

Sri K. Parvathi Kumar

Marriage

The Sublime Sacrament



Dhanishta

Marriage is for the humans. Marriage is just not a means for copulating. It has manifold noble purposes; when the young men and women know this, they would raise, through their deeds the dignity of the human race. May humanity regain their dignity through proper understanding of the purpose and significance of married life.



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Dr. Sri K. Parvathi Kumar
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Dhanishta

Dhanishta means Wealthy Wind.

Wealth is not measured in terms of money or business; it is measured in terms of richness of life. Wisdom is disseminated by the Teachers of all times. Dhanishta works for such fulfilment through its publication of wisdom teachings flowing through the pen and the voice of Dr. Sri K. Parvathi Kumar. Such teachings are published in English, German, French and Spanish.

Dhanishta is a non-profit Publishing House.

About the Composer

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

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

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

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

The Publisher

Foreword

This book is called forth by the ardent young women and men of the West, who yearned to know the profound significance of marriage and family life. In the present context of mounting divorces in the West the inquisitive young men and women of the West found their quest to know the import of marriage. In fact, the author has been teaching the wisdom of living in togetherness as couples and the duties and responsibilities of man towards woman and of woman towards man. Inspired by the teachings, many couples in the West decided to go through the marriage sacrament. In accordance with the Vedic ritual the author simplified the ritual to its very essence and conducted during the last 25 years more than 60 marriages in the West. The couples that went through the sacrament gained the related inspiration and avoided divorces. They constitute today good family units.

The teaching is now presented with the simplified text in this book for the benefit of youth of East and West. The author says, “Let no man and woman marry unless they know the profundity of the sacrament of marriage.”

This small book gives insights to this noblest sacrament, which every human needs to get into for self-realisation and the related fulfilment.

This book is an outcome of a lecture delivered to
a group in Belgium in June 2010

Table of Content

Part I

The Purpose and the Significance of Marriage

Marriage Sacrament, a Means for Transformation	9
Union of Male-Female Energies	12
School of Learning.....	15
The Importance of Giving Bodies	18
The Cosmic Principle – Cupid.....	21
Significance of a Healthy Family System.....	24
Women, the Backbone of Society	26
Compatibility.....	30

Part II

The Sacrament and its Meaning.....35

Part III

The Ritual of Marriage.....51

Part I

The Purpose and the Significance of Marriage

Marriage Sacrament, a Means for Transformation

Hearty fraternal greetings and good wishes to all the brothers and sisters.

It is very fulfilling that we have on the last day of the 51st tour a marriage celebration, which is intended to be a sacrament.

Between the animals and the humans there is one difference, as is noticed by the Seers of wisdom, that the humans have self-consciousness which can at all times be used to ensure that one conducts himself responsively as a human. The human responsibility is very high. When man is created, the creation is fulfilled. This is because he stands as the centre for the invisible and the visible beings. He can transform the visible to invisible, and invisible to visible. That is a potential entrusted with the human. He can help the evolution of minerals, plants, and animals. He can help humans to reach the super mundane states of awareness. He can be a channel for the lower kingdoms to transform into higher. Likewise, he is also a channel for the higher intelligences to function through on the visible plane. This double activity is

possible only for the human. Angels cannot touch the ground, so they cannot manifest by themselves except through the help of the humans. They always look for responsible humans through whom they can manifest things. As much as we look for angels, angels also look for us. Angels are always in search for humans with responsibility. Responsibility is an active function of the consciousness of the humans. When conscience is not active, humans tend to be irresponsible. That's why the scriptures say, "To be born as human is not only a privilege but also a responsibility."

Man is three in one. There is a part in him, which is essentially divine, and a part in him, which is essentially beastly or animal. In between the beast and the divine there is the human. So when man is born, he is born like any other beast. The beast is always after the appetites of the body. It always fulfils the body appetite because it has no self-consciousness. It eats, it mates, and it sleeps. These are the three functions of a beast. Man can train the beast so that it is useful to him. Training the beast is entrusted to the human. Man has to train the beast so that he can usefully employ the beast for purposes of serving the society. Likewise, man also has to be trained so that he will grow beyond the beastly desires and does things, which are of greater help to the humanity. He can help humanity; he can help the animals; he can help the plants. For all this

he also needs training, just as a beast requires training. This training is what is called the sacrament. By the sacraments, the human gathers himself from out of the beastly parts. The human and the beast are intertwined. An untrained man is just a self-conscious beast. A trained man utilises the beast to fulfil the very purposes of a human. He thus gains fitness to be part of the Plan.

The Seers conceived sacraments and the Arian race mastered these sacraments. Right from the point of birth there are sacraments. The chief purpose of the sacraments is to segregate the beast from the human, to enable the human to mount over the beast, to fulfil purposes of the human so that the human stands as an image of God upon Earth.

In astrology one may notice the symbol of Sagittarius. It was originally a centaur, holding a bow and an arrow. It is later transformed into a man on the horse, holding a bow and an arrow. And now today only the bow and arrow are depicted. In these transformations man's evolution is indicated. The beastly man transforms himself into a man that mounts the beast and later transforms himself into just a bow and an arrow. In the first state it was semi-beast, semi-man. In the second state it is beast and man. And in the third state it is man as his purpose. Men with purpose are men with the Plan.

These are the divine men. They are born to fulfil the purposes of the Plan.

In humans there are beastly men, there are humans and there are also men with divine purposes. These three states represent the three aspects of a sun sign. In every sun sign the mundane, the human, and the divine men are indicated.

A sacrament helps these transformations, from being mundane to be human and to become a divine human. Among such sacraments marriage sacrament is considered by far the most important sacrament.

