

Master E.K.

— *The New Age Teacher*



Dr. K. PARVATHI KUMAR

Sri K. Parvathi Kumar

MASTER E.K.

The New Age Teacher



Dhanishta

Original Title:

MASTER E.K. – *The New Age Teacher*

1st Edition : 11 August 2001 - Commemoration of the 75th birthday
of Master E.K. Platinum Jubilee

2nd Edition: January 2011, Master C.V.V. Guru Puja - Golden
Jubilee Celebrations

Copyright

© 2011 Dhanishta, Visakhapatnam, India

All rights reserved

For copies

· The World Teacher Temple/Dhanishta
Radhamadhavam, 14-38-02, Muppidi Colony
Visakhapatnam-530 002
Andhra Pradesh, India

· The World Teacher Trust-Global
Wasenmattstrasse 1
8840 Einsiedeln
Switzerland

Price in

India Rs. 130

USA \$ 9

Europe € 7

Switzerland SFr. 9

ISBN 978-81-89467-16-6



9 788189 467166 >

Printed in India by:

Vamsi Art Printers · 11-6-872, Red Hills, Lakdikapul · Hyderabad · A.P.

www.vamsi.com



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, Spanish, Hebrew, Telugu, Hindi and Kannada.

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

Contents

<i>A Moment Please...</i>	7
1. Initial Days	9
2. Worship of the Mother.	13
3. Master C.V.V.	17
4. Bhagavad Gita, Secret Doctrine and the Divine Plan	21
5. The Yoga Path of Master C.V.V	29
6. Preparation	32
7. The Work.	36
8. Teaching and Healing	41
9. The Writings.	51
10. Group Building	56
11. Synthesis	58
12. The Significant Qualities of Master E.K.	62
13. The Fighter and the Reformer	64
14. Gayatri and the Vedas	73
15. A Few Spiritual Dimensions.	78
16. Astrology	89
17. Rituals.	95
18. The World Teacher Trust.	99
19. East & West	105
20. Master E.K. goes to West	111
21. Departure.	120
22. The Teachings of the Master	125



A Moment, Please...

This presentation about Master E.K. is only to give a bird's eye-view of a man who lived amidst the commons, served, healed, taught, and inspired. It cannot be taken as an exhaustive account of the man who lives in the heart of many today, for no man's life can be seen in its entirety and much less can be presented. Much remains unsaid. It is so with every man and much more so with a man who demonstrates certain dimensions which are higher than normal.

This work is also not an attempt to deify a person, but to recollect the unusual abilities, uncommon virtues and infrequently seen practicality. Master E.K. also had his share of mistakes, failures, and misconceptions; only then a man is complete, but they are few and are far outweighed by the other noble dimensions. He was proximate to the humans when he did mistakes. He was proximate to the Divine when he demonstrated noble and unusual virtues and capabilities. Thus, he stands as a good bridge for the human to cross over to the realms of Divinity. His strength was in his simplicity and accessibility. He was not difficult to reach, for he reached the people. He was not difficult to be understood, for he was human

enough. He carried in him the dimensions, which needed to be reached and he carried in him the hidden dimensions of every human, which are Divine. He led people to understand that part of the human, which is Divine. His life gives the message that the human being is not *of* the world though he *is* in the world.

This presentation is composed due to persistent demands on the composer by the groups in the East and in the West to give a brief biography of Master E.K. The only right the composer seems to have to do so is his intimate association with the Master for a complete cycle of 12 years and a little more (November 1971 to March 1984). A little information about the composer also became necessary for it was unavoidable. That part may be read gently and judged kindly.

This work has been done in 18 hours (spread over 5 days) as a run-on dictation to Madame Tiziana Diaz amidst other duties. It is expected that the demand of the group is met in a way.

Initial Days

Master E.K. was born on 11th of August 1926 during the evening hours on a Wednesday. Master C.V.V., Master M.N. and Master E.K., were all born in the month of Leo. It has something to inform us, it is in relation to the Energy that has visited into this system through the constellation of Leo, the 'Energy of Synthesis'. Master E.K. was born in Bapatla, Guntur District, Andhra Pradesh, India at 5.30 p.m. Master E.K.'s father, Dr. Ekkirala Ananthacharya, was a great Vedic scholar, and was also a healer of a very high order. He took to Ayurveda and did hundreds of miraculous cures with Ayurveda as the means. He was respected as a man of profound Vedic wisdom. When Dr. E. Ananthacharya was in deep communion with the Krishna Consciousness, he conceived Master E.K. through his lady. That was the reason why the child was named after Lord Krishna as Krishnamacharya.

Master E.K. was the eldest son to his father. When he was 13 years of age, he lost his mother. But even from childhood Master E.K. felt the guidance of his mother!

Master E.K. had three younger brothers. His father did not send his children to the school. He was of a

very firm conviction that the modern schools do not teach what is to be taught. The schools make the children automatons. They would mould children as per the concurrent average human thought. The children would lose all the thinking and creative potentials. They would settle down as ordinary amidst the multitudes. He wanted his children to be much more than the average food-seeking, moneymaking, comfort-mongering human beings. He thought that much time would be wasted. Dr. E. Ananthacharya, therefore taught the children himself and Master E.K. learnt many intricacies of the Vedas and its symbolism even as a child from his father. He was a brilliant child among the four and was showing a kind of brilliance right from his fifth year.

Dr. E. Ananthacharya was a man of great knowledge. He held with him the keys to the Vedas such as the etymological key, the grammatical key, the key of the time cycles, and the metrical key. His exposition of the Vedic concepts was revealing and unveiling. Gnostics, (members of the *Brahma Samaj*), yogis, Vedic scholars and philosophers used to meet him frequently and converse. He was a great source of knowledge and was also a guide to many. In spite of his busy schedule in the society, he took particular care of his four children. Like mother he nursed and nourished them. Like father, he initiated them into the path of knowledge.

Once, when Master E.K. was of five years of age, a few Gnostics (*Brahma Samaj* members) visited his father. These Gnostics discussed a lot about the Lord Absolute with Dr. E. Ananthacharya.

The Gnostics believe in the God Absolute but not the God in form. They think that to see God in a form is an inferior state of practice. After a lengthy conversation with Dr. E. Ananthacharya, the five year old boy was asked to show the village in which they were living to the Gnostics. Master E.K. took them around the village and showed an important landmark in the village – a temple built for Lord Vishnu. He proposed to the Gnostics to visit the temple. The Gnostics said: “No, we do not enter into temples.” Then, he asked: “Why?” The Gnostics replied: “God is everywhere, so we don’t have to specifically go and see in a temple.” Then the five year old child asked: “If God is everywhere, is he not there in the temple? Why should you have any objection to get into the temple?” The Gnostics were surprised and looked at the boy with great attention, as they didn’t expect such an answer. It was like a beam of light hitting them straight on the face. They had no answer. When they returned home, they told Dr. E. Ananthacharya: “In your son there is some great light.” Such was the stature of Master E.K. even at the age of five.

Master E.K. grew in the Vedic Wisdom under

the personal guidance of his father. He was a natural poet and writer. There was a grand poet of the time living in the town of Vijayawada by name Viswanatha Satyanarayana. This poet was a good friend of Dr. E. Ananthacharya. One day Master E.K. wrote some poetry and just showed it to that great poet. The poem was about the seasons of the year. The poet was deeply touched by reading it because the seasons of the year were so well described and recorded in an astonishing poetry. The power of Master E.K.'s expression, the clarity and the simplicity surprised the poet. He told Dr. E. Ananthacharya: "Your Krishna is born with a mission. I see much light in him. He seems to carry many dimensions. I admire him." Dr. Ananthacharya smiled.



Worship of the Mother

Though Master E.K. had a good knowledge of the Vedas from his father, by soul quality, he preferred the worship of the World Mother Gayatri. As he lost his mother in his early age, he was receiving a kind of motherly nourishment during the sleep hours. This led him proximate to the Mother's energy.

His father taught him the essence of the Veda. The Veda and its classifications, its intricate branches were made clear to him. The Light of the Veda is Gayatri. She is called *Veda Mata*, the Mother of the Veda. E.K. instinctively took to Gayatri. To him the mantram Gayatri was the only friend. Right from his seventh year he went on working with Gayatri.

By his eighteenth year he had the vision of Gayatri, the World Mother, in a beautiful female form and was deeply impressed by it. He relied completely upon the Mother than anything else in life. To him, the Mother Gayatri was the friend in need, the guide at cross-roads, the mother to console, and the teacher to enlighten.

As he entered the university, his worship of the Mother Gayatri had reached great heights. During those days, the university was open for five days during the week, from Monday to Friday. Master E.K. used to

disappear from the university hostel on Friday evenings. He was not available to the friends and colleagues and used to reappear only on Monday morning. He used to go to the Santhi Ashram, an *ashram* on the seashore of Visakhapatnam, and sit under a Ficus Religiosa tree from Friday evening till Monday morning. He had only one thing to do, chanting Gayatri. He lived on water and worshipped Gayatri during the week-ends. He gained such light in his head that the students used to feel the brilliance. He was a handsome man too and the brilliance in his face added dignity and gait to his facial aura. Due to the continued worship of Gayatri, his countenance gained the female beauty. He was attractive to look at. Men and women were equally admiring him, particularly when he smiled. His smile ignited the spiritual life in many. His looks were sharp, shining and carried awakening ability. The vision in him was developed so much that he could even see the examination paper, which would come the day after in the examination hall! He could very clearly see the whole examination paper! In the beginning he was excited but he quickly shut the door on such usage of the Light. He felt it would tempt him to many more things, causing the fall. When he was young, he enjoyed a few such visions, shared them discretely with his friends, but then, thanks to his discretion, he indulged not further.

He continued to meditate upon Gayatri in a manner, which was really unique of him. His love for Gayatri was beyond boundaries. He carried in him the characteristics of the Mother, he was very loveable, serviceable, patient and understanding. People felt great comfort in his presence.

When he was to write his post-graduation examination in literature, he was to pay money for the examination. His father sent him a money order, which did not reach in time. He was studying in Visakhapatnam and his father was staying 300 Km. away from the place, Vijayawada. Though the money order was sent, it did not reach in time. He was very unhappy because he could not appear for the examination. He went at once again into the shade of the Ficus Tree, and ardently worshipped the Mother. He prayed to her and said: "I cannot afford to miss this examination. I could not pay the fee in time. You are the only solution and solace to me." The Mother appeared to him again saying: "Your fee is paid, do not worry. You will get your hall ticket." He was surprised and asked: "Who paid?" The Mother said: "It is paid." The next day, when he went to the University office, his name was on the list of the students who had paid the fee!

Master E.K. came out of the post-graduate examination of the University with flying colours. He

stood first in the exam. That concluded his collegiate education. Soon he was given a job in a college at Guntur as a lecturer of Telugu. He was married to the lady Appamma, arranged by his father.



Master C.V.V.

When he set up his family in the town of Guntur, the first thing Master E.K. did was to buy a picture of Gayatri and prepare a shrine room in the house for deeper contemplation. He had a good profession to support his family life and he thought that he should grow more into the Light of Gayatri. He decided to meditate upon the Mother Gayatri and therefore set up her picture in his shrine room, and started worshipping daily. He used to worship the Mother in the morning hours, study scriptures for an hour, have early lunch and proceed to the college. In the evening also there was the worship, followed by talks on theological subjects to friends and acquaintances.

Some days passed by, he was looking for the appearance of the Mother, which he had experienced two times before, but instead he started seeing something else! He started seeing a figure, a squatted figure. The figure was revealing from below upwards gradually, day after day. He was wondering: "I am contemplating upon the Mother Gayatri and someone else is making way into my vision." In the beginning he thought that it was an aberration, but it was not leaving him. The moment he started chanting Gayatri

in the morning and evening hours, there was a little more detail of the figure appearing to him in great light. In a week's time, he had the total figure appearing in his vision, and that is the figure which we have as the colour picture of Master C.V.V.

When Master E.K. was contemplating upon the World Mother, Master C.V.V. appeared in his vision! He did not know who he was; he had never heard of him before, not even heard his name. Master C.V.V. was appearing when he was meditating upon Gayatri. He was surprised. Each time he contemplates in the morning, only the figure would appear to him, and smile at him. He was a bit perturbed. He was thinking: "Who is this boxer that appears to me? Where is my Mother?" (No Mother, only Master C.V.V.!) He started recollecting in his memory and thought: "Maybe it is one of those old friends of my father", but he was not getting the answer.

