 Sri Suktam ^{38 39 40}

1) Hiranya Varnâm Harinîm
Suvârna 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) Tām 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
Ârdrâm 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 Tām Padminîm Îm
Saranam Aham Prapadye Alakshmîr
Me Nashyatâm Tvâm Vrone

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 Sakha
Kîrtis Cha Maninâ Saha
Pradûr Bhûtosmi Rashtresmin
Kîrtim Ruddhim Dadâtu Me

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.

³⁸ Text of meaning: Master EK: Lessons on Vedic Hymns, Kulapathi Book Trust, Visakhapatnam, India 1994

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

⁴⁰ <https://worldteachertrust.org/en/web/publications/sri-suktam>

- 8) Kshut Pipasâtimesâm Jyeshthâm
Alakshmîr Nâshayâmy Aham
Abhûtim Asamruddhim Cha
Sarvâm Nirnuda Me Gruhat
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.
- 9) Gandha Dvârâm Durâ Dharshâm
Nitya Pusthâm Karîshinîm
Îshvarîm Sarva Bhûtânâm
Tâm Iho Pahvaye Shriyam
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.
- 10) Manasah Kâmam Âkûtim
Vâchah Satyam Ashîmahî
Pashûnâgum Rûpam Annasya
Mayi Shrih Shrayatâm Yashaha
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.
- 11) Kardamena Prajâ Bhûtâ
Mayi Sambhava Kardama
Shriyam Vâsaya Me Kule
Mâtaram Padma Mâlinîm
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.
- 12) Âpah Srujantu Snigdhânî
Chiklîta Vasa Me Gruhe
Nicha Devîm Mâtaram
Shriyam Vâsaya Me Kule
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.
- 13) Ârdrâm Pushkarinîm Pushtim
Pingalâm Padma Timesinîm
Chandrâm Hiran Mayîm
Lakshmîm Jâtavedo Mamâvaha.
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.
- 14) Ârdrâm Yah Karinîm Yashtim
Suvarnâm Hema Timesinîm
Sûryâm Hiran Mayîm Lakshmîm
Jâtavedo Mamâvaha
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.
- 15) Tâam Mâvaha Jâtavedo
Lakshmîm Anapa Gâminîm
Yasyâm Hiranyam Prabhûtam Gâvo
Dâsyo Ashvâno Vindeyam Purushan
Aham
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.

3.2.6 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 Nârâyanaâya 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.

3.2.7 Fire Ritual ⁴¹

Explanation:

Dêvas

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.

⁴¹ (Further explanations in the book: "Agni. The Symbolism and the Ritual of Fire" by Master K. Parvathi Kumar)

3.2.7.1 Invitation to Agni ⁴²

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.*

3.2.7.2 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.*

3.2.7.3 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

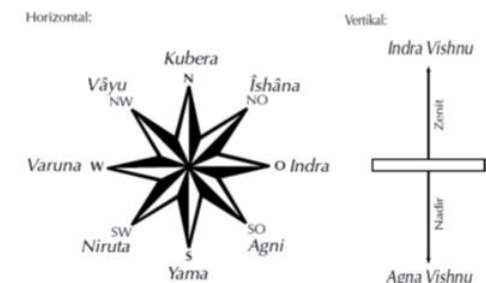
*Offering once again to the three planes of the
Planet.*

OM Prajâpataye Swâhâ

Offering to the PATRIARCHS.

⁴² https://worldteachertrust.org/_media/media/audio/fireritual.mp3

3.2.7.4 Offering to the 10 Directional Cosmic Dêvas



- 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.*

3.2.7.5 Offerings to the Planetary Dêvas

- 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 involutionary 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.*

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|---|---|
| 3) OM Angârakâya Swâhâ
Angârakâya Idam Na Mama | <i>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.</i> |
| 4) OM Budhâya Swâhâ
Budhâya Idam Na Mama | <i>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.</i> |
| 5) OM Brihaspatâye Swâhâ
Brihaspatâya Idam Na Mama | <i>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.</i> |
| 6) OM Sukrâya Swâhâ
Sukrâya Idam Na Mama | <i>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.</i> |
| 7) OM Sanesvarâya Swâhâ
Sanesvarâya Idam Na Mama | <i>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.</i> |
| 8) OM Râhave Swâhâ
Râhava Idam Na Mama | <i>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.</i> |
| 9) OM Ketave Swâhâ
Ketava Idam Na Mama | <i>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.</i> |

3.2.7.6 Offering to the Cosmic Dêvas

- | | |
|-----------------------------|--|
| 1) OM Prânavâya Swâhâ | <i>Offering to the Cosmic Sound OM. OM exists in us as our Self.</i> |
| 2) OM Gâyatriyai Swâhâ | <i>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.</i> |
| 3) OM Namô Nârâyanâya Swâhâ | <i>Offering to the Cosmic Lord of SYNTHESIS. NARAYANA exists in us in the Higher Heart Lotus, the eight Petalled Lotus.</i> |