Marriage sacrament is conceived as a means of purification, transformation and of attaining optimum balance of male-female, female-male energies. The sacrament is a means to sanctify the person. Sacrament gives the related code of conduct, which when followed enables humans to transform themselves.

Copulating is different from marriage. Animals, birds and even insects copulate. Only man marries. There is a difference between the two. If man understands marriage as a licence to copulate he is no better than a beast.

Union of Male-Female Energies

Marriage is between a male and female energy. Male and female are but the two aspects of one being. Male is

positive, distributing, outgoing, and expansive. Female is negative, receptive, containing, and collective. Together they constitute a unit of existence. They are equals and are not dominant over each other. The two principals are but eternal friends. Nature is filled with these two energies. They are interrelating, ever engaged and never separated. One does not exist without the other. They are at their optimum when they are balanced between them; this is what is depicted by *Shiva* and *Shakti*, or *Shiva* and *Parvathi*, or *Krishna* and *Radha*. The Eastern scriptures praise their eternal romance. Romance cannot be understood as an act of fulfilling lust. It is seen as a union of the two inseparable energies, the result of which is bliss. The dance of *Shiva* and *Parvathi* and that of *Radha* and *Krishna* are considered the most blissful states. The science behind this when understood, one understands the sacrament of marriage.

Marriage aims at reunion of the energies between the male and the female to find their fulfilment. Males and females are energy systems wherein there are male-female energies. A male carries a greater measure of male energy and a lesser measure of female energy in him. A female carries likewise a greater measure of female energy and lesser measure of male energy. It must be known that no male is completely male and no female is completely female. In either of them the male-female

energies exist, but they exist not in their optimum balance. There are areas where a male is receptive; and there are other areas where he is distributive. So is the case with females. There are areas where she is distributive and other areas where she is receptive. The receptive and distributive functions conduct negative and positive energies. The whole creation is but the activity of giving and receiving. There is no giver without a receiver and there is no receiver without a giver. The two together optimise the function and fulfil the activity. The North Pole is distributive. The South Pole is receptive. Their activity is optimised at the equator. Around the equator there is the best form of life. The tropics on the planet are the best expression of life on the planet.

The humans also have North Pole and South Pole in them. Their equator is in the heart. *Sahasrara*, the head centre, is the North Pole. *Muladhara*, the base centre, is the South Pole. And the heart centre is the equator, where men can feel the bliss of existence, the bliss of life. The North Pole is distributive, the South Pole is receptive, and at the heart there is the meeting of the two at their optimum. The energies also meet at other places, at other centres, but they are not at their optimum. The optimum of bliss is in the heart. The other name for such bliss is love. The pure love emerging from the union of the positive and the

negative energies. Marriage as a sacrament aims at balancing of the energies of the male and the female in such a manner that their life expresses love in all their dimensions.

When a couple finds their union at all levels, namely on the physical, emotional, mental, intellectual, and blissful level, they become one. In the sense one receives the other into him, into those areas where fulfilment is needed. The strength of the one fills up the deficiencies of the other and vice versa.

School of Learning

Marriage must be seen as convergence of divergent forces. But modern man today only sees the divergent views; he has no patience to find their essential convergence. Even a grass shoots up as two divergent blades, but the two blades of the grass are convergent in their source.

To see the divergent is surficial sight. To see their convergence is insight. When insight is missing only divergence is observed. Many divorces that happen today are essentially due to a lack of insight by the modern humans. An average modern mind has no patience and tolerance. It cannot wait. To it obvious is real; apparent is real. It cannot wait and see. When it cannot wait, it cannot think. When it cannot think,

it cannot have insight. Insight comes from deeper thinking. All humans are essentially beings of awareness. They come from different backgrounds with different exposures and different experiences. It is but natural that they have divergent views. This natural divergence is not accepted as a fact by an average mind with its moderate education. Ability to accept divergence, an effort to include divergence causes expansion of comprehension. Marriage is meant for it.

Marriage is meant to accept a possible divergent view of life. As many divergences as man accepts and synthesises, so much one grows. In a family of parents, brothers, and sisters each one has something similar and something different. Family is thus the natural school in which one is expected to learn the law of acceptance, namely to accept the view of a brother, a sister, and a parent. Each carves out his or her own life. Amidst divergent views, when marriage happens it is yet another divergent view, which requires to be accepted. When children are born there can be still other divergent energies. In fact, in family and in society, each one lives amidst divergent energies. This needs to be understood thoroughly. As much as one accepts divergence, so much one expands and gets inclusive in the process. Through the law of acceptance one will find their convergence. This is how man grows, expands, becomes accommodative and thereby

blossoms with motherly love. A mother's love is inclusive. Inclusivity brings all the needed expansions and even transforms man to be semi-divine. Marriage has propositions of such dimensions.

When a marriage happens there is a tendency to oblige the other. It is a tendency to accept the other viewpoint. One tends to accommodate the other. One tends to fulfil the likes of the other. In that process he learns to accommodate and also receives similar accommodations from the other side. There is a sense of fulfilling the other's needs along with one's own needs. This leads to a sense of sharing. Sharing one's time, energies, and abilities for the joy of others causes needed expansions. Sharing being mutual between the two, each receives from the other, while each one offers to the other. This exchange leads to exchange of energies also. Besides sharing with each other there is also caring for each other, which builds a sense of responsibility. Each one feels responsible for the other and tends to care for, to protect, and to secure the other. All these qualities naturally take place as one tends to live for the other. Sense of sharing, sense of responsibility, one living for the other, becomes so natural that one tends to accept the other more and more. The couples always have to find what is common between them, to accommodate between them what is uncommon. Common ground is the base for accommodating the uncommon.