Master E.K. was known to be a very good speaker; he was a natural speaker, teacher and poet. He was frequently invited by people to speak upon various concepts of wisdom. One good morning he received an invitation from a nearby village school, where he was asked by the principal of the school to speak upon Rabindranath Tagore in the evening at seven o'clock. Master E.K. went to that village at about half past five in the evening to spend some time with the principal

of the school. The principal invited Master E.K. to his house, offered him a cup of coffee, and around two minutes to six o'clock, he said: "I have a duty of fifteen minutes. Please spare me." Master E.K. asked him: "What is the duty?" The principal replied: "I have to do my prayers." Master E.K. said: "Please go ahead." As the principal entered into his prayer room, Master E.K. got the idea: "He could have invited me also for his prayers." Just at that moment the principal came out of the room and said: "If you don't mind, you can also join me in the prayer." So, they went in and sat in the prayer room. There, Master E.K. saw the same figure which was appearing to him every morning and evening, in the shrine, during his hours of prayer to the Mother. He was thunderstruck! The strange man who was appearing in his visions was just over there in the picture! The principal did the prayer, but Master E.K. was in a different state; his joy knew no bounds, because the one whom he wanted to know was just over there. The prayer was over after fifteen minutes; then Master E.K. asked the principal: "Who is this Master? He is disturbing me quite a bit. I chant Gayatri and he appears to me daily in the morning and in the evening." The principal was equally surprised. To the principal only the picture of Master C.V.V. was known, but here is a man who has seen him in his vision in the form of Light! The principal explained

about Master C.V.V. to Master E.K. – that the Master lived in Kumbhakonam, a temple town of the then composite Madras State, that he was a great Light, and that he initiated a new path of Yoga – the Yoga of Immortality, that he initiated many during the 12 years period from 1910 to 1922 and that he departed in May 1922 – four years before Master E.K. was born. Then Master E.K. asked: “Would you kindly arrange a copy of his photograph for me?” The principal said yes and arranged a photograph for Master E.K. from the city of Madras. From then on Master E.K. started meditating upon Master C.V.V.

From the moment Master E.K. consciously came to know of Master C.V.V., the Master appeared and started speaking to him in the vision, saying: “You are chosen by me for a grand work. I shall teach you from within your being. Do as I say, do as I instruct you daily in your meditation.” Master E.K. agreed, and wanted to know more about the Master. Master C.V.V. said: “You will know as much as I reveal. As much as I inform you, you will know. From time to time you will be guided. Do as I say, if you wish to. There is no compulsion. I am pleased with you, so I have chosen you.”

Bhagavad Gita, Secret Doctrine and the Divine Plan

Master C.V.V. started teaching Master E.K. Master C.V.V. had his contact with the Theosophical Society when he was in the physical. In tune with the Plan, Master E.K. was invited by the Theosophical Society in Guntur to speak upon the symbolism of the *Mahabharata*. After the lecture was over, Master E.K. went into the library hall of the Theosophical Society and his eyes were attracted to the book 'The Secret Doctrine' written by H.P. Blavatsky, a big volume. He inquired of the book. The members of the Theosophical Society said: "It is the toughest book one can ever face. We only respect the book, we don't read it." The next day Master E.K. was invited again to give a lecture in the Theosophical Society. After that he gave many more classes to the members of the Theosophical Society on *Mahabharata*. When he went to the Theosophical Society on the second day, the president of the Society also came to the class, because the members had informed him that the one who was speaking on *Mahabharata* was speaking in such a manner that he seemed to be knowing many things. After the class, the president introduced himself to Master E.K. saying:

“I am the president of the Theosophical Society and I am glad to meet you.” Master E.K. replied: “There is a book titled ‘The Secret Doctrine’ in your book shelves. Can I borrow it for a while?” The president said: “You are most welcome. No one opens that book, including me, because we don’t know what is in it. We know that it is very great; more than that we don’t know. Do you want to read that book? Please keep it with you.” He took the book ‘The Secret Doctrine’ home, and straight-away started reading it. There are so many new terms relating to various theologies that are used in the book and he was finding it a bit tough. It was already one o’clock in the night but he did not give up. He just kept the book on the table and went out to have a cup of coffee in a canteen just round the corner. (He was fond of coffee. Master C.V.V., Master M.N. and Master E.K. had one common thing besides Yoga, they never refused coffee when offered; they had such a liking for coffee)

Thus, at one o’clock in the night he went to the corner of the street where there was a restaurant. He took coffee and was walking back home. Suddenly, he met a very old man on the road who asked him in English: “Would you mind offering me some food? I am hungry.” The meeting was so sudden. Master E.K. looked at the man. He was a very old man, not properly dressed, with a pen in his shirt pocket. The marks of

ink were all over the pocket. He had grey long hair and a barb. The old man asked him for the second time in English: "Would you mind offering me something? I am hungry." Master E.K. said: "Sure, please come with me, Sir." They went back once again to the restaurant, and Master E.K. asked the old man: "What would you like to eat, Sir?" He replied: "Chapaties." The chapaties were ordered and he was eating. Then, Master E.K. looked at the old man with greater attention. He saw that he was a very old man, very hungry, and thought: "God knows when he had eaten last! What a luck I have that I could offer something to eat to this old gentleman at this late hour of the night." He was also surprised that this old man, who was looking like a beggar, was speaking in English! Master E.K. was in a kind of thinking process while the old man was busy eating chapaties. Suddenly, the old man looked at Master E.K. and said: "So, you are reading 'Secret Doctrine'." It was a shock to Master E.K. How did this old man know that he was reading Secret Doctrine? He looked at the old man with great astonishment. Then, the old man asked again: "So, you are trying to read 'Secret Doctrine'?" Master E.K. immediately felt great veneration for the old man and said: "Yes Sir." That is all. Then, the old man said: "Get me a cup of tea." So, the topic changed. He took tea and then both of them came out of the restaurant.

On the road, as they were walking, the old man instructed Master E.K. by saying: “Before you read ‘Secret Doctrine’, you read *Bhagavad Gita*.” Master E.K., right from the childhood was reading *Bhagavad Gita*. He knew all the 700 slokas by heart and had given many lectures on the *Gita* too. So he answered the old man: “I have read *Bhagavad Gita* and I know all the 700 slokas by heart.” The old man replied: “Before you read ‘Secret Doctrine’, read *Bhagavad Gita*.” It was like an order. Master E.K. was surprised and thought: “Who is this man that instructs me like this? How does he know that I am reading ‘Secret Doctrine’? And with what right is he instructing me so strongly to read again *Bhagavad Gita*?”

He was thinking so while they were walking together. He decided to read *Bhagavad Gita*, and wanted to convey it to the old man. He turned aside to tell him that he would do so, but when he looked aside the old man was no more and that was another surprise. Someone came, took two chapaties and tea from him, instructed him to read *Bhagavad Gita* and then disappeared! Master E.K. decided to read *Bhagavad Gita*.

Master E.K. went into great focus to read the *Bhagavad Gita*. He read it once again, continuously without interruption till midnight of the next day. The family was not at home. He was therefore free, alone,

there was no one to disturb him. While he went on reading *Bhagavad Gita* he had a grand vision of the Plan, the Divine Plan, which is being worked out by the Inner Government, the Hierarchy of Masters of Wisdom, and the Plan of Lord Krishna for *Kali Yuga*. He was thrilled!

The next day, during the midnight hours, Master E.K. went again to the same restaurant to see if he could meet the old man again. He had his cup of coffee and was loitering on the road, but the old man didn't show up. A bit disappointed, he started proceeding towards his house. Then, all of a sudden, someone from behind gently placed his hand on Master E.K.'s right shoulder, saying: "How is *Bhagavad Gita*?" He turned back and was thrilled to see the old man. He had all veneration for the old man. Immediately he touched his feet out of respect and said: "I am very grateful to you Sir, for I have found something in *Bhagavad Gita*." The old man replied: "*Bhagavad Gita* is everything; you may have found only something." Then Master E.K. asked: "Would you like to eat chapaties Sir?" The old man said: "You should not propose anything to me. Did I propose to you yesterday, or did you propose to me? Don't propose to me. You listen to me." (Tough man!) Then he said: "Now read 'Secret Doctrine'."

In a week's time Master E.K. read the Secret Doctrine. When he was reading 'Secret Doctrine',

there were many entities coming into the house and again going out of the house. He was surprised and thought: "Who are all these entities that enter into my house and go out of my house without my permission?" He gained a good understanding of the scheme of the 'Secret Doctrine'.

As he completed reading the book, the old man visited him again by walking into the house through the wall! He was not looking shabby anymore but brilliant and handsome. All that you can visualize about someone like Master K.H. and if you multiply it by one thousand times in brilliance, that was the figure Master E.K. saw. He walked through the wall and came towards him asking: "How is 'Secret Doctrine'?" Master E.K. joined his two hands in respectful salutations saying: "Namaskarams." No more talk. Deep silence prevailed.

After a while Master E.K. asked him: "Can I ask a question Sir?" He said: "Yes." So Master E.K. asked: "How could you walk through the wall?" The Master replied: "You can also walk through." Master E.K. asked: "Can I?" Then the Master said: "Yes, in my presence you can." Then, he arranged a cot between him and Master E.K. and asked Master E.K. to walk through the cot looking at him. He said: "Just look into my eyes and walk up to me." Master E.K. did so and walked through the cot up to him! Master E.K.

was surprised. Silence prevailed again for a while.

After a while Master E.K. asked again: "What for are you gracing and blessing me so much Sir?" The Grand Master said: "You are chosen for a work. The degree of purity you have and the devotion you have to the World Mother pleased many in the higher circles. Above all, Master Jupiter started functioning through you and we need you to work for a Plan, which I will reveal to you from time to time. It will be a very hard work for 30 years. It will not be a path of roses but a very thorny path. If you wish, you can join us. The freedom is yours. But if you once accept and later deny, you will have consequences. Please remember that the Path is full of thorns. It is working for the Divine Plan, and it is not easy. It is like walking upon the razor's edge. You will have many crises. If you are willing, I will come back to you again." Master E.K. replied: "I am ready." Then the Grand Master said: "Don't be in a hurry. Take a week's time. Ponder over. You have a family, you have a vocation and you are well settled. You have the inspiration of the World Mother. Everything is comfortable in life to you now. If only you wish, you can get in." Saying so the Grand Master disappeared. After one week he reappeared and asked: "Are you ready?" Master E.K. replied: "I am ready as I was a week ago."

Thus, the work started in 1953 with Master E.K.

and concluded by the end of the calendar year 1983. Thereafter Master E.K. lived for three more months, and in March 1984 he departed. It was a 30 years work of teaching, healing, writing and moulding the lives of people in tune with the Plan. That is how the whole work started. He received instructions from time to time from this Grand Master to accomplish the work.



The Yoga Path of Master C.V.V.

Master C.V.V. is the Aquarian Master popularly known as Master Jupiter in the Theosophical circles, who resides in the Blue Mountains. He is also known as the Master of the Nilagiri Hills. The Indians know that there is an Ashram of Agastya in the Nilagiri Mountain range.

Master C.V.V. had a special mission to carry out for the speedier evolution of the Planetary Being and the beings of the planet as well. He received from higher circles the energy relating to Uranus, the ruler of Aquarius, which enabled him to transmit the Aquarian energies to the planet and to the beings of the planet. The use of uranium in spiritualism was not yet revealed by the Masters of Wisdom, even to the disciples of higher initiations, till 1910. Master C.V.V., whose mission is located in the sign Aquarius, had a spark of the metal uranium emanating from his Heart Lotus. He caused the liberation of the activity produced by it into the cosmic plane of this Earth. He thereby gave stimulation to the planetary principles of his disciples. He linked up the activity of the *Cosmic Kundalini* of the planet with that of his followers. He achieved a double purpose by doing this. He created a possibility

of hastening the spiritual evolution of man without any disturbance to the existing laws of Nature. He also established simultaneously a spiritual channel to invoke the cosmic *Prana* principle to aid the working of its vehicles, namely the vital body and the etheric body (body of golden light).

The Master laid out a specific plan to initiate the seekers of TRUTH into the Path of Immortality and cause speedier progress in relation to transmutation of the bodies and unfolding of the soul awareness. He gave the discipline as a triple formula:

- a. Morning & evening invocation of the given sound
- b. Dedicating life to service
- c. To stop working for self profit

He promised immortality to his followers; that is, transcendence of death in a cycle of 12 years, provided the related triple formula of discipline is accepted and worked out without compromise.

Master E.K., a man of steel nerves and steadfast determination, took upon himself the discipline and worked it out within the stipulated period of 12 years. He experienced death, resurrection, and thus gained the status of immortality, which is frequently called as the Third Initiation by the new groups of World Servers today.

During his years of preparation he was doing his morning prayers and rituals. He was attentively

attending to the duties in the college as a teacher. In the evenings he was giving teachings on *Ramayana*, *Mahabharata*, *Bhagavad Gita* and 'Secret Doctrine'. During the later part of the 12 years preparation, people noticed the magical work of his worship and teaching. He was curing people during the worship of *Lakshmi-Narayana* and was guiding friends through their personal problems.