- | | |
|--|--|
| 4) OM Namo Bhâgavathe
Vâsudevâyâ Swâhâ | <i>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.</i> |
| 5) OM Vishnave Swâhâ | <i>Offering to the Cosmic Lord of FORMS.
VISHNU is the Permeating Energy.
He exists as our subtle and casual form.</i> |
| 6) OM Srîyaha Swâhâ | <i>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.</i> |
| 7) OM Srîm Hrîm Klîm
Mahâlakshmî Swâhâ | <i>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.</i> |
| 8) OM Srîm Hrim Klîm Glaum
Gam Ganapataye Swâhâ | <i>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.</i> |
| 9) OM Kshîm Kshipâyâ Swâhâ
Garudâyâ Swâhâ | <i>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.</i> |
| 10) OM Kshraum Sudarsana
Chakra
Râjâyâ Swâhâ | <i>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.</i> |
| 11) OM Kshraum Srîm Kshraum
Narasimhâyâ Swâhâ | <i>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.</i> |

- 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 Âim 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.
 (To be uttered 7 times)*
- OM Agnaye Swâhâ
 Agnâya Idam Na Mama
- Loka Samastha Sukhino
 Bhavantu
 (3 times)
- OM Šânti Šânti Šânti

The presence of fire Dêvas



3.2.8 Water Ritual (Rudra Abhishekam) ^{43 44}

The recommended times for the ritual are given here under:

- Sunrise or sunset hours. Sunset hours are more important than even sunrise hours for the water ritual.
- Mondays stand in priority to all other days for the ritual. The order of preference is Monday, Sunday, Saturday and Thursday.
- New Moon days are of special importance for the ritual while Full Moons are also special days.
- 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 to space ethers. The New Moon of Aquarius is annually the best day for the ritual.
- 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.

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

⁴³ See also page 62ff of the Rudra book by Master K. Parvathi Kumar

⁴⁴ https://worldteachertrust.org/_media/media/audio/rudra_mantram.mp3

Sriman Mahadevaya Namaha

1 times

Total : 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
	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 Sânti

Chapter 4 Mantrams, Prayers and Meditations for Healing

4.1 Planetary Healing Prayer

OM ⁴⁵ (21 times)

(15 minutes silence)

4.2 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

⁴⁵ https://worldteachertrust.org/_media/media/audio/03_aum.mp3

4.3 Healing Mantram

(Can be sung in multiples of 8)

OM Namô Nârâyana⁴⁶

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

4.4 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

⁴⁶ https://worldteachertrust.org/_media/media/audio/05_om_namayanaya_2.mp3

4.5 Prayer for the Patient

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

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.

4.6 Healing Meditation

4.6.1 Invocation of the Mantra „OM Namô Nârâyanaya“⁴⁷

(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

⁴⁷ https://worldteachertrust.org/_media/media/audio/05_om_namo_narayanaya_2.mp3

♌	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

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

4.7 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" ⁴⁸, 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.

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.

⁴⁸ The mantra:https://worldteachertrust.org/_media/media/audio/06_om_namo_bhagavate_vasuevaya.mp3

Chapter 5 Stanzas and Songs

5.1 Stanza of Initiation ⁴⁹

(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>

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).

⁴⁹ https://worldteachertrust.org/_media/media/audio/stanza_initiation.mp3

The following table is to be comprehended:

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

5.2 Sanat Kumara and Maitreya Mantrams ⁵⁰

Samasta Yogī Janatāarakam Tham.
Sanat Kumaram Saranam Prapadye. (2x)

Kripā Samudram Sugatasya Mitram
Tapascharantam Giriraja Pārsway. (2x)

Jagadgurum Sarva Mata Pradīpam
Namāmi Maitreyam Agādha Bodhām. (2x)

OM Shanti, Shanti, Shantihi



These slokas (mantrams) come from Vidyaranya Maharshi (1296 - 1391 CE), a very great initiate. You might sing them once in a week, maybe after fire ritual.

Explanation:

Sanat Kumara Mantra

Samasta Yogī Janatāarakam Tham.
Sanat Kumaram Saranam Prapadye.

To all yogis, you are the liberating one. I walk into your fold of protection and guidance, so that I am completely protected, guided, elevated, and transformed. He is the community of all yogis; he has come down from beyond the planet. Oh Sanat Kumara, we surrender to you.

⁵⁰ https://worldteachertrust.org/en/web/meditation/sanat_kumara_and_maitreya_mantrams

Maitreya Mantra

Kripā Samudram Sugatasya Mītram
Tapascharantam Giriraja Pārsway.

An ocean of compassion, a friend of all those who want to walk the path of light. He is always in the highest state, between Ajna and Sahasrara, and transmits the Plan to the followers. He is residing beside the mount where the Lord lives. He has no preferences.

Jagadgurum Sarva Mata Pradīpam
Namāmi Maitreyam Agādha Bodhām.

He is the World Teacher, Jagadguru. He uplifts every religion to the light. Namaskarams Maitreyam; it is impossible to understand his depth.