This demands patience to find what is common. They should avoid meeting in areas which are uncommon to start with and avail themselves of opportunities to meet in areas of common interest. This is an intelligent way of uniting with each other. Each one also needs to learn and notice the strength of the other and concede those areas where the other is stronger. Similarly, the other would also learn to concede the areas where one is strong. This gradually develops a sense of hierarchy between them, while letting each one to lead in their areas of strength. These are the few fundamentals which bring out the best out of a marriage sacrament.

The Importance of Giving Bodies

When the couple is in such good harmony between them and, when in that energy they conceive, they then give birth to harmonious souls. Harmony at the intellectual, mental, emotional, and physical plane enables transmitting such harmony to the incarnating soul. Not only sexual harmony, but harmony in other planes is also considered essential.

Proffering bodies to incarnating souls is by itself a great sacrament. It has to be done with profound understanding. It cannot be done just as an act of lust. When pregnancies happen just in lust, the children born out of such lust would carry inferior energies.

Men have a greater responsibility in proffering bodies to incarnating human souls than that of animals. Man can give birth to high souls according to their degree of knowledge, harmony, and love. High souls can be given birth when conceptions are done with knowledge. The future of the society is decided by a present act of conception. The generation to come in a nation can be highly contributive and can also be equally destructive, depending upon the attitude of the couples in the present. There is a great sense of responsibility entrusted to humans in proffering bodies, for in their hands lies the future of a nation. A healthy society springs up from a healthy family. Marriage is the basic sacrament for building healthy families.

Giving bodies to incarnating souls is also seen as discharge of an obligation. Every human is given a body. It is therefore but his obligation to give a body to another incarnating soul. What is received in thankfulness should also eventually be given in thankfulness. Receiving is for giving. As one receives so should one give. Such is the law. Giving healthy bodies to incarnating souls also discharges one's obligation to the *Pitris*, the lunar *Devas*. This is the dictum of the *Veda*. It emerges from the nature's law of perpetuation. Man receives from so many agencies and therefore man has to discharge his obligation towards all. In such discharge man stands liberated. Man receives

from parents, from teachers, from the society, from the fellow beings, from animals, plants, minerals, elements, planets and so on. It is therefore his bounden duty to serve all in gratitude. Only then can he be called human. If not, he is not human.

This sense of responsibility is well discharged by man as he marries, builds a family, and serves the family and the society. A society that is tending towards rights cannot perceive responsibilities. The path of responsibility is the path to the Divine, while the path of rights is seen as the path to diabolism. Right to speak should be replaced by responsibility in speech. Right to work also needs to be replaced by responsibility towards society. The path of wisdom is a path where one continues to sense one's responsibility more than one's rights. In a married situation a man or a woman need to sense his or her responsibilities more than sensing the rights. When the attitude is towards rights it leads towards fights. When the attitude is towards responsibilities it leads one to light. Sacraments only reveal the sense of the responsibilities and not so much the sense of right. When the responsibilities are well discharged, Nature bestows the related privileges. That is the natural way.

The Cosmic Principle – Cupid

Nature's program is to perpetuate its species in creation. To do so it implants the seed of attraction as between opposite poles. This attraction is stimulated from time to time in the species to cause reproduction of the species. By this nature accomplished much perpetuation and also accomplished the facility through reproduction. This facility discharged the nature from the labour of creation. Creation is done once, and the perpetuation of creation through reproduction enables procreation in tune with creation. This principle is recognised by the Seers as an intelligence in nature. In the East this intelligence is called *Kama Deva* and in the West as Cupid. Cupid conducts intelligently the act of nature through inducing attraction of divergent energies causing their convergence, and the consequent reproduction. In the cosmic plane this *Kama Deva* emerges as the cosmic magnetic principle and is called *Soma*. *Soma* is a *Gandharva* that bestows bliss. Each time when spirit and matter are in their sublime consummation, this Soma at a lower plane works as *Kama*, resulting in (or) as interpolar attraction. This intelligence descends through Neptune, Venus onto the satellite Moon, which revolves around our Earth. Through Moon this intelligence stimulates the beings on Earth for union of the opposite genders. He is

active when the beings are in their youthfulness. This intelligence cannot influence the children or the aged ones. It is only from the teenaged years onwards that this intelligence functions actively and blushes forth virulently for a period of four to five decades. It especially flushes forth in the woman during certain days in a moon cycle. The moon cycle and the periods of a woman hold correspondence. A healthy woman would have a monthly period in tune with the time cycle of 27 to 28 days. It takes the same period of time for the Moon to revolve around the Earth once. Just like the Moon has ebb and flow, in the woman also there is the flushing forth of magnetic energies and withdrawal of it according to her cycle. Just like Moon has its full moon and also its moon phases, women, too, in their periodic cycle flush forth magnetic energies around their full moon periods. It is but the act of the intelligence or Cupid that gives additional attraction to the woman during these periods, which in turn subtly invites the male energies. These times were noticed and healthy progeny was conceived observing the periods of ebb and flow in the woman. The ancient carried this knowledge. Man and woman copulated as per the nature's plan and gave birth to healthy progeny. When such knowledge disappears among humans the holy act of sex gets degenerated into beastly intelligences.

Marriage was seen as a sacred preparation of male-female for eventual copulation at an appropriate time, only to fulfil the purposes of nature. It was not seen as an act of indulgence into sex any time and every time. The energies that the times offer, the energies of the woman and the energies of man, when found to be in harmonious triangular agreement, children were conceived. Such conceptions are noble and the related birth of children eventually unfolded into noble souls.