Preparation

The period 1953 to 1965 was a period of 12 years preparation for the work to be accomplished as per the Plan conceived by those whom Master E.K. followed. There was an intensive internal training during the nights and extensive training during the days. The Masters who chose him started giving lessons relating to occultism. Copious dictations and lessons were given to him to comprehend in the field of spiritual astrology, spiritual psychology, keys to sound, colour, number and symbol. The lessons were learnt fast as Master E.K. was brilliant, attentive, and deeply devoted to what was being taught.

He was also admitted into esoteric schools of Masonry. In the period of 12 years he accomplished most advanced rituals.

The 33 volumes of the wisdom of Pythagoras were revealed to him. The chief 18 keys relating to the grand epic *Mahabharata* and *Bhagavad Gita* also got revealed. During the nights he was taught and he learnt intensely; during the day he was working intensely, as well.

He conducted daily prayers as per the direction of Master C.V.V., chanted the Gayatri Mantra and also

performed worship to *Lakshmi* and *Narayana* (the Second Logos and His Consort). He never missed either his morning or evening prayers in spite of the esoteric work he was attending to during the nights.

During this period, Master M.N., the Pole Star relating to the Path of Immortality of Master C.V.V., came in touch with him. For this reason, Master E.K. was frequently visiting Ongole, where Master M.N. resided, conducted prayers and courses. He was minutely guided in all aspects of wisdom by Master M.N. also.

All this esoteric activity was conducted in utter silence and secrecy. Neither his colleagues in the college nor his friends in the society, could even have an inkling of what was happening in him. Such was the rigorous preparation. Even the family did not know a thing about the spiritual dimensions that were unfolding in him. It is interesting that it is in this period he gave birth to four sons and a daughter (later, when he was 46 years of age, he conceived the sixth child, the second daughter).

Master E.K. stands out as an example for the inner depths, outer pleasantries, strong will, deep silence and total obedience to the occult training.

Crises

The period of preparation was also a period of

crises. The worst crisis that affected him was the ill-health of his second son which could not be cured with either the Allopathic or Ayurvedic medicinal systems. He was driven to Homoeopathy through this. With the help of a good friend who is also a Homoeopath, Master E.K. started working on his son to relieve him from the suffering of the sickness (epilepsy). Leo as he was, he carried abundant qualities of the Mother, besides, he was also an ardent follower of the World Mother. To him suffering of any being was unbearable. He was committed to alleviate suffering through this process of treating his own son. He had to make a fresh and original study of Homoeopathy to gain insight into the science. He found many dimensions which were unrecorded and consequently he could treat his son and cure him of the sickness. The crisis led him to adopt Homoeopathy as a means of healing (a therapy) for the rest of his life.

During this period of 12 years he also had the bitter experiences of betrayal, ingratitude, criticism, which he silently bore and proceeded with the process of continuous inner unfoldment regardless the outer disturbances, disappointments and attacks. It was a period of trial and ultimate triumph. It was death to personality and birth as soul. He turned out to be a good instrument to serve humanity at large. This intense period of 12 years is generally difficult to bear

with, it is equivalent of picking up one's own cross and walking the Path of Crucifixion of the personality. It is here, generally, a truth-seeker faces his tests and trials to take the real initiation into the Temple of Light.



Work

Having gone through an intensive occult training, Master E.K. was advised shift of place from Guntur to Visakhapatnam, to accomplish the Plan conceived by his Guides. In a way he was uprooted from his nativity to inaugurate the work at a place where he would meet his associates and followers. Visakhapatnam carries the unique energy of *Visakha*, another name for Lord Sanat Kumara. There is a temple hidden in the sea waters, on the coast of *Visakha*, relating to the Lord *Vaisakeswara*. It is believed that this temple is linked to the energy of the Visakha Valley (Vaisakh Valley) of Himalayas, where the Hierarchy annually meet. The hidden reason for suggesting to Master E.K. to come to Visakhapatnam seems to be, to work in tune with the energies of the Hierarchy, which in turn is connected to Shambala.

The Hierarchy

The Hierarchy is a community of Enlightened Ones headed by Lord Maitreya and ably supported by two Grand Masters. One such Grand Master is an ancient one, coming from the Solar Dynasty, known as Maru in the Eastern Scriptures. Today he is known as Master

Morya. The other Great One assisting Lord Maitreya is the one coming from the Lunar Dynasty, known as Devapi in the Eastern Scriptures. Today he is known as Master Koot-Hoomi in the esoteric books. These three form the basic triangle of the Enlightened Ones and also the basic triangle of the Teachers on this planet. They have a band of enlightened disciples, enlightened over 5,000 years, working for the evolution of the planet and the planetary beings. This community of the three Masters, their associates and disciples, have been guiding the human beings into the Path of Light from time to time. The manifestation of ancient wisdom (*Sanatana Dharma*) happens through their guidance at various parts of the planet, giving rise to the exposition of TRUTH according to the time and the place. The language was also suitably modified to be able to be comprehended by the locals.

The Scripture *Bhagavatha* gives the clue relating to this Hierarchy in its 3rd, 9th and 12th cantos. At the twilight hours of *Dwapara* and *Kali Yugas*, when Lord Krishna was departing from his physical, he initiated Lord Maitreya and installed him as the World Teacher to carry out the Divine Plan for *Kali Yuga*. Lord Krishna also hinted that he would be ably assisted by others among whom Maru and Devapi are the chief ones. Ever since, the Divine Plan relating to this earth is carried out through the activity of teaching and

healing under the guidance of Lord Maitreya. The community of the Enlightened Ones is addressed as 'The Hierarchy'. The etheric abode of the Hierarchy is in the Trans-Himalayan caves, and these caves are called the Caves of Kalapa and Sravasti (Shigatze). Sanat Kumara, the Lord of the planet, is stated to be residing in the etheric plane around the Gobi Desert. His habitat is known as Shambala. The Divine Plan is conceived from higher circles on a yearly basis during the months of Pisces-Aries in Shambala, and is transmitted to the Hierarchy and to the disciples of the Hierarchy, during the Taurus Full Moon, which is today considered as the Vaisakh Festival. The Plan is further transmitted to the disciples of the Hierarchy, who are working on the physical plane, during the Full Moon hours of Gemini. These disciples, who form the ultimate link of the Hierarchy to the humanity, endeavour to manifest the Plan during the rest of the nine months.

Master E.K. has been chosen to work in tune with this Plan and was given entry into the Festival of Vaisakh, which enabled him to conceive the Plan and work for it. He was from time to time guided by the Grand Master, Master C.V.V., and Master M.N. as well. As he coursed further into the work, he came in touch with, in all, nine Enlightened Ones and carried the work with great enthusiasm, spirit and humour as well. He was deep

and secretive as regards the subjective experiences. He did not proclaim to be anyone nor was he pretentious of being linked to the Hierarchy. He remained simple and spread simplicity. In such simplicity he enlightened beings through the minutest and simplest deeds. He ever remained unassuming and was at all times very normal in his temperament. His main work was to sow the seeds of the Aquarian Energy, which was received by Master C.V.V. who transmitted such Energy around the etheric plane of this globe. This would enable faster individual transformations and the consequent growth. Thus, Master E.K. worked as an effective channel for transmission of the Energy of Aquarius. With his birth Sun in Leo, ascendant in Aquarius, Saturn in Scorpio and Mars in Taurus, he was appropriately suited for distribution of the Aquarian Energies. He was ably trained for the purpose. It may be not out of context to mention that the Energies of Aquarius visited this planet through the central sun of Regulus, which is located in Leo, the female counterpart of Aquarius. The ruler of the uranian energy is Aquarius, while locationally the energy is placed in the constellation of Scorpio. Thus, Leo stands for reception of the energy, Aquarius stands for its etheric transmission and Scorpio enables the manifestation. Scorpio and Saturn have the special quality of being penetrative. It is interesting to note that in the Fixed Cross of Taurus, Scorpio, Leo

and Aquarius, the Master has the important planets of initiations; that is: Mars, Saturn, Sun and Jupiter respectively in the four signs. The four significant squares in his horoscope speak of the Aquarian Cross and the related crucifixion to the Plan. The birth chart of Master E.K. reveals these aspects to those who are students of esoteric astrology.

Besides manifesting the Aquarian Energies, Master E.K. was also entrusted with the age-old teaching and healing work, which is the main work of the Hierarchy. Thus, Master E.K.'s work essentially revolves around the introduction of the Yoga of Immortality propounded by Master C.V.V., teaching the intricacies of the ancient wisdom and healing the people. It is for this purpose he was advised to shift to Visakhapatnam. Master E.K. therefore shifted to Visakhapatnam for his Doctorate in Telugu literature. He accomplished the Doctorate in the shortest possible time (two years) and was invited to join the faculty of Telugu in Andhra University. Thus, the shift happened smoothly to continue the purposes of the Work.

Teaching and Healing

Healing

During his stay in Guntur, Master E.K. was already accomplished in healing through sound, through touch, and through sight. He also got thoroughly familiar with the science of Homoeopathy. To prevent the public attraction and also the public excitement, Master E.K. chose to work through the therapy of Homoeopathy, hiding the occult powers of healing. Occult powers when demonstrated would arouse excitement in the people. This would stimulate their emotional body. When a person's emotional body is stimulated it causes not much good to the one; it causes harm, it causes imbalances in the energy system of the person. His reason gets affected, and the thinking capacities reduce to the minimum. Such an affected one would become more emotional and even fanatical to follow the personality of the teacher than the Teacher. The Teacher is the soul. The personality is the vehicle of the Teacher. Personality following led to many religions, 'isms' and cults. It caused serious differences, and the crystallized 'isms' and religions have become a source of conflict on the planet. The Hierarchy in the *New Age* firmly decided to work

through the main key of 'impersonality'. This means, no true teacher shall hereafter aggrandize himself; instead he projects the TRUTH, the teaching relating to it, and the path relating to it. He, as such, remains behind the activity and not before. A true teacher is expected to lead from behind, like a cowherd boy or a shepherd, but not as a warrior who leads from the front. Aquarian Age demands transparency and impersonality. The old practice of aggrandizing the personality cannot be promoted by the teacher as such. Since the major part of humanity still continues to be in the emotional plane and not in the clear mental plane, there is the personality worship to some extent relating to every teacher. However, a true teacher is expected to be silent about it and is instructed not to promote it, at any cost. Master E.K., therefore, chose to do enormous healing work with Homoeopathy as a façade. His administration of Homoeopathy had many dimensions. In fact, he contributed significantly to the science of Homoeopathy by expounding certain additional qualities of the popular Homoeo medicines.

He commenced the healing work with a dispensary at home run by him and assisted by his friends. It was a free dispensary where medicine was given with love and without fee. Patients were coming and getting healed in a miraculous fashion. Slowly the word spread that he is a very special Homoeopath capable

of curing incurable diseases. The dispensary grew in time and multiplied. Those who associated with him in conducting the Homoeo-dispensaries got interested to learn the science. He taught them the science and initiated them into the path of yoga of Master C.V.V. at their instance. Those who learnt were also encouraged to operate dispensaries on their own in their localities. The Master promised visible and invisible cooperation to them, to heal the patients. As the dispensaries multiplied, he came to be known as a very generous, charitable, loving Homoeopath.

As a second and advanced step, Master E.K., encouraged even the patients who came to him to learn Homoeo and become Homoeo doctors. He is the alchemist who transformed patients into healers. He has given enormous impetus to the movement of Homoeopathy in Andhra Pradesh. Due to his inspiration, more than hundred Homoeo clinics function dispensing medicine freely to the patients today. Most of these patients, along with the medicine, were also introduced to the yoga path of Master C.V.V. and also to the new dimensional teachings of Master E.K. The work thus unfolded chiefly through healing, while teaching and initiating work concurrently happened.

The miraculous cures done through healing are far and wide. When incurable diseases were cured, he was

proclaimed as a divine person. He denied such praises and even neutralized the emotion of the people saying: "Time is the healer. When the time to get healed approaches a person, he comes to me and gets healed. The Lord of Time is accrediting me with this praise. It is not me, but it is the Lord through time. If time had not come for a person to get healed, even if he comes to me, he would not get healed. There is always a time dimension to every problem. This should not be ignored. All who do, should know this."

He was open for healing work round the clock. He did not deny giving consultations to the sick at any part of the day. His doors for healing were kept open at all times. He always kept a telephone at his bedside to receive distant calls to give advice for cure even in sleep hours. Such was his commitment to healing. His occult power of healing came to be known in times of emergency. If a distant call came to him, he normally used to suggest a Homoeopathic remedy, but if the remedy was not immediately available he even suggested that the patient should be given placebo (sugar pills without any medicine) and used to say that it would cure. Many times it cured. Sometimes, when a patient was with him and there were no Homoeo medicines readily at hand, he used to give the patient a spoonful of water, saying that it was sacred water. It cured. At other times he cured by the word.