OM Shanti, Shanti, Shantihi

OM, Peace, Peace, Peace.

The work of Sanat Kumara will have to be more and more recollected and realized in us. By doing this and by speaking of Sanat Kumara and Sambala you are already doing great service according to the Masters of Wisdom.

Sanat Kumara has around him three great beings. The first and foremost of them is Lord Maitreya. The other is called Sugata or Tatagata, who is no different from Gautama the Buddha. The third one is Shankaracharya - very well known to the Indians but not much paid attention to. They constitute the first triangle around Sambala and Sanat Kumara. Around them there is the Hierarchy. We know some of the important members of the Hierarchy; we don't know all the names of all those great beings that guide this humanity.

Lord Maitreya is the ageless one. He was already a great adept even before the advent of Lord Krishna. He was a chief disciple of Parasara. He is the one who attained the state of being the Friend of the Universe. Maitreya means, embodiment of friendliness.

Sanat Kumara is the one who can liberate all yogis - yogis, not you and me. Liberating us is the work of the Hierarchy. It is the will of the Hierarchy that they shall externalize themselves. The time for the externalization of the Hierarchy has come to be. How can they be externalized? We should get in touch with the existence of the Hierarchy and then make sure that from time to time we recollect them. When we do prayers in the morning and evening hours, we should necessarily think of Lord Maitreya to keep receiving his rays of grace.

5.3 Ekkirala Kulam Bodhi ⁵¹

Ekkirala Kulam Bodhi	<i>You are the Sage Ekkirala in the ocean of the family (Kula) Anantacharya.</i>
Vidum Ânanda Rûpinam	<i>You are the knowing form (Rûpa) of blessing and of bliss (Ânanda).</i>
Anantarya Tano Jâtam	<i>You are born from out of your father whose name is Anantacharya.</i> <i>You are born as a form from out of the boundless energy (Ananta) which we call space.</i>
Krishnam Vande Jagadgurum	<i>You are really Krishna, the World Teacher, and we offer you our salutations.</i>
Šrî Krishnamacharya Ananta Putram	<i>O venerable Krishnamacharya, you are a son of Anantacharya</i> <i>and son of Ananta, the Father in Heaven, a Son of God.</i>
Sat Sâdhu Mitram	<i>You are a friend (Mitra) of all good righteous people who practice spirituality and Yoga (Sâdhus).</i>
Karunâdra Netram	<i>You are the one with eyes (Netra) full of compassion (Karunâ),</i> <i>like Lord Maitreya full of love and compassion.</i>
Gurum Gurunam	<i>You are the Teacher (Guru) of teachers.</i>
Pitâram Pitrunâm	<i>You are the Father (Pitâ) of fathers.</i>
Ananya Šesha Sâranam Prapadye	<i>We take refuge in you without an idea of anything else.</i> <i>There is nothing else. We only see the One in all.</i> <i>It is the state of Ananya, meaning nothing but One.</i>

⁵¹ https://worldteachertrust.org/_media/media/audio/ekkirala_kulambodhi.mp3

5.4 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

Dharma Samsthapaka -
Loka Samrakshaka
Srikrishnamacharya - Jaya Mangalam

Hè Jagadbandho-Hè Karuna Sindo
Srikrishnamacharya-Jaya Mangalam

5.5 Ganapati Puja ⁵²

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 Skandhapoorvajaaya 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.

⁵² https://worldteachertrust.org/_media/media/audio/ganapati_puja.mp3

5.6 Shodashopachara Ganapati Puja ⁵³

<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>

⁵³ http://worldteachertrust.org/de/web/meditation/ganapati_puja

5.7 The Sun ⁵⁴

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.

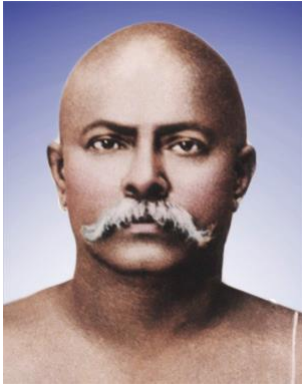
That light is eternal.

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

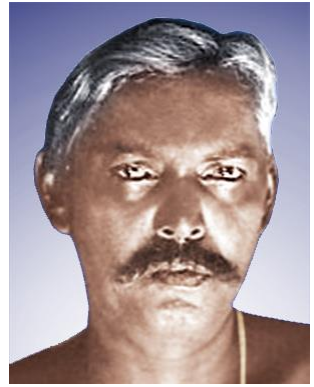
That I Am shall be my contemplation
and attainment.



⁵⁴ from: „The Sun. That I AM“ p. 199. K. Parvathi Kumar



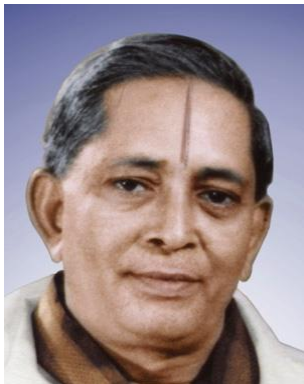
Master CVV



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.