When children are conceived a greater responsibility is cast upon the couple during the pregnancy to ensure utmost cooperation as between them, and also to ensure harmonious living conditions. The entire period of pregnancy is considered as a period of consecration of the man and woman to provide the best possible ambience to the in-growing soul. Harmonious ambience and also poised behaviour of the male and female contributes to the healthy and harmonious growth of the child.

Thus *Soma* helps through Cupid to fulfil nature's plan of procreation by stimulating the needed desire in the beings. During the sacrament of marriage the *Gandharva* is also honoured. He is invoked, worshipped and his cooperation is sought.

Those who realise the importance of this intelligence and its work in nature will have a right attitude towards sex. To others it remains an activity where only beastly

magnetism prevails. In the former case sex is the tool for giving birth to good progeny. In the later case the couple becomes the tool in the hand of sex. Thus, an inversion happens resulting in perpetuation of an ignorant and less brainy generation. Proffering bodies to incarnating souls is a grand ritual and it cannot be done in unawareness.

Significance of a Healthy Family System

In a life cycle of a human he chiefly goes through four stages. The first is infancy. The second is the youth. The third is the householder. And the fourth is old age and related retirement. The first, second and the fourth stages are generally dependent stages. The third supports the three. A householder supports the infants, supports the youth at home and also supports the aged parents. The stage as householder is by far the most sacred stage because it is independent and is dependable for others. It is the most honoured stage in one's life. A comprehensive family is seen as carrying four generations at home. There are aged parents, who are taken care of. There are grandchildren who are equally taken care of, and also children, who are unfolding into a life of responsibilities. Such a house provides abundant experience, and the related sharing encompasses the four generations. The wisdom of the

aged parents is available to all. The children are by far benefited by such wisdom. The householders enjoy the wisdom of the elders and the affection of the youngsters. There is an excellent interactive functioning as between the four generations, which in turn would avoid likely generation gaps. The children have the facility of being well informed and the elders too, noticing the changing times through their children and grandchildren. Such a comprehensive and composite family can be founded only through a sound marriage system and consequent build up of family.

Families today are a rare sight. Occasionally, when such families are found, it is a treat to the observer. Family is the fundamental unit of harmony. It inherently carries love and affection towards each other and gives birth to true group consciousness. The functions of love, of sharing, of caring, of responsibilities and of hierarchy, are all fulfilled in a healthy family. The youngsters receive affection and the elders receive respect. Indeed, a family is the best school for basic education.

Women, the Backbone of Society

Today, excessive modernisation and the consequent increased participation of woman in work have resulted in wracking the family system. The backbone of any family is seen, from ancient most time, as the lady of the house. The lady of the house is the binding factor amidst all the members of the family. She cements the family with her love and caring. She is the one who cares for all, for their well-being, for their nourishing and for their desired comforts. She knows instinctively who needs what, and accordingly cares and serves as well. It is by far the holiest function, and for that reason the lady of the house is highly respected and cared by the family. She not only plays the role of a server but also plays the role of a friend, an adviser, of a protectress, nourisher, and a comfort giver. When the value of a lady at home is not appreciated and respected, the family weakens. A weak backbone substantially weakens the whole body. So it is with the lady in a family. It was of common knowledge in the past that the beauty, dignity, nobility and the chastity of a family can be gauged through the lady of the house.

But, when women assumed additional responsibilities within society, the family system weakened. Working women may have contributed much to society, but that contribution is more than

offset by their absence at home, which causes absence of invaluable contributions that hold the family system together. Today, globally this is realised. Emphasis is being laid for reinstituting the family system. But families cannot be built without appropriate understanding of the values of a feminine energy and its invaluable contribution. A society that upholds the values of woman is the society that flourishes and even blooms. In India, if there is still some strength in that nation, it is only due to the unseen invaluable contribution of women to their families. Were it not for the woman nothing could stay together. The feminine energy is the ultimate synthesiser. She is a representation of the World Mother, who networks the entire creation. This is seldom realised by man of power and of aggression and therefore the related ban to the human society.

As long as women are seen as sources of pleasures, as things to be bought and sold and exploited, the human society is bound to suffer. When femininity is insulted there cannot be peaceful existence. Peace comes by respect of humanity, by service to humanity and by upholding femininity as the mother aspect. Men of knowledge always respected femininity, and even preferred to be exploited by femininity than to exploit femininity; to them femininity is the mother that needs to be respected at all times. In the East we are instructed

to respect the femininity in its four-fold aspect. Every man is given birth to by a female. Therefore the first function is to respect the feminine, as the mother. Later it is advised, if not commanded, to protect and to take care of the females as one's own sisters. When married, the lady is seen in her six-fold functions, as mentioned above, and is therefore required to be respected and to be taken care of. Eventually, when one begets a daughter, he is commanded to ensure complete care of her. The mother, the sister, the lady and the daughter shall at no time be pained by the act of man. Such a man receives abundant blessings from these four sources and those blessings are nothing but the four-fold blessings of the Divine Mother.

For men to progress in all walks of life they need the blessings of the Mother Divine, and the Divine Mother continues to bless as for man's attitude towards mother, sister, spouse, daughter and the ladies in general. A man that insults a lady in any way is stalled by nature. Such is the Eastern understanding.

Initiates demonstrate this in abundance for men to understand and follow. Insulting a female is almost insulting nature. Man being a product of nature, he receives in a manifold fashion the insult that he causes to nature / female.

Sensible men have a tender and gentle approach to women. The initiates demonstrate by far the best

approach to women. Until men learn this they cannot hope to find peace on Earth and peace in themselves.