Once, a lady came to him in great anxiety, having been bitten by a deadly scorpion. The poison injected at the hand's finger reached up to the shoulder. The Master smiled and touched the shoulder saying: "Did the pain reach up to this point?" The patient said anxiously: "Yes." The Master said: "It will now retreat back. Sit for a while." Touch wood! The pain retreated and the patient felt grateful.

Although he was demonstrating such high powers of healing, he was also conscious of the law of karma relating to the patient, as also the time dimension. He was doing his healing work dispassionately. When there were a few failures here and there, he gracefully accepted them and remained silent. Mostly he knew the cause for the failure as arising out of the karma of the patient, but remained silent through the acceptance of other's view of his failure. He never claimed infallibility. For this reason, he was dearer to those who followed him. Men who do great acts do not generally accept their mistakes and failures, but the great ones are even greater since they accept their mistakes and failures. Master E.K. was not hesitant to concede when the situation demanded; that was his greatness. His greatness was based mostly on the simplicity of goodness. Volumes can be written of the variety of healing he has done to thousands of people. He was even moulding and transforming people. He

frequently used Homoeopathic medicine for cure, taught Ayurvedic principles to prevent the persons falling into sickness and gave the touch of the divinity for general upliftment of the patient.

Teaching

Teaching was the other important activity of Master E.K. Teaching and healing have been the two wings upon which he mounted meditation, for transformation of those who followed him. In fact, every healer is a teacher and every teacher is a healer. They are the two inseparable functions of any true teacher. It was so in ancient days. It continues to be so with the teachers that found TRUTH. A teacher is inadequate if he is not a healer. Likewise, a healer is inadequate when he is not a teacher of wisdom. The ultimate purpose of the two is, to reveal the Path to the seekers who follow the teacher. Healing re-establishes the life forces to their natural equilibrium in the body, and the teaching would cause unfoldment of awareness. Unless the *pranic* forces are restituted to their normalcy, awareness does not unfold. Man is constituted of the life force on one side, and the force of awareness on the other side, the two being intertwined. If one is disturbed the other is also disturbed. If one is set to order, the other also can fall into an order.

‘*Prana* Treat, Yoga Teach’ is the ancient most

concept of every teacher, and Master E.K. followed the same. He taught with patience. He taught relentlessly. He taught repeatedly. He taught with love and, when needed, he taught with power. There was humour and also hammer when he taught. He was magnetic. He was absorbing the listeners into the Buddhist state, and sometimes even into the state of Bliss. The smiles he spread while teaching were sending magnetic vibrations around and the looks were radiant to uplift the people who repeatedly looked into his eyes when he was teaching. The teaching was so attractive that people even developed listening to him as a vice. He was directly appealing to the conscience of the audience and thus was inspiring the listeners to fall into the Path of Light.

He frequently used the etymological, astrological, metrical, and cyclical keys to interpret the World Scriptures. Such usage enabled unfoldment of the hidden aspects of the scriptures such as, *Ramayana*, *Mahabharata*, *Bhagavad Gita*, *Bhagavatha*, the Old Testament and the The Secret Doctrine. He was fluent in his speech either in Telugu or in English. Many a time he was critical about the orthodoxy of the religions and the crystallization of the traditions, which according to him carried fragments of Truth but not the Truth as such. He was of the strong opinion that man should approach the Scriptures afresh but not

through the interpretations of the religious authorities. He was respecting the interpretations of the Scriptures by the seers, sages and saints. He was also exposing the interpolations in the Scriptures. His teachings were generally for 90 minutes; they were shorter only if the time demanded so. He never taught without a prior invocation and he never concluded the speech without the 'Peace Invocation'. He held the audience spellbound!

Another aspect relating to the Master's teaching and healing was that he never volunteered to teach or heal. Teaching and healing were done by him only when asked. If persons asked him casually, he was equally casual in his response. If people were ardent, he was equally ardent. According to the approach, his response was. He was arrogant to the arrogant, intelligent to the intelligent, escaping to the escapist, silent to the manipulative, and highly disciplining to those whom he knew as his followers.

The teaching and healing was carried out for 30 years. He not only taught the hidden side of the Scriptures but also taught to his followers the occult sciences, such as Spiritual Astrology, Sound, Colour, Number, Symbolism, *Tantra*, *Mantra*, and even such Middle-East sciences as *Ramala*. He was a spontaneous teacher as and when a situation arose. He taught regardless the numbers present for the teaching in the

evenings. In his work of 30 years there were hardly any days were he did not teach in the evening hours. He was frequently saying that invisibly also persons attended for their refreshment, when he taught. He also said that it was a matter of great encouragement to him when he perceived those beings. In such occasions his speech was touching very sublime states. His teachings never had a prior preparation. Each time it unfolded itself according to the need of the audience, the energy of the place, and the energy of the planetary configuration of the day. He was never seeking opinion upon his teaching. He was strictly instructed so and, hence, did not look to the opinions of the audience.

It was his style that he did not live up to the social opinion. To him, the social opinions are too shallow and temporary, and the work he needed to do was profound and therefore, many times, was not understood. Hence, his attitude to teach was one of in-forming the keen listeners (meaning, causing normalcy in the energy system of the listeners). The audience frequently expressed that many of their doubts were cleared and answered. Some expressed that they found the right guidance, others expressed that they were healed of the heaviness of their problems. The Master used to listen to them, remaining silent. He conducted special classes during the late nights, between 9 p.m. and 12 p.m. in Homoeopathy, Astrology and other occult sciences to

the young groups who were seeking intensive training in those sciences. He also taught Sanskrit with the etymological key and yoga *asanas* during the early morning hours.



The Writings

Master E.K. amidst the hectic activity of teaching, healing and imparting yoga, also carried out the writing work. He wrote more than 50 books ranging from commentaries on Scriptures to Homoeo-science and health. His books gave a deeper insight into *Srimad Bhagavata*, *Bhagavat Gita*, Astrology, Vedic hymns, *Patanjali* Yoga, Rituals, and other facets of wisdom. He also conceived four booklets for initial training of the children by the parents.

The method of his writing was not ordinary. It was unlike the authors of the present times. The writings were all inspirational writings. The novels that he wrote upon the life of Lord Krishna stand out as a good example of inspirational writings. Writings came through him. He never proposed to write anything. This was a dimension of impersonality in relation to writings. Such impersonality was also demonstrated in his work of teaching and healing. Many of his followers are witnesses to his writings. In fact, he never wrote; he dictated. Whenever writings approached him, he used to become suddenly very alert and ask the ones around him to pick up a pen and papers; he would start dictating and that would result in a book for the

benefit of the truth-seekers. Until the subject exhausted itself, the dictation continued. The books 'Spiritual Astrology', 'Mandra Scripture', 'Music of the Soul', 'Man Sacrifice', commentaries on *Srimad Bhagavatha*, are all outstanding examples of this process of inspirational writing. When asked, he told the associates that in the Buddhic plane he gets a sudden call and his apparatus (Antahkarana Sarira) gets alerted and oriented, then he sees a script running in the ether, which he reads out for dictation, or, he sees a running movie and he describes it. This is how he dictated books. He never claimed them to be his. Inspirational writings are not new in India. Originally, the Vedas and the Upanishads were so conceived. Scriptures such as *Bhagavad Gita*, *Mahabharata*, *Bhagavata*, and *Ramayana*, were also similarly conceived. Initiates are the fit instruments to receive wisdom from the *Akashic* records to be given to the mortal beings. The decision, for the books of wisdom to manifest, happens in higher circles and through fit instruments they are transmitted. The most recent example of such transmission of wisdom has been Madam Alice A. Bailey to whom a Grand Master from Himalayas transmitted wisdom to her in New York. Today, these books of wisdom, inspire more than 3000 groups all over the planet. In the community of Initiates and disciples, clairaudience, clairvoyance, etheric movements, inspirational writings, are daily events.

While he was giving commentaries anew on *Srimad Bhagavatha*, he was also diverting into other books and other areas of work. As a consequence the commentaries on *Bhagavatha* did not come through as expected by the groups around him. Many people had a question as to why he should not complete the commentaries on *Bhagavatha* and why should he get into other works of writing. When his close associates asked him for clarification he smiled and said: "People receive what is needed for the time. I am only a transmitter. I transmit immediately when it is sent to me. I do not venture to author any commentary. If it is not decided in the higher circles I prefer to wait. I do not have the habit of questioning the Ones whom I follow. As and when I receive the commentaries I would give. When it came I gave it out regardless of the time (day or night), the place (at home or on travel) and the work (while at rest or even while at work). People need to practice what is already given. Wisdom is for practice and not for information. The human mind has a mania for information, and has no inclination to practise even the fundamental steps of wisdom. To those who question for further commentaries you may emphatically tell them to practise what is already given. To you, I tell you that I am not the author. If I wanted to author books I would have given out hundreds of books arising out of my scholarly knowledge of the Scriptures, but such

work would not last long. Any work conducted in tune with the Plan only survives the cycles of time.”

Master E.K. always had around him, day and night, youngsters to work for him. That helped him when he was giving dictation even during the night hours. Sometimes, the dictations were lasting for hours together. In all such cases, the youngsters were used by the turn, so that they would have adequate rest. The work went on in this manner.

The books of Master E.K., today are translated into other languages and are doing the work of self-transformation of those who are studious in the real sense of the word. There is enough guidance in his books to set up a life of aspirant and to follow the Path of TRUTH. In a way, the literature he gave is complete by itself though appears incomplete for the superficial mind.

It is important to mention that Master E.K. also gave a grand poetic expression in the form of the book titled ‘Goda Vaibhavam’, which is today considered in Telugu literature as a classical master-piece of poetry. In the circles of aspirants, this poetry is considered as unfolding volumes of spiritual practices that an aspirant can take to. It is further considered as an experience of bliss when read with devotion. The entire writings were in tune with the Plan, commenced with this book. It speaks of the spiritual practices of a fiery aspirant and

her experiences of the splendour of the TRUTH. In a way they are the experiences of the Master himself in relation to TRUTH. One needs to learn Telugu to experience the bliss that this book bestows. There is no other way, as it is impossible to bring the beauty of such poetic expression coupled with profound spiritual insights and blissful experiences.



Group Building

Master E.K. was frequently invited to various places, either for teaching wisdom or for healing through Homoeopathy. Sometimes he was staying for a week in a place and sometimes even a month. Wherever he went, taught and healed, groups emerged to follow the Path, which the Master was indicating, both through teaching and healing. At the end of every camp, a small group of persons urged him to guide them and also to keep the continuity of teaching and healing. The work of group building commenced in a very significant way from 1977. More than 50 groups emerged through his tours in Andhra Pradesh. Essentially, in all these groups the work of the Hierarchy has become familiar. The groups meditate, conduct healing work through Homoeo-dispensaries, and teach the wisdom either from the books of the Master or from the Scriptures or from the teachings of other Masters of India. Thus, groups emerged that work with the age-old formula of meditation, study and service. The service activity of the groups also diversified into education and alleviation from the suffering of the poor. Service was promoted and was encouraged by him in every possible way. In all this activity of teaching, healing,

and group building, Master E.K. remained impersonal. He did not specifically initiate or propose any action. To respond to the proposal but not to propose, was the chief tenet of his work.

He remained a witness to all manifestations of the work. Many a time he proclaimed: "I did not propose. I did not commence. I did not initiate." Such statements were little understood by people who have no knowledge of the qualities of poise. He was living in the ONE and consequently the one Plan, of which he is a part, came into manifestation through him. It is the quality of a true Yogi *to BE but not to do*. If you align your being with The Being, the work of The Being happens through the being. Such is the state of an Initiate. He allows himself to be a channel for the Divine Plan to manifest. The will individual attunes to the Will Divine. Consequently, the Will Divine functions through the individual. "Father, Thy Will be done", is the Path of the disciple, the Initiate and the Master. Master E.K. was a good demonstration of this status. He never proposed. He responded to the proposals that came up to him. He never initiated any work. He was only tuning up to the work, which was already initiated in the higher circles. He was unperturbed by the results of the work and hence never sought the fruits of such work. He went on and on manifesting the work that was steered by the Guides through him.

Synthesis

Master E.K. was synthesizing every aspect of life. There was little for him to negate or exclude. He was ever inclusive. He saw the different paths of wisdom as different branches of the one 'Tree of Wisdom'. He saw different sciences of medicine and therapies also as the different branches of the one 'Tree of Life'. He did not stand for any particular 'ism', yet he upheld the TRUTH relating to every 'ism'. Normally, people polarize to an 'ism' and tend to criticize other ways. He neither hugged one nor rejected the other, but remained in TRUTH and visualized the fragments of TRUTH in the multitudes of 'isms', cults and thoughts. He encouraged his followers to respect other Teachers, to study their teachings, and even to hold their photographs in their respective altars at home.