For humans to marry there are certain essential prerequisites. It is not that they just come of age and think of marrying. A man can never think of marrying until he has gained the ability to sustain and to take good care of the woman. He should get sufficiently educated and also get equipped with needed abilities to serve the society, before he thinks of accepting the tender hand of a lady. Marrying a lady basically demands ability to take good care of her. He should be able to provide not only the basic needs of life to the lady but also to give comfort to her. A man is said to be of lowest cadre if he lives on the wealth and the earnings of the woman. Nature requires man to be the earner and caretaker of woman, and the woman to be the comfort providing energy. It is deploring when man lives on woman's money / income / wealth. Therefore, for a man to be eligible to accept a lady for marriage he should have abundant confidence and abilities to serve the society, to earn income, before he thinks of marriage. One cannot even think of marrying without completing one's own education. One needs to educate oneself, gain the abilities and even employment before one thinks of marrying. The level of knowledge of the youth today is so low, and their level of desire of sex is so high, that they thoughtlessly beget children even before

marriage, and later look to the sky for their sustenance. Many youth are so ignorant as to put the cart before the horse, and expect the horse to draw the cart. Things have to happen according to an order. First comes one's own settlement in a vocation, a profession, or an employment. Then comes marriage. Thereafter, in the third step, they can think of begetting children. To do the other way is a simple act of ignorance, and such ignorance is now growing by leaps and bounds.

Conducting marriage sacrament after begetting children is not seen to be that holy. Children conceived after sacraments are of better quality. These days freedom is understood more as doing what one likes without even thinking of the consequences. One needs to be responsible enough to think of consequences before one acts. Freedom without responsibility leads one to utter ignorance. And such ignorance is growing in recent times. The sacrament of marriage may not be reduced to mockery by such heights of ignorance and irresponsibility.

Compatibility

Compatibility is the basis for living together. When there are certain aspects where a man and a woman are not compatible, there are also certain factors where they are compatible. If there is no compatibility at

all, matchmaking and marrying results in a failure. Compatibility is evaluated on the basis of the psychological suitabilities, and not on the basis of the outer appearances and expressions. The outer expressions of every human are their looks, their physique, their social and economic standing and as also their outer abilities. These are perceptible, exterior expressions of a person. But there is the inner person, the sum total of the psychic energy of oneself. These inner qualities are generally latent and hidden and cannot be measured by the surficial expressions. They can be known through one's attitude towards life, one's pursuits in life, one's goals in life. If the goals, pursuits and attitudes are totally divergent a man and a woman cannot make a couple to live and to move together. For example, if one holds noble pursuits to serve humanity in one way or the other, and if the other holds mundane pursuits, there is a vast attitudinal difference. They cannot proceed together in life and build a beautiful family. Similarly, if one is pursuing theistic ideas and another is pursuing an atheistic idea there is much pain in the other because one cuts across the other. It is for this reason that matchmaking has to happen on the basis of psychical and psychological compatibility, more than the superficial compatibilities. Most of the marriages break up when they come together on the basis of superficial compatibility. When a man and a

woman live together over a couple of years, the inner attitude and tendencies are better realised. When the value base as between the two is different, it is difficult to live together. But living together before one marries is not recommended since it amounts to being licentiousness. Man and woman are expected to be celibates and virgins before they marry. Here emerges the difficulty. This is where wisdom comes to rescue.

Wisdom has parameters to ascertain compatibilities. The background of each one for three generations is to be elicited in a gentle way through common friends and associates. The ideological, cultural, and social background of the person over three preceding generations gives an idea relating to the energy system that one constitutes. The actions and deeds done by the forefathers indicate the tendencies that one carries in his blood. That is fairly ascertainable through gentle and meaningful inquiry done in good will. This background of a person, along with his present actions and deeds, give a fair idea. Gentle inter-exchanges over a cup of tea or coffee between man and woman would also reveal some more.

The astrological charts also throw certain light on the subject. Evaluating the data in this manner is very helpful for one to find a common minimum compatibility, which can form a base for living together after marriage.

In every marriage there is no such thing as one hundred percent compatibility. Certain incompatibilities do exist, and they need to be worked out with patience and understanding. But if there is no common minimum ground it virtually becomes a painful process to live together. Marriage is by far the most significant relation, which one embarks upon, once in a lifetime, and hence a balanced approach is essential - rather than an emotional approach. Emotions fade away in a couple of years and one faces hard realities thereafter. Therefore, considered thoughts should be preferred to emotions. Wisdom should prevail over instinct and emotions. May this caution be entertained so that a beautiful life can be built over such considered thoughts.

Part II

The Sacrament and its Meaning

Sacraments are generally done in the presence of fire. The cosmic, the solar, and the planetary *Devas*, along with the Masters of wisdom of all planes, are invoked to be present. Only then is it a sacrament. The ambience is filled with the presence of universal intelligences, and in that ambience sacraments are performed. The sacrament is not seen as a celebration. The celebrations follow the sacrament. During the sacraments the participants are required to be attentive, alert and oriented to the sacrament and bless the chief players of the sacrament. Generally, every sacrament commences with the invocation of the sound OM. OM restores order; disorder disappears with this invocation. The sacred word OM is an ardent call and an invitation in general to all the *Devas*. Once OM is invoked, and fire is ignited, the *Devas* are present all around, though invisible. The participants do well to cognise the presence and be silent, attentive and focused to the sacrament.

In a marriage sacrament there are three chief players. One is called *Brahma*, the priest who performs the marriage sacrament. He represents Jupiter. He sits in the south and faces the north. The bridegroom sits

in the east and faces the west. The bride sits in the west and faces the east. The bridegroom is the Martian energy. The bride is the Venusian energy. Mars and Venus are opposing and divergent energies, which are put to convergence through Jupiter. Thus, marriage is a triangular sacrament of Jupiter, Mars, and Venus. The presence of Jupiter enables the convergence, and through convergence eventually progeny is conceived. The progeny represents Mercury. Such is the planetary understanding of the marriage sacrament.

In the cosmic sense, it is the male-female, which are brought together. Male represents the spirit and female represents nature. Male represents the father, female represents the mother. The progeny represents the son. Such is the triangle.

The bridegroom is the cosmic person and the bride is the cosmic nature, and their consummation results in the cosmic creation. For this reason marriage sacrament is considered as the grandest and the holiest of sacraments. Each time a sacrament of marriage is conducted it bestows peace in the surroundings.

In a marriage sacrament most of the ritual is performed by the male energy, it being the active energy. The male is a proactive energy and the female is a receptive and responsive energy. Therefore the male acts and the female responds in the sacrament. After OM is invoked, fire is ignited, and the bridegroom is

required to consciously invoke the Lord of the Universe, the Masters of Wisdom, the *Devas* of all planes. He is also required to consciously invite the participants. Having invited them all, he mentally pays respect to them. He seeks the blessings of the participants and the participants in turn respond.

He thereafter declares in the presence of the august gathering that he plans to accept the lady, in tune with the universal plan of which he is a part, and that he does so to please the Lord of the Universe. The bridegroom is not marrying just to please himself or to please the bride. The very purpose of marriage is to please the Lord, whose plan is fulfilling. Such is the nobility of an act of marriage.

The priest, having heard the declaration of the bridegroom, joins the bridegroom and affirms the presence of the Lord, the presence of the *Devas* and the presence of the Masters of Wisdom. He seeks the blessings of these invisible, noble and divine beings, to be showered upon the bridegroom. This he does since the bridegroom declares his intention of pleasing the Lord through the marriage sacrament. When the priest thus affirms and invokes the blessings of the Divine upon the bridegroom, the participants also join and affirm in solidarity saying, "May that be so." Thus the bride, the bridegroom, the priest and the participants focus upon the sacrament.

Thereafter, the priest declares the presence of the laws of the universe that pervade the seven planes, and invokes their protection upon the bride and the bridegroom. The participants once again affirm saying in solidarity, 'So mote it be.' Thereafter the priest draws the attention of all to the presence of the Masters of Wisdom of all the seven planes and seeks their blessings upon the bride and the bridegroom so that the latter are guided in the pathways of light. The participants rejoice and affirm once again.

Then, again, the priest for the fourth time utters forth in loud voice that he bestows the bride upon the bridegroom so that the bridegroom, the bride, as well as he himself, be blessed through that act, to realise the truth in them, the Lord in them. This utterance is of great import.

Each time a priest conducts a marriage, in so far as he does it consciously, it reinforces him to realise God in himself. It is thus a great sacrament, even for the priest. This is seldom realised by the priests who conduct marriage sacraments in a routinised manner.

To the bride and the bridegroom it is a lifetime opportunity - for marriage generally happens once in a lifetime. To them it is a great moment that opens doors for realisation of Truth in them through the sacrament of marriage. In modern times this noble objective of marriage is generally unnoticed by the

couple, unless they are reinforced by the significance of the sacrament.

For the fifth time the priest utters forth, saying that the Lord is witness to this marriage through the five elements that surround the ambience. The five elements are the perceptible witnesses of the imperceptible Lord and the *Devas*. The bride and the bridegroom must be aware of their act of marriage, which is happening in such eminent presence. The participants also affirm this. Thereafter, the priest proceeds further with the sacrament.

He bestows the bride on the bridegroom for the following purposes:

- ◆ to realise the splendour of life in togetherness
- ◆ to realise the law of righteousness
- ◆ to experience life in all its dimensions
- ◆ to perpetuate the family chain on the planet by begetting virtuous children

The man should know the aforesaid basic purposes of marriage. Many men marry not knowing the purposes. They just marry because they have a biological need. This is ignorance. Animals also have biological need and they fulfil it. They do not go through a marriage sacrament. But when people marry it is, therefore, the

bounden duty of man and woman to know the very purpose of their marriage.

When man and woman join together energetically, it is the male and the female energies coming together. The result is joy, splendour, experience and the related light. The splendour of life is when male-female are in harmonious union. Harmony is what needs to be consciously worked out to experience the splendour. Unless one is righteous to the other, there cannot be harmony between the other. Trust honesty, loyalty, love and care for each other, serving each other, help building harmony. When mistrust prevails, suspicion rules over. Due to misdeeds of one, the righteousness is affected. When righteousness is affected, harmony is affected. When harmony is affected, the sublime purpose of marriage is defeated, if not destroyed. Therefore, marriage should be seen as a means of assuming additional responsibility towards each other, but not a mere enjoyment of each other in its biological sense. When this noble purpose fails, marriage fails. The man and woman promise to live in righteousness and to live in harmony in the presence of the *Devas*, the Masters of Wisdom and the Lord. Breaking the promise is seen as a great failure, which denies to them many other privileges of nature and of life.

Living in harmonious and righteous togetherness the couples eventually would conceive children who

tend to be virtuous. Virtue breeds virtue. Wise breeds wise. When one is not virtuous and righteous one cannot expect to give birth to virtuous and righteous progeny. A seed gives birth to a seed, and a weed gives birth to a weed. For such being the law, man and woman are being expected to hold on to sublime energies to be able to give birth to virtuous children. Contributing such children to society is a service of invaluable nature. Contributing vicious ones is a great disservice to society. There is a huge dimension as one thinks of begetting children. Man and woman should build up their energy system to good levels of nobility and of harmony before they think of a conception. Thoughtless conception leads to giving birth to inferior beings. Consequences should always be accounted for before one acts. There can be long-range consequences, good or otherwise, emerging of one's own act. Humans have to be thoughtful in every act of theirs and much more so when they beget children.