It is an unique feature with Master E.K. that he encouraged people in every possible way and did not discourage. He urged his followers to be open enough to receive varieties of teachings, to assimilate them, and synthesize them into the one TRUTH. In this aspect he was a great devotee to Lord Krishna who also stood in synthesis and synthesized all branches of knowledge that were popular at that time. Master E.K. was born

in a family of *Vaisnavites*. Normally, *Vaisnavites* do not accept the school of thought of *Shivaites* (the followers of the path of *Shiva*).

In India, there are chiefly five schools of theosophical thought. One category follows the God Absolute (*Brahman*), they do not accept any secondary manifestation of the God Absolute. They are the *Brahma Samaj*. They contemplate upon the nameless, formless, God. The second category belongs to the path of *Siva*, the third to the path of the Mother, the fourth to the path of *Ganapathi*, and the fifth to the path of the Sun. There are many other paths and schools of thought. Hinduism has the unique feature of multiplicity of paths to the TRUTH. Those who follow a school of thought deny the other schools and their thought.

The original comprehension of an Aryan Hindu was, that all paths emanate from the Lord (TRUTH) Himself. No path can emerge and exist without His Will. When the Lord Himself has no objection or reservation to a path, why should the mortals have? Depending upon the inclination of the souls, they may take to one path or the other, they may polarize to a path. But that does not demand negation of other paths and much less criticism of the other paths. It is this inclusiveness of the Hindu theosophy that invited and accepted Buddhism, Jainism, Zoroastrianism,

Christianity and Islam. As the human mind narrows down in its comprehension, the varieties of the One Path are less appreciated. Missionary zeal to promote one's path and to be militant upon others is the work of the ignorant mortals who need to elevate themselves to see the fitness of others and appropriately include them. When this is lacking there is religious disharmony and the consequent conflict. Even before Islam and Christianity entered into this holy land, there were serious differences between the *Shivaites* and *Visnavaites* and sometimes leading to provincial wars. Wars and bloodshed in the name of concepts of God only depict the height of human ignorance. It would be so, as long as humanity does not learn to include and continues to exclude.

Master E.K. demonstrated this synthesis in his life. He encouraged the path of worship of *Vishnu* along the path of worship of *Siva*. He conducted rituals relating to the two paths with no bias. He conceived a daily worship ritual *Nitya Puja Vidhana*. In that, he gave a formula of synthesis including the worship of the *Parabrahman*, the *Siva* aspect, *Vishnu* aspect, Sun aspect, Mother aspect, and the *Ganapathy* aspect. He did not pay ear to the criticism of his fellow *Visnavaites*. He was living above such criticism and was uncompromising in such issues.

Master E.K. was also frequently quoting in his

teachings from the Old and the New Testaments. His knowledge of the secrets of the Old Testament is unparalleled in recent times. The 93 meditations that he gave in the book 'Spiritual Psychology' speak of the profundity of knowledge he carried relating to the Old Testament. To him Master Jesus was very dear. We frequently encounter the inner life and dimensions of Master Jesus in the writings of the Master. There is a meditation he gave, which speaks of the veneration that he held for Master Jesus:

"All names together utter the name of God. A prophecy thinks form darkness to light. Prophecy is fulfilled. Abraham, Moses, Isiah, Jacob put together, form Jesus."
(From the book 'Spiritual Psychology' page – 112)

His 'Spiritual Astrology' speaks of 'the White Robe', 'the two fishes and the five loafs of bread', 'the fisherman', 'the star of light', and such other profound symbols of wisdom. In him there was the synthesis of the Teachers of all times, from Veda Vyasa to Jesus, the *Christ*. He had ready solutions and answers to every theistic paths, Indian or non-Indian.

The Significant Qualities of Master E.K.

It is difficult to narrate the life and the qualities of an Initiate, but justice would be done to the reader if some of them are narrated to enable the reader to pick up and follow, if inclined. Here are some of the qualities narrated but not elaborated:

- Inclusion but not exclusion.
- Purity inside and outside.
- To be in the Presence.
- Passive to the problems of life.
- Unaffected by the results of action due to absence of personal motives.
- Neutral to favourable and unfavourable situations.
- Nothing is seen as auspicious or inauspicious.
- There is neither complaint nor request.
- Simplicity and equanimity in all situations.
- Transmission of love regardless the social status of the surrounding persons.

- Unmindful of physical comforts/discomforts.
- Spontaneity in action.
- Obliging but not obligated.
- Nonchalant to the arrogant.
- Kindly to the simple.
- Indifference to intellectuality.
- Fiery to the emotional.
- Readiness to serve at all times.



The Fighter and the Reformer

In Master E.K., depending upon the need of the situation, a fighter used to emerge. He was rebellious when someone tried to be intimidating and imposing. While he was generally very obliging, if the others think of imposing them upon him or demand the services, suddenly he used to turn rebellious. He was against arrogance, only to neutralize such arrogance in others. He was harsh on the negligent and the indifferent ones. It would be appropriate to give, among many, just a few instances to show how he functioned in such situations.

Episode 1

Once Master E.K. was attending to the marriage of one of his trainee, in a temple. While the marriage was in progress a man came with the insignia of the servant of a high placed politician. He approached Master E.K. and inquired: "Are you Sri Krishnamacharya?" Master E.K. said: "Yes." The servant said: "You are required by our Minister, who is in a guest house nearby. I have come with the car. Please come with me." Master E.K. replied: "I am now in a marriage ritual. I cannot talk to you now." After a while, the marriage was over and

Master E.K. was found leisurely. The servant approached him and asked: "Would you please come now?" Master E.K. replied: "Where should I come?" The servant said: "To the guest house to meet the Minister of the State." Master E.K. asked: "What for?" The servant replied: "The Minister wants to talk to you." Master E.K. asked: "What Minister?" The servant answered: "The State Minister for Municipality." Master E.K. asked again: "What is State Minister?" The servant: "Don't you know what State Minister is, Sir?" The Master smiled and said: "Is he a man or just a minister? And who are you?" The servant: "I am the servant." Master E.K. asked: "Are you not a man? Are you a servant? Is not your minister a man? I believe in meeting human beings but not their titles. I prefer to meet you but not the servant in you. I prefer not to meet your Minister. Tell him so." The servant was shocked, that a simple person like a university teacher denies to come to the State Minister when invited. The servant waited for an hour. In the meanwhile the Master cooled down and told the servant: "Please come; sit by me and have the tasty food of marriage. Forget your minister. If he wants to meet me, he should meet me here. I would not go to meet him in the guest-house." The servant hesitated. The Master gave him some sweets prepared in the marriage and sent him away.

He told his associates: "I don't care if someone is a

minister or a beggar. I care for the human. I respond to the human if the approach is humanly. If the approach is veterinary my treatment is also veterinary.”

Episode 2

Once, when Master E.K. was at Radhamadavam in his chambers, a telephone call came. The question through the phone call was: “Is it Krishnamacharya speaking?”

Master E.K. : “Yes.”

Caller : “I have four charts of my family which need to be seen. I am sending them through my chauffeur. Please, verify and give advice.”

Master E.K. : “There is no astrologer here.”

Caller : “Is it Krishnamacharya speaking?”

Master E.K. : “Yes.”

Caller : “I am told that you interpret the natal charts. I need your interpretation.”

Master E.K. : “There is no astrologer here.”

Caller : “Is it not Krishnamacharya, the astrologer speaking?”

Master E.K. : “No doubt you are speaking to Krishnamacharya, but there is no astrologer here.”

The associates who were in the room were amused to listen to these answers. The Master told them: “The caller is the managing director of a local star hotel. He thinks that I am here to interpret the natal charts of Tom, Dick and Harry. More often, the successful people in society that occupy high positions do not deserve these positions. It is not because of their brains that they occupy these positions; it is due to some good deeds of the past that they are there. Most of these fellows lack common sense. They want to frighten people with their positions in the society and placements in politics and government. They forget that they are human beings and that they are dealing with human beings. It is a pity.”

A month later the managing director came with folded hands, apologized for his arrogant approach, and requested the Master to guide him and his family members.

Episode 3

Once, the Master was giving a Homoeo seminar in a prominent town of Andhra, Vijayawada. He was teaching throughout the day, giving the scriptural wisdom in the night and conducting Homoeo dispensary till late hours. One day, in the evening around 10 p.m., a well dressed person came in a brand new imported car and stood before Master E.K. Master

E.K. looked at him and inquired of the purpose of the visit. He was not known to Master E.K. The person introduced himself as under:

“I am the son-in-law of our state number one industrialist Sri ——”

Master E.K.: “So what?”

Son-in-law : “My mother-in-law is hopelessly sick in Hyderabad. The Allopathic doctors said that the sickness is reaching such a state where they are helpless. My father-in-law’s friend spoke of your special ability to cure through Homeopathy. I therefore came rushing to you from Hyderabad to take you this night by the road, so that my mother-in-law gets the right medicine.”

Master E.K.: “I am committed to a seminar here. I cannot disappoint a hundred people here and respond to your call. You better bring your mother-in-law here if you want my treatment.”

Son-in-law : “No sir, my father-in-law wants that you go to Hyderabad and treat her there. I suppose you know him.”

Master E.K.: “I do not know him.”

Son-in-law : “He is a big industrialist. He wields a

lot of power and influence. He can be of great help to you in your works.”

Master E.K.: “I seek no help from anyone.

Help comes to me unasked. You have come to seek my help and you say that you are in a position to help me.

Neither you, nor your father-in-law have such positions to help me. If you need my help you may bring your mother-in-law here. Inform your father-in-law my suggestion and also the following message as he is a businessman, a successful industrialist as you say. Businessmen know how to get their things done. They unhesitatingly go to any place when they need help, and if people need their help, they make them wait. If your father-in-law is a good businessman, he should learn to come to me to get the profit. If not, he may close this issue here and now.”

The son-in-law was amazed at the brave attitude of Master E.K. and said : “What shall I do now? What should I inform my father-in-law now?”

Master E.K. : “Inform him about the conversation between us and tell him that if he

wants medicine from me for his wife he should come. That is the minimum responsibility he should demonstrate as an act of love towards his wife. Please do not waste your time. You are a businessman; time is money to you. My decision is very clear.”

The man left. The next day in the afternoon a phone call came from the industrialist seeking profuse apologies. He cried on the phone and requested Master E.K. to treat his wife. He said he would come right now with his wife if the Master was still willing to treat his wife. The Master cooled down and with a pleasant smile on his face told the industrialist: “It is enough. You have done the minimum required for me to respond. You don’t have to come. Console yourself first and tell me clearly the symptoms of your wife’s sickness.” The industrialist narrated the symptoms. Master suggested the medicine and said: “Report to me after 24 hours.” After 24 hours the industrialist telephoned with joy that his wife recovered from the seriousness of the sickness and inquired if any further medicine was to be given. The Master said: “The one dose given will take care of the sickness in its totality. Unless you find any cessation of recovery you do not have to telephone.” The industrialist then inquired how much he had to

pay for the treatment. The Master replied that nothing needed to be paid. He also told the industrialist that he is no one's paid servant. After a few days, when the industrialist visited Master E.K. in Visakhapatnam, he again inquired if he could be of any help to Master E.K. Master E.K. said: "Help yourself. You are the one who needs it." But the industrialist did not understand. After a few years the industrialist had many problems and came down the ladder of his social position. Such was the steel-nerve attitude of Master E.K. in dealing with the headstrong people of the society. At the same time he was very cordial and very sympathetic towards the poor and the suffering.

Episode 4

Once, at the midnight hour, he heard that a poor man was suffering from a poisonous fever and that the family was in deep sorrow. He immediately moved out of his bed, took to a two-wheeler driven by an associate and went to the hut of the poor man. He gave him medicine and stayed in the hut till the next day morning until the fever came down and the patient became conscious.

He could go unhesitatingly to the places of contagion and give medicines to people unmindful of the contagion affecting him.

Episode 5

Once, on a Sunday morning, the Master was waiting with his Homoeo medicinal kit at a bus stop. A professor in the University saw the Master. He offered a lift to the Master by his two-wheeler. The professor asked: “Can I drop you at your destination, Master?” the Master asked: “Can you?” The professor replied: “I mean the destination of your work this morning.” The Master said yes and mounted the two-wheeler. He told the professor where to go. After 5 km. drive, the Master asked the professor to stop and said: “Thank you. You may please return now. You cannot come any further. I have come here to treat a contagion. You need a strong mind to resist the attack of contagion. You may therefore return. I will go by walk, reach the place and return by myself.” This happened at 6.30 in the morning. The professor returned, enjoyed his Sunday morning tennis at the University faculty club. In the evening he again visited the club for pleasantries and at 10 p.m., while he was returning home, he found Master E.K walking back home quietly. The professor inquired: “Are you coming home now?” Master E.K. coolly said yes and walked into his house.