In full understanding of this responsibility the bridegroom openly declares that he accepts such responsibilities. The bride accepts it in silence.

Marriage is seen as a sacrament and living married life is seen as a means to experience immortality through communion of the male-female energy. The male energy supports the female and the female energy supports the male. Consequently, each contributes to

the life of the other. Happy married life contributes to longevity. This is a secret hidden in nature. Since the male and female principles are inter-supportive one supports the other energetically by their mere presence.

Astrology gives the clue relating to longevity. When compatibility is examined, the longevity factor is also examined. When the seventh and eighth houses of man are strong, the man carries energies that can support the life of the woman. Likewise in the woman's horoscope, if the seventh and eighth houses are very strong they support the life energy of man. There are instances where a man and a woman with a short span of life gain their extended life through the strong support coming from their life partners. When two persons come to live together their energy systems can be inter-supportive and likewise be inter-destructive. Astrology throws great light on this dimension. In the sacrament immortality is proposed by one to the other, and it is emphatically willed; communities and communion should be life-giving ones but not life-destroying ones.

The sublimity of marriage sacrament is such that it also bestows immortality on the priest who conducts the marriage. The priest conducts marriage with utmost sincerity invoking the Divine Presence, and therefore he too receives the benefit of conducting a marriage sacrament. Marriages well done by a priest, enable the priest also to gain long life.

Once marriage happens, thereafter the man and the woman are bound together as one energy, and therefore in togetherness they are required to conduct acts of good-will and acts of righteousness. It means that rituals, worships, pilgrimages, acts of service need to be done in togetherness, and are not to be done individually and separately. Their growth is in togetherness, and as far as possible this has to be ensured. But it may not always be so possible. In such cases one needs to do such act with the full consent of the other and with full knowledge of the other. All righteous acts are done by mutual consent, and wherever possible it is also done mutually, in togetherness. But at all times perfect understanding prevails between the two. Such is the recommendation of the sacrament.

Similarly, in enjoying the splendour of life they are expected to be together. Holidaying has to be together, enjoying has to be together, entertainment has to be together. One cannot eat ice-cream without the other's knowledge, to say it in its extreme. The spirit of this commandment is that one always holds the other in him or her, even in their loneliness. This is for the simple reason that it is one energy functioning in two bodies. It is an energetic communion that is aimed through marriage sacrament. In its ideal state the two become one in consciousness. When one suffers, the other also suffers. When one rejoices, the other also

rejoices. When one gets into difficulty in a distant place, the other consciously feels it. This communion is the very purpose by which two become one. Two becoming one is *Yoga* and therefore *Yoga* is fulfilled through marital life. The Seers of all times believe in marital life. They demonstrated married life as their best means for yogic demonstration.

The priest ensures these promises from the bride and the bridegroom and thereafter allows them to touch each other on their *Sahasrara*. The bridegroom lays his right palm on the *Sahasrara* centre of the bride and the bride likewise lays her right palm on the *Sahasrara* of the bridegroom. By such touch the energetic communion happens. That is the sublime moment of marriage. All the participants, visible and invisible, bless the couple at that moment to reinforce their will to live together. Thereafter, the bridegroom makes ten noble declarations.

Which are as under:

- ◆ may the bride's co-born be fulfilled through this marriage
- ◆ may the Lord of wisdom fulfil him and the lady
- ◆ may they beget virtuous children
- ◆ may the bride live under his complete protection
- ◆ may the bride rejoice in wealth and splendour the

rest of her life and live in enlightenment

- ◆ may the *Devas* be pleased of them
- ◆ may humanity gain peace
- ◆ may they serve humanity
- ◆ may they realise the purity of life
- ◆ may they live long to realise the purposes of life

The male draws the female from her family into his family. The family of the bride symbolically offers the bride to the bridegroom. Therefore, the bridegroom should be thankful to the family of the bride for having offered her for his fulfilment. Wisdom always cares to be grateful at every single act, however small it may be. Thankfulness and expression of gratitude is ensured. This develops certain finer qualities in the human. One should be thankful for what little one receives from the surroundings. Thankfulness and gratefulness are the fundamentals of human nature. Man should consciously cultivate this. One should learn to be thankful to the tree whose fruit one eats; to the animal whose milk one drinks; to the society whose support one draws; to the parents, to the friends and so on. One is considered to be an exalted human being when one cordially expresses his gratefulness to all those who support him on a daily basis. To be thankful to the bride's family and to wish them well is but a fundamental duty, which this sacrament proposes.

Fulfilment is a blessing that comes from Jupiter. To get fulfilled, Jupiter teaches lessons to fulfil others; as much as one fulfils others' needs, so much one is fulfilled. Such is the law. A true teacher enlightens the student of the importance of serving others and fulfilling others' needs. The students who learn this quality consecrate to fulfil the needs of the surroundings, and thereby fulfil themselves. Such are the blessings thought in the ten declarations explained above which are self-explanatory.

Among those declarations there is one, which evokes peace to humanity, which requires a little more emphasis. When marriage results in peaceful coexistence it contributes its own vibrations into the surroundings. A community of peaceful families generates its own dynamic positive vibrations, which significantly contributes to the peace. Knowers conceive community living for this purpose. Such communities are ideal. During the times of Lord *Krishna* there were communities called *Brindavan*. The great initiate Pythagoras similarly conceived Pythagorean communities. Men of wisdom believe in building peaceful communities consisting of families, which can contribute to general peace. Families are seen as institutions, which not only support the members of the families but also support the other kingdoms such as animal, plant, etc.