When it came to the dispensing of medicine, many times the Master was seen doing it continuously, unmindful of breakfast, lunch, dinner and even sleep. Such was his commitment to the poor, to the needy and to the suffering.

Gayatri and the Vedas

Master E.K. broke the age-long tradition of India, which prohibited the women chanting the Vedas. The tradition also prohibited the women and the working class (the 4th class) chanting Gayatri. According to Master E.K., neither the Vedas nor *Manu Dharma* prohibit the women and the working class from chanting of Vedas and Gayatri. He challenged the scholars to show any authority from the Scriptures, which speak of such prohibition. He said: “The Light of Gayatri is the Light of consciousness and the wisdom of the Vedas is the wisdom of the Soul. All are souls and carry consciousness. Hence, by birth everyone is entitled to study, chant and practice Vedas and Gayatri.” He also quoted this practise as existing with many seers of the past. This has offended those who follow the religious orthodoxy and they differed from his view and even denied him. Nevertheless, during the past few decades, Gayatri has become a globally popular mantra due to similar attitude, gaining momentum in India and abroad. Today, even outside India, Gayatri became popular and is been sung by hundreds of groups, if not thousands, for self-enlightenment as also for enlightenment of humanity as such. Many

audiocassettes singing Gayatri *Mahamantram* float all around the planet.

Master E.K. was also not emphasizing upon the paraphernalia relating to Vedic rituals. He was of the view that everyone who is clean of the body and the mind, freshly dressed and who does not eat any food other than vegetarian food, is eligible to practise such rituals as *Abishekam* (Water Ritual), *Homam* (Fire Ritual) and chanting of the Vedic hymns. He was only insisting upon the correct intonation of the sounds but not upon the eligibility through caste.

He also stated that very often the statements of Krishna in the *Bhagavad Gita* relating to the classification of human beings into four classes, were misinterpreted and misquoted. Even from Vedic times humanity was classified on the basis of their qualitative inclinations but not on the basis of birth. That class of human beings who are inclined to wisdom, to *Dharmic* way of living, to pursue TRUTH, and to live in peace, are considered as *Brahmins*. Another class who are inclined for martial arts, protection of others, sacrificing oneself to protect the life of a group of people, are considered as the kingly class. The third class of people are those who make intelligent utilization and exchange of natural resources for the welfare of all. They are considered as the business class. The rest of the human beings, who neither have adequate comprehension to pursue

wisdom nor have the valour to protect others at the cost of their lives, or have the ability to intelligently utilize and exchange the natural resources, are categorized as the 4th class, or working class. While such divisions were done for social purposes on the basis of their quality, all are seen as human beings. The more talented ones are expected to take care of the less talented ones, and the less talented ones are expected to respect the others. It is a natural hierarchical system within the human family. The fourfold classification is not watertight and is not also determined by birth. As Krishna reiterated, the classification is clearly by quality. Master E.K. was frequently quoting this statement of Krishna and promoted the Vedic knowledge as also chanting of Gayatri to all those who are inclined to learn. He did not impose on all, regardless such inclinations. The related sloka in *Bhagavad Gita* is sloka 13 in book IV and goes as under:

The I AM in all creates the social levels. I arrange the beings into their works according to their qualities. Thus I create the four classes of society. Know that I have done it, as the ONE in all of them. Know also that I have not done it, as the ONE I AM, unspendable.

(From the book 'Mandira Scripture' by Master E.K. page. 64)

He always followed the essentials of Vedic conduct without compromise. He was liberal in the secondaries (non-essentials). According to him, a Vedic Aryan

shall have to rise much before the sunrise. He should offer his prayers and worship to the Lord before dawn, and complete all prayers, meditations etc., within one hour from dawn, starting as early as 4 o'clock. He admonished his associates who were late to get up and perform the morning rites. He was just loathsome to laziness. It was impossible for lazy people to be around him. He was always clean of body and mind and was always wearing fresh clothes.

Other Specialities of Master E.K.

He ate very limited qualitative food, and was insistent on taste. He used to say: "One should have taste in life. In all aspects of life taste is important. It shows the man's preference to be qualitative, to be the best." At the same time he shunned gluttony. He was against daytime sleeping except for a short siesta. He used to say that humour should be part of one's life; that it keeps people young and alive. He was brisk in his movements. Action was around him at all times. He was at poise even in the height of the activity. It was a delight to see him working. He used to say: "Aryan means the role model. One should build adequate character to be a role model to others. Demonstration is the better technique of teaching." He was insisting upon such demonstrations in every walk of life.

As it is the case with every Initiate, Master E.K. was

a good cook too. He was able to cook variety of dishes. Even experienced housewife appreciated his cooking abilities.

Another aspect of Master E.K., which kept at distance the over-critical people was his habit of smoking. That a Master of Wisdom smokes is horrible and unacceptable to the Indian psyche. But he was smoking. Those who try to asses people by their appearance could not come nearer to Master E.K. due to many unorthodox demonstrations emerging from him. Above all, his smoking was the last straw. It was the chief reason for many to avoid him. The Master used to say: "It is not they that avoid me. It is me. I do not want shallow and over-critical observers around me. They waste my time. My time is valuable. Things should be seen from the other angle also. Many of you avoid me and avoid the work that is entrusted to you. Don't think you have avoided. I have put you away temporarily, for your energies are not suitable to the work at the moment. When you don't want values, understand that the values also don't want you. What you deny is denied to you." Such was the heroic attitude of Master E.K. He remained a mystery in the social classes but established himself as divine in the hearts of the beings who received his help and who followed his instructions of wisdom.

A Few Spiritual Dimensions

Master E.K. was the uncommon among the commons and yet remained common. It is uncommon to the uncommons to be common, simple and remain hidden. He is like a gem hidden by the dust, amidst many stones. It is not readily cognizable. One needs to dust himself to see the gem, which otherwise looks like any other stone. Only when situations demanded, he demonstrated the divine qualities. He never displayed them to catch the public eye, to be recognized and to be deified. His message was:

*"I have come down to earth
not to be worshipped by the crazy dreamers
as their God once again in a new name.
But I am here to be realized by the workers
as their own expression of work.
I AM yourself uttered forth as your own Master.
Remember that you are not different from your
own Master.
You are in no way other than your own Master.
You have no second to yourself, the 'I AM' in you.
Let East and West be fused in ME, the 'I AM' of all.
Live, work and realize ME in you."*

Teachers who want to aggrandize themselves are anxious to show their spiritual powers. From the Aryan viewpoint, they are not complete, they are inadequate, they still carry a shadow of their personality. Total impersonality is the final quality of a teacher. Master E.K. did not allow himself to be known to anyone completely, nor did he make public demonstration of spiritual powers. His very close associates however knew the spiritual dimensions he carried. A few events are narrated here to give an inkling into the dimensions he carried.

Once, in a big family of brothers and mother, one brother left the house without notice. His whereabouts were not found in spite of intense search. The desperate family members approached the Master and requested for his help to locate the missing one. The Master winked the eyes for a split second and said: "He is safe. He is moving southwards. He is in search of a teacher for his personal salvation. He will no more move further. I have directed him to come back. He will take to the next immediate train and come to Visakhapatnam. I have also directed him to come to me for all his salvation problems. He will reach here tomorrow afternoon and would straight away come to my house. Let him be with me for a couple of days. Later I will send him home. He will never make such

escapes hereafter.” The authority with which he spoke was a wonder to the family. Lo! He returned home exactly as the Master said. He spent a couple of days with the Master and came home. The family members inquired from the fellow who left the house as to what happened to him and why he had decided to return. He said that at that moment he found in his vision Master E.K. who directed him to come back. He also said that Master E.K. volunteered to guide him in his path for salvation. The family at once became ardent followers of Master E.K.

Once the Master went along with his students in the University, to a picnic. It was a group of 30 students. The Master played with them, cut jokes, kept the group in humour and even did some magic (he was also a member of a school of magic). The students were attracted to him. They were inspired to show their palms to him and seek the future guidance. The Master saw palm after palm. When he took the palm of a student he felt it cold. He looked into the eyes of the student; he was a big-eyed one; he was silent. The Master told him that the student was born to serve, serve the poorer communities. His work was to inspire the poor and the unfortunate and be their guide. He would have good name and fame. The student looked pale; he laughed away giving the impression that it would not happen.

The picnic was over and the group was returning home late in the evening. The students were getting out of the bus at their respective residences. The Master did not get out of the bus until the pale one disembarked. The pale one disembarked on the road to the sea at around 10 p.m. The Master also got down the bus and took the student tenderly by the hand, looking into his eyes. Tears rolled out of the eyes of the student. He stood numb. The Master caressed the boy on the shoulders and said: "Suicide is an act of timidity. No one has ever achieved anything through suicide. Life is a great gift of God. You cannot throw away the gift to the winds. I know the agony and the conflict you suffer within. You see the injustice of the world and the evil of selfishness. You have revolutionary ideas. You find that you are not capable of a revolution. You therefore prefer to jump into the sea tonight and terminate your life. It is not an act of wisdom, much less an act of heroism. Shun your timidity and come with me, I show you the Path." The student prostrated at the feet of the Master. Thereafter he received immense wisdom from the Master for 12 years. He was a source of inspiration to many in the villages.

Once, one of his close associates was to go to the city of Madras to inquire about the character of a man to whom a family intended to propose marriage with an

young lady of the family. The associate had the habit of informing the Master whenever he went out of town. He went to the Master during the afternoon hours to take leave of him and go to Madras. The Master was in siesta. He woke up as the associate walked in and said: "Are you going to Madras?" The associate was stunned. The Master said: "Don't go. You would not be able to find anything about the man whose character you want to verify. He is a cheat. He is no doubt a Hindu Brahmin coming from a good family. He has more than one wife, a Hindu wife known in the family circles, a Muslim wife known only in the Muslim circles and has a few others. He is naive, intelligent and very mercurial. It is not easy to trace his activities. You would be a thorough failure if you go." The associate wondered and asked: "What shall I do now. I told the family that I would go to Madras this afternoon on the proposed mission. How can I tell them all this, without my knowing. Can I quote you as having said all this?" The Master said: "You may, if you think it appropriate." The associate reached the house of the family very fast and conveyed the information given by Master E.K. The family members were not happy. They said: "How can we throw away a seemingly excellent marriage alliance relying on some kind of soothsaying?" The associate said: "To me it is truth, for I know the capacity of the Master. To me it is clear. I therefore step out of this

mission. As your family friend, I suggest not to proceed further.” The family respectfully disagreed. Went ahead to make inquiries about the man in Madras. They sent a retired military officer on the purpose. He made enquiries for a fortnight about the bridegroom-to-be. He came back and gave a certificate of good conduct. The marriage was performed. Three years after, all facts surfaced, to the utter dismay of the family. They came to the Master for a solution. He told the lady: “You have lost money, you have lost grace. It is now time that you get rid of that man and live alone hereafter.” The affected lady came to the associate and wept saying: “It was unwise not to have followed the wise advice of a man of wisdom.”

It was a treat to the mind to see how fast Master E.K. used to interpret astrological charts. Once he visited a friend’s house who was the most popular and influential person in the town of Visakhapatnam. He had veneration and respect for the Master, though he was not walking the path of the Master. The friend was in excitement, for he was able to fix an excellent marriage alliance to his eldest daughter. He spoke at length about the cultural background, the social status, the economic and political powers the family of the bridegroom to be. The bridegroom’s family had all the qualities to be regarded as noble, well known in

the city of Bangalore. Master's friend was also well known due to his high positions in the national level companies. He and his family were very joyous when Master E.K. visited them. He served *idlis* and coffee to the Master, and explained all the details of the alliance. At the end of the conversation, suddenly, the friend asked the Master: "Master, why don't you look into the charts of the two, bride and bridegroom, and give your view." The Master said: "You have proceeded too far. There is no sense now in looking into the charts. I don't have enough freedom now to inform you on account of your committed position." The friend said: "It does not matter. I will go by what you say in spite of all that I and my family entertain in the mind. Your word is final to us. We accept it with pleasure. We know you are our well-wisher." The Master agreed to look to the horoscopes. He just looked at the horoscope of the bridegroom to be and in a split second he had put it off. He suddenly became very serious and said: "My dear - for God's sake, do not proceed with this alliance." The friend was shocked, disappointed and benumbed. Silence prevailed. After a while the friend asked: "May I know the reason for your opinion?" Master E.K. said: "Do not ask me the reason. Do not discuss further. Please close this chapter." The Master stood up and left abruptly. The friend could never understand the stand taken by the Master. It was difficult for him to

accept the Master's suggestion. But he had enough respect for the Master's knowledge. In a month's time he reconciled and reluctantly put off the proposal of marriage. It was however painful to him to have lost a good alliance to his eldest daughter who was very dear to him. Six months after, one evening the friend came to the Master full of emotion and with tears in the eyes. He prostrated at the feet of the Master and said: "You are a great Master, you do not allow us to know you. You illusion us with your simplicity. You saved me from a great calamity. I now know why you have so sternly negated my daughter's marriage proposal." The Master smiled. With his two hands he held the shoulders of the friend, raised him and seated him comfortably in a chair beside him and said: "I am happy you followed the suggestion. I am bound by certain laws. I can only be suggestive to anyone. I cannot decide for others, nor can I push my view through. I suggest sincerely and wait. It is for the others to accept it or not. It depends on their karma. I knew that the boy to whom you proposed your daughter did not have long life. In fact it was very short, not even an year. Did you hear something relating to him?" The friend said, weeping: "He died in an accident." The Master consoled.