The proposition of peace to humanity through marriage sacrament has many more dimensions. Today the World Teacher Lord *Maitreya* imparts knowledge of community living, constituting esoteric groups that live together and serve the society at large. Group consciousness, which is a very popular theme, emerges fundamentally through building families and through building communities of families.

In the final step relating to marriage sacrament the bride and the bridegroom join hand in hand and move around the fire place seven times uttering seven declarations said as under:

May the Lord of Universe pervade us and bestow:

- ◆ realisation
- ◆ strength
- ◆ ritualism
- ◆ joy
- ◆ knowledge of periodicity
- ◆ stability in all planes of existence
- ◆ experiencing the Presence

These are objectives they say to themselves and proceed to live a marital life.

Thus the marriage sacrament is set with noblest objectives for the man and the woman to lead a life

of noble purpose. When the substance of the marriage sacrament is well assimilated, man and woman would strive hard to live and to move forward together. They do not at any time think of separation. The sacrament brings depth and profundity to the very act of married life. Neither the man nor the woman would take their heavenly bondage casually. They take it as a commitment for realisation of purposes of life. The energies are bound so well, so very comprehensively. As they proceed to live together they constantly feel the presence of the other, even in their physical absence. In fact, the binding leads to spiritual binding and they become one in spirit. Consequently, as they proceed in life, even if one loses the other due to the act of nature, they do not feel lonely; neither the widow nor the widower feels lonely. They feel the togetherness energetically and continue to live life until the end. When such togetherness is accomplished neither man nor woman marry for a second time. Such is the understanding of marriage.

Part III
The Ritual of Marriage

A fireplace is made and some incense lit.

All: Invocation of the energy from the centre of the cosmos through the sacred word OM.

Bridegroom:

My Salutation to the Lord of the Universe ...

My Salutation to the Masters of Wisdom ...

My Salutation to the Elders who are present here ...

My Salutation to the Youngsters present here ...

My Salutation to the ones present here, visible
and invisible.

To the best of my ability I invoke the blessings of the
Devas for peaceful coexistence with the bride,
(Name). May we be blessed.

Invitees:

In the name of the Lord of the Universe we bless you.

Bridegroom:

In the name of the Lord of the Universe, and in tune
with the Plan, of which I am a part, I accept the bride
..... (Name). May the Lord be pleased of this act of mine.

Creator:

The Lord of the Universe pervades the seven planes of light starting from the Earth.

May the bride and the bridegroom be blessed by the Devas of the seven planes of light.

Invitees:

So mote it be.

Creator:

The seven planes of existence are occupied by the Lord in three steps.

The Path, protected by the three steps, contains the laws of the universe.

May these laws protect the bride and the bridegroom.

Invitees:

So mote it be.

Creator:

The Masters of Wisdom pervade the Path with utmost care and alertness. May this marriage help the bride and the bridegroom to pervade the Path in the same manner.

Invitees:

So mote it be.

Creator:

I realize the Lord Absolute, the *Parabrahman* in me and around, I offer this bride of virtues to you (the representative of *Vishnu*), o ...

May the Lord of the Universe, the five elements, the *Devas*, be witness to this offer of the bride to you.

Invitees:

So mote it be.

Creator:

May the progenitors, the *Pitris*, be pleased.

Invitees:

So mote it be.

Creator:

I bestow this bride of virtues on you to realize the splendour of life, to realize the laws of righteousness and to experience life in all ways.

I bestow this bride of virtues on you to continue the chain of your family (dynasty) on this planet, begetting virtuous children.

Bridegroom:

I accept. I accept this bride of virtues with hands of the Aswins and the palms of *Pusha*.

May you, the bride, be brought to me by *Varuna*, the Divine.

I accept you, o bride of virtues, in the Name of the *Prajapathi*, the Patriarch. I propose to experience immortality through my communion with you.

May the eternal link be established between me and Master K. Parvathi Kumar who bestows this bride on me for my benefit.

Creator:

In performance of righteous actions, you shall not ignore her and cause default.

Bridegroom:

I shall not.

Creator:

In realizing the splendour of life, you shall not ignore her and cause default.

Bridegroom: I shall not.

Creator:

In fulfilment of your desires you shall not ignore her and cause default.

Bridegroom: I shall not.

The bride and the bridegroom touch each other's *Sahasrara*. Then the following is uttered:

Bridegroom:

May the Lord of Waters, *Varuna*, bring fulfilment into the lives of your co-born ...

May the Lord of Wisdom, *Brihaspati*, bestow fulfilment on me on this auspicious time, having accepted you as my wife ...

May the Lord of Celestials, *Indra*, bless this bride to beget virtuous children through me ...

May you, o bride of virtue, live in splendour under my protection ...

May you live with wealth and good disposition ...

May you live enlightened through this communion ...

May you give birth to purposeful children ...

May the *Devas* be pleased by your good conduct ...

May humanity be at peace ...

May you join me in all acts of service to humanity ...

May you join me in realizing the purity of life ...

May you live a hundred years, drawing support from my life.

The bride and the bridegroom, hand in hand move around the fireplace seven times, each time uttering the following:

Bridegroom and bride:

May the Lord of the Universe pervade us and bestow realization on us ...

May the Lord of the Universe pervade us and bestow strength on us ...

May the Lord of the Universe pervade us and bestow ritualism on us ...

May the Lord of the Universe pervade us and bestow bliss on us ...

May the Lord of the Universe pervade us and bestow his presence in all our personal actions ...

May the Lord of the Universe pervade us and bestow the law of periodicity in us ...

May the Lord of the Universe pervade us and establish the fire in all planes of existence ...

We have become friends in life and in spirit.

Let friendliness manifest in all walks of our life.

In friendliness let us realize the Light.

Namaskaram Master

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