The Master's way of suggesting and directing was always subtle. If people did not follow he did not worry. He ruled himself and let others rule by themselves. He

advised and guided only when asked. He was proximate and distant according to the others and was ever ready to help, only, and only when sought. It is a very refined way of functioning which is frequently unseen and unrecognized. No Master can ever be understood unless the persons around him have gained sensitivity to subtlety.

Once an associate of Master E.K. was travelling overnight by a train. He slept on an upper berth, which was hardly sufficient to him. He feared that he may fall during the sleep hours due to the fast movements of the train. He offered prayers to Master E.K. and slept. Around 3 o'clock in the morning, sudden brakes were applied to the train and he was about to fall. The fellow found two white brilliant hands protecting him and restoring him to the sleeping berth. He thanked the Master from the bottom of his heart. Later, when he met the Master, even before he spoke, the Master said: "You don't die if you don't sleep for a night. You could have used the night in a sitting posture contemplating upon a deity, a mantra or a Master. Don't have anxiety to sleep. Much less, plan not for sleep. Sleep comes in spite of you even if you sit. Planning for sleeping, and looking for sleeping beds, is sickness. Craving for sleep is deep sickness. Be awake and alert as far as possible." The Master and the associate smiled.

Many times the Master was demonstrating his knowledge of the events happening at global level. He could tell the workers around him what was happening in a remote corner of the planet. Two days after what he said used to appear in the newspapers. He used to wake up people sometimes during the midnight hours and ask them to join him in meditation. The meditation used to be of 2 to 3 hours duration, in utter silence. The next day morning when inquired, he told his workers: "Certain great beings are descending on to the planet via the moon-rays. They are Venusian beings. They come to assist the Divine Plan and help lifting up this humanity. The Hierarchy is receiving them with utmost veneration. I chose to wake you up for I do not want you to sleep during such sublime times."

Once, he was sitting in a relaxed manner in a chair, looking to a roof corner of the room. Suddenly a laughter broke out of him. An associate who was there, asked him the reason for the laughter. The Master said: "It is delicate and too sensitive. Nevertheless I share it with you. The fellow whom I sent to Belgium is drinking whiskey. It is too cold over there. His comrades suggested whisky to warm up. Poor fellow, he is afraid of me that I may know. He took two sips of whisky

and put it off out of fear of me. I would have been happier had he taken the whole glass. The laughter is for that reason.” The associate asked: “Do you often see things like this?” The Master said: “No I do not. It is not my business at all. I do not enter into the private chambers of anyone’s mind. I enter when invited and not otherwise. Our fellow in Belgium thought of me while drinking whisky, hence my attention was drawn to him. That is all there is to it.”

Every close associate of Master E.K. experienced the spiritual dimension of the Master in one or more facets of his life. That built the cordiality for deeper association with the Master.



Astrology

Master E.K.'s knowledge of astrology carried higher dimensions. Ever since the inauguration of the work of Uranus through Master C.V.V., the planets are entrusted with new and different functions. Master C.V.V. stated that the planets are given new responsibilities, different from before. Hence, the traditional astrology is partially useful. Unless the new direction is known arising out of the work of Uranus and Neptune through Sun, Moon, Venus, Mars and Saturn, appropriate knowledge relating to their transit of the zodiac cannot be gauged.

It is for this reason the Masters of Wisdom thought fit to give out the new dimensional astrology. It resulted in the book 'Esoteric Astrology' that came from Master Djwhal Khul through Madame Bailey. 'Esoteric Astrology' deals with races, nations, and the globe as such, and the impact of the new planetary energies upon Earth. It comes from the ashram of Himalayas. Master C.V.V. gave out the new dimension of astrology for individual practice and transformation. It came through Master E.K. under the title of 'Spiritual Astrology'. The former deals with national groups and the globe. The latter deals with individuals for

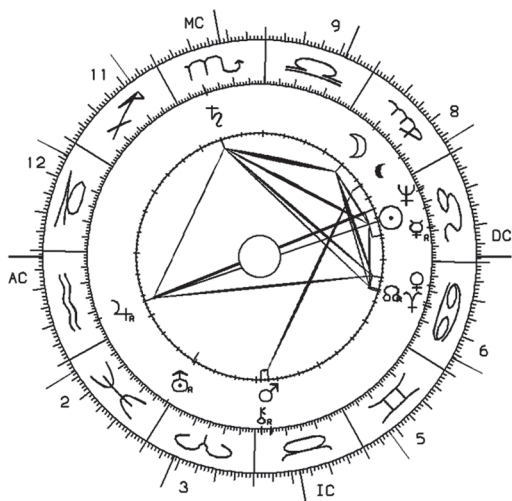
transformation. 'Spiritual Astrology' thus comes from the ashram of the Blue Mountains. The two books have two different purposes to be accomplished and are in tune with the One Plan.

Master E.K. was well versed with the new dimensions due to the teachings he received in the first cycle of 12 years from the Masters. He followed the Sun-based system, contrary to the traditional Moon-based system in India. The former is called *Sayana* the latter is called *Nirayana*. In the former system the axial changes are recognized. In the latter they are partly recognized. Master E.K. used to say that astrology was given to the world from the cradle of the Himalayas. The Indian seers conceived the shape of numbers and the work of the planets much earlier than the Egyptians and the Greeks. The Vedic astrology is Sun-based astrology, *Sayana*. *Nirayana* is a later development. He therefore followed the *Sayana* system, which is also the system today prevailing in the West. Pundits in India feel that Master E.K.'s astrology is Occidental. Master did not find it worthwhile to argue with these Pundits who are more in the exoteric than in the esoteric. His interpretation of the charts was different from that of others' in India and also of the astrologers of the Occident. Many times he used to look at a chart for a minute and speak out many aspects of the native fluently to the amazement of the listener.

He guided his associates and co-workers basing mostly on the planet Saturn. According to him, Saturn is the planet of initiation. He opens the doors into the subjective side of the being. Unless the Saturnian discipline is acceptable to a truth-seeker, he can do little in the esoteric field. Mars was the other planet with which he worked.

It is significant to note that Saturn is in the 10th house of the Master and Mars in the cusp of the 3rd and the 4th house, making an opposition as between the two. Further, the birth Saturn and Mars of Master E.K., squared Mercury, which is retrograded. Saturn squares Jupiter and Mars squares the ascendant. Jupiter opposes Sun and Neptune. With 4 squares and 3 oppositions in the Fixed Cross, the Master went through enough training of the related planets and has thus become the teacher to give the Path of Discipleship. It should be remembered that the Fixed Cross is the Cross of Discipleship. Master E.K. initiates every work with the Saturnian energies, then introduces the Martian force and the Will enlightens with the Jupiterian touch and unfolds the consciousness of the soul, 'the Sun'. This is a dimension that can be seen from his chart. The 6th house Venus and the Node speak of the disappointments and the ingratitude he suffered from the people whom he helped. His 11th house Antinode speaks of his associations with the Detached Ones, the Masters of

Wisdom, who stand free from the world and yet help the world. His 2nd house Uranus made his speech powerful; sometimes even destructive for reconstruction.



☉	♈	18	02	56
☾	♉	19	54	
☿	♈	11	29	R
♀	♈	21	53	
♂	♈	5	21	
♃	♉	22	47	R
♄	♈	19	41	
♅	♈	2	10	R
♆	♈	28	55	R
♇	♈	24	16	
♈	♈	15	07	
♉	♈	16	04	R
♊	♈	6	57	
AC	♉	1	33	01
MC	♈	12	08	13

Master E.K. Natal Chart

Born : Aug. 11, 1926

Place : Bapatla, India

Time : 05:30 pm IST

He undertook major works in his life either in the month of Taurus or Scorpio, and the works he inaugurated had many teething troubles. If the people are not fit to work with the inaugurated work it would suffer an infant mortality. If they can cope up with the initial troubles and continue to work with the given discipline the work survives long years to come. This was his special style. None of his works bore fruits within 18 years. He used to say: "The work is to train the people. If the people fail to adapt to the given regulations, the work fails. Failure of work is secondary. The persons involved are primary. They must learn to adopt to the discipline of Saturn who imposes the law." It is well known that Jupiter informs the law and Saturn imposes it. Mars punishes those who do not follow the law, while Saturn conditions and imprisons the indifferent, negligent ones. He was looking for strong seeds to sow for a future garden. It is the persons who gathered around him who decided their fitness. He did not decide anything for them, excepting entrustment of work when sought. Few men around him grew along the right lines of working. Others have fallen for lack of Saturnian discipline. The Master was Jupiter when he taught and comforted, and was Saturn when he entrusted work.

It is now known in the esoteric circles that the so-called malefic planets such as Saturn and Mars are

planets of Initiations. Squares and oppositions in the natal chart help subjective growth. Saturn is the first teacher. The Fixed Cross is the Cross of Discipleship. Gemini – Sagittarius is the axis of alignment. These are a few dimensions of the New Age Astrology, which were effectively implemented by Master E.K. in his works.

Esoteric students would benefit much if they first study ‘Spiritual Astrology’ and bring it into their daily practice month by month. They can later read and comprehend ‘Esoteric Astrology’ to know the planets at work in relation to the planet Earth. Master E.K. opened doors to the new dimensions of astrology in a very subtle manner into the exoteric world.



Rituals

The science of ritualism revives once again in the Aquarian Age. Rhythm is the basis of life in all planes. Until rhythm is gained, the divine order cannot be established. Rhythmic living is ritual. Today, order, system and rhythm are emerging for the development of subtle energies. Aquarian Age stands for such ceremonial order and the consequent expansion of consciousness. The advent of Master C.V.V. caused an awakening to the principle of rhythm, which leads to *Swaraj*, meaning, self-rule. *Swaraj* is the 7th Ray quality. The 7th Ray of order can rearrange, reorganize, reorient the micro system to respond to the macro system. Man, who lives in his reflection in these times of ignorance, has to respond to his higher counterpart, man being a double being. This response to higher order is possible only through ritual. Great civilizations emerged in the past through their adaptation to the ritual. The ancient Indians, Atlanteans, Incas, Mayas, Mexicans, Greeks, Egyptians, Chaldeans, Assirians and the Babilonians knew the power of magic through ritual.

Aquarius is the quality of air. Air responds to sound and is the carrier of *prana*. Mastering the air is possible through the mastery of *prana* and through the masterly

utilization of sound. Ritual holds the key to it. The great ones of the past, including Moses and Jesus, were all great magicians arising out of their ritualistic knowledge. During the *Mahabharata* time, most of the warriors were members of different ritualistic orders.

There is a Great White Lodge on the planet in a Himalayan centre of which the Enlightened Ones are the members. They have their branches all over the planet and conduct rituals in all the magnetic centres of the planet, periodically. The Great White Lodge is linked to the Great Grand White Lodge on the Sirius system. Those who have taken the 5th Initiation (meaning, those who gained planetary consciousness) have access to the energy of this Great Grand White Lodge. Those who have attained the 3rd Initiation have access to the Great White Lodge on the planet. Attainment of 3rd Initiation means, accomplishment of immortality.

Master E.K. was admitted into the Great White Lodge and was given the task of reorganizing the rituals. This is one of the chief missions of Master C.V.V., and hence, of the Hierarchy now.

In fact, H.P.B. inaugurated an esoteric section of Co-Freemasonry, Master C.V.V. joined that Co-Freemasonry to give the Aquarian impulse. The Uranian impact brought in many convulsions in the Co-Freemasonry. It is expected that Co-Freemasonry

will wriggle itself out of its present slavery of power, wealth and wine. Its chief limitation in recent times has been its aristocracy, lack of love, and lack of attitude to serve. Masonry would develop inherent strength afresh to be a chief instrument in the hands of the Great Ones to serve humanity.

The Master belongs to an esoteric ritualistic order, which is the most ancient order linked to the Great White Lodge of the planet. He accomplished substantially in this order. He introduced discretely this ancient order. He also participated, like Master C.V.V., in the order of Co-Freemasonry. He raised himself in Co-Freemasonry to the sublime degree of Master Mason in 1960 and to the degree of Holy Royal Arch in 1962. Much cannot be said of this order, for essentially it is esoteric and hence secretive. His teachings reveal some of the dimensions of the ritualism relating to masonry.

For exoteric purposes he gave out rhythmic living as the fundamental step to be followed. Master Djwhal Khul also insists very frequently through his teachings upon rhythm, ritual, 7th Ray, systematized functioning etc. He proclaims that only rhythm can produce surprisingly magical results. Although Master E.K. was working hectically at the rate of 16 to 18 hours a day, there was a hidden rhythm in all that he did and hence his power of manifestation. His insight into the rituals

can be seen in the book titled 'Book of Rituals'. He also promoted simplified versions of ancient Indian rituals, such as: *Shodashopachara Puja* (16 steps), *Abishekam* (Water Ritual), *Homam* (Fire Ritual). He insisted upon his followers to take to rhythm of life.

He frequently taught that there should be rhythm between work, food, and rest. He also informed, that, if one follows the rhythm in these three aspects in life, he could never fall sick. Master E.K. was himself an example of health. In the 30 years of his work he never was found sick, he never had frequent cold, cough, headache, stomach-ache, fever etc. Only once when he stepped upon a rusted nail he had an ulcer that turned septic. Even during that time he did not leave his rhythm.

Rhythm is initially Saturnian in its quality but leads to Jupiterian expansion later and results in the Venusian experience. Weak-willed people have no entry into the subtle world. It is they who hate rhythm and are naturally averse to ritual and rhythm. It only denotes the deep sickness hidden in them, which would prevent them from entry into the realm of Light. The students would do well to read the writings of Master Djwhal Khul in relation to the 7th Ray and rhythm. Particular attention may be drawn to his lessons on 'A Treatise on White Magic'.

The World Teacher Trust

Intimate Interaction with the Families

As Master E.K. started functioning at Visakhapatnam with his work of healing and teaching, many families were attracted to him and started practising the discipline and way of life as suggested by him. He became a guide, a friend, a philosopher for every such family. Through his acts of love and service he became an intimate part of the families. He was the natural family head to each one of these families. He advised them in matters of economics, health, education, dissolution of conflicts within the family. He was (and continues to be) a guide towards the Path of Light. He was so intimate with the family members that every house became his house. Thus, he had many houses. If he visited a house for lunch or dinner it was a great delight to the family. He had access to every kitchen of the house. Such was the intimate, fatherly relation he had with the lady of the house. There were many occasions where he joined the lady in the kitchen and cooked a dish for the family. The members of the family used to eat the dish he prepared with great joy. In spite of his hectic routine he could join certain families to go for an evening movie and sometimes

even to a late show.

When he found time and a good movie was shown in town, he used to buy a hundred tickets and invite the families for the movie. In all such cases the response was much more than the tickets he bought. He knew how to keep the people lively. He used to engage others in sprightly conversations keeping himself as an observer without being involved. He was mostly alone (all in One) but was never lonely. He was active, physically and mentally but was never busy in his mind. He kept his mind free from any programme though he followed a programme strictly. He did not allow his mind to live in problems even while he is handling problems. He used to cut short imperceptibly any discussion. If people discussed in his presence he maintained a mental cut off in such discussions. He never disagreed with others but sympathized with their viewpoints. He taught how to listen to the needs of others when they spoke, through their speech. He did not allow comparison of gurus nor did he encourage evaluation of any guru.

Organization

He demonstrated all the above in his interaction with the families. They were reading his books and were trying to follow his path, the capital Path of the Hierarchy. He defined his path not as the path

established by him but as the path followed by him. Which was in turn followed by his Guides – the ancient most Path of the Hierarchy. To conduct an organized activity relating to the work that emerged from him, the World Teacher Trust was given birth to, in the month of Scorpio in 1971, in sweet memory of the Great World Teacher, Lord Maitreya. Slowly, as the work grew, the organization also grew.

The demands of service in the field of teaching and healing grew so enormously that Master E.K. decided to resign his job as a lecturer in the University. It demonstrated the courage and the self-sacrificing nature of Master E.K. who, having a large family of a wife and six children dependent on him, could leave his economic planning in the hands of the Higher Ones and could proceed with the noble work of serving humanity. He never asked nor did he look for money at any point of life and it continued to be so even after he resigned from his employment.

Another significant feature in Master E.K.'s life was, that he did not own any property or bank balances worth mentioning, in spite of a large family. In his being there never existed even an iota of sense of self-security. Even the house that was built at the fag end of his life, was so built due to the persistent demands of the associates. He did not move into that house for long years and when the family moved he hardly stayed

there. He demonstrated thus another dimension of a true disciple. With his strength the World Teacher Trust grew gradually and is now global.

The major objectives of the World Teacher Trust have been meditation, study(which includes comparative study of the World Scriptures) and service in the field of education, health, and alleviation of poverty. The Trust contributes in its own way towards this triple activity. The ones who picked up the three above objectives and worked them out in their lives consistently, found inner unfoldment. Frequently the Master stated that the three, namely: meditation, study and service are for self-unfoldment and not for self-aggrandizement. He reminded people from time to time to grow humble but not proud, for pride will destroy all the work of goodwill. He also insisted upon spiritual intent and quality in work and not quantitative accomplishments. "Grow, but do not bulge", was his main message to those who sought enlightenment.

The World Teacher Trust grew from strength to strength. It organizes more than 80 Homoeo-dispensaries. It publishes a monthly magazine disseminating the teachings of the Masters of Wisdom. Publishes books of Master E.K. and his associates and distributes them. Organizes rituals and teaches rituals. Vedic hymns and other sacred chanting are taught. The Scriptures are commented periodically in all the centres

including *Ramayana*, *Bhagavad Gita*, *Bhagavata*, etc. Many group-livings are organized. Astrologically important days are utilized for contemplation and meditation. Children's schools are being operated, where human values are imparted. Yoga and meditation are given. Training in Homoeo and other natural sciences is also given. Programmes to help the poor in matters of health, education and vocation are carried out. Intensive meditation is done during full moon and new moon days. The solstices and equinoxes are utilized to advantage, for progress. Meditations are also done when moon is in the Dhanishta constellation. The major events of the Trust are spread over the entire year. The global congregation (Guru Pujas) happens during three days in the month of January, on 11th, 12th and 13th. The day of initiation, called 'The May Call Day' (29th May) is celebrated for the annual invocation of the Aquarian Energies by the groups in India, Europe, South America, Central America and North America. The birthday of Master C.V.V. (4th August), the birth of Madam H.P.B. and Master E.K. (11th August) the birthday of Master M.N. and Lord Krishna on the 8th descending moon phase in Leo. The birthday of Lord Buddha on Visakh Full Moon, the birthday of Jesus the Christ on 22nd December, the birthday of Lord Dattatreya on Sagittarius Full Moon, are among the major events celebrated in veneration

in all the centres of the Trust. A special calendar the 'Astrological Diary' is released yearly to the East and West, giving out in detail astrologically important days for spiritual practices.

Special worships are done during full moons and 11th moon phases. The worship of the Mother is specially done in the month of Libra during the first ten ascending moon phases. Likewise, special worship is also done to the Cosmic Person during the first ten ascending moon phases of Aries.

Intense activity takes place in the World Teacher Trust throughout the year in all its centres. A member of the World Teacher Trust carves out his own programme within the grand work of the World Teacher Trust. Freedom with responsibility is the etiquette of the Trust.



East & West

Fusion of East and West to synthesize the human activity through synthesizing the two parts of the one brain of the Planetary Being is also an important work relating to the Aquarian Age. The Aquarian Age has come into, ever since the coronation of Queen Victoria. The seeds for self-rule by the nations and countries were sown in the subtle plane marking the decay and gradual death of colonialism. Freedom, self-rule, self-transformation, self-realization, leading to group consciousness, which would further lead to global consciousness, are the concepts of the Aquarian Age. Authoritarianism should concede to mutual respect. At the height of the Aquarian Age exercising one's power on others would be seen as beastly. To this end, subtle work was inaugurated for the fusion of East and West. The fusion relates to all human activities; i.e., economical, social, cultural, and spiritual. Respecting the true values in all these facets of life and dissolving the spurious values is also an aspect of Aquarius. Aquarius plans for a perfect humanity capable of guarding the animal, plant and mineral kingdoms aligning with the divine kingdom.

The progress of science is seen as one of the chief instruments to destroy the inferior believes,

superstitions and faiths, developed in the name of God, resulting in more ignorance than enlightenment. The science of materiality on one side, and spirituality on the other side, emerged from the second half of the nineteenth century. While scientists were busily engaged in the West for human development, the spiritual scientists emerged in the East. The fusion is contemplated as between the scientific values and spiritual values, which is seldom seen by the faith loving, emotional followers of cults in the East and in the West. The Hierarchical work is too sublime to be comprehended by the non-initiates.

While the West grew in scientific understanding, thereby removing brick by brick the temple of darkness built through superstition in the West, the East pronounced scientific doctrines relating to spirituality, which is far distinct from the gullible understanding of the energy of God. While the Western scientists invented the radio-waves, the telegraph, the photograph, the telephone, television, electronics, the Eastern scientists rediscovered the properties of space, time, sound, colour, and symbol. The fusion of the two, to enable expression of divinity on Earth, is the target for the centuries to come. At the present, the two activities are working from the two sides of the tunnel and it is expected that they meet the centre from where spirit to matter and matter to spirit communications

are established and energies are transmitted. This is the white magic contemplated in the Aquarian Age.

Only the one in whom the East and the West are thus connected, is the fit instrument to work for the fusion of East and West. Very often the Eastern spiritualist decries the scientific accomplishments of the West. For that reason he is inadequate. Likewise, his Western brother denounces the Eastern understanding of the subtle world. He is therefore equally inadequate. The optimum situation is, where science and theology find agreement. The book 'Isis Unveiled' written by H.P. Blavatsky strikes the first right note, wherein she upholds the true values of the two hemispheres and mercilessly destroys the concocted stories and belief systems. Ever since the dawn of the work of Madame Blavatsky, a new vista is opened to humanity. This is an aspect of time of which Madame Blavatsky was a part. There have been spiritual ambassadors ever since from East to West. The great sage Swami Vivekananda, the Yogi Yogananda, the seer Sri Aurobindo, the gnostic Sri Dayananda, are a few names among others worth mentioning in this context. Likewise, there are material ambassadors who brought to the East, through business and governing, the Western material facilities, systems and even the civilized ways of the metropolis. The fusion is the great wave at work. As said earlier, the one in whom the spirit and the matter are fused into

the soul and who can express as soul, is fit to conduct such fusion.

In man, the part above the diaphragm represents the East and the part below the diaphragm represents the West. The centre, which is a little above the diaphragm, is the meeting point. It is called the Heart Centre and represents loving understanding. The material aspect of man and the spiritual aspect of man need to be fused into the heart. In such cases man stands equidistant to spirit and matter and respects both. People who are excessively inclined for spirituality are no better than those that are excessively inclined towards materiality. Due to their polarization they cannot be at the centre to have the vision of the age. They suffer from their viewpoints and cannot be seen as visionaries. More often these inadequately synthesized spiritualists guide large sections of human community away from sensible living and practicality. These teachers are deceived by Nature and in turn they deceive their emotional followers. These are the ones who often neglect their vocation, their family life and their sensible social relations. They are cut off from the splendorous activity of Nature. The seers of ancient time, without exception, lived in families, held their individual vocation and yet stood out as great centres of illumination. Abandoning families and the normal human responsibilities, is never recommended by the science of Yoga. Yoga

contemplates balanced approach to all aspects of life without excessive negation and exclusion of anything relating to the creation. The fitness of things is realized and is appropriately responded to, but not negated.

Even in man, the three higher centres namely: *Sahasrara*, (Head Centre), *Ajna*, (Brow Centre) and *Anahata* (Heart Centre) reflect themselves in the 3 lower centres that is *Muladhara*, (Base Centre), *Swadhistana* (Sacral Centre) and *Manipuraka*, (Solar Plexus). A yogi is born when the communication between the six centres is well established. The six centres when thus well linked, provide the six dimensions which are given as *Shad Dharshans* (six visions). The one who carries the six dimensions relating to the six centres is said to be perfect as a cube. The cube also carries six sides, which are equal to each other. A cube does not suffer inversion. It can be rested on any side and yet it looks the same. Likewise, the one in whom the six dimensions emerge, does not suffer inversions. He reverses all the inversions and remains upright in all situations. The cube is none other than the sphere in manifestation. The sphere, likewise, is a perfect symbol. The whole creation exists as a sphere. The space is spherical. The six dimensions are also referred to as the six faces of Gayatri. These dimensions are also depicted as the three-dimensional cross. Thus, a perfect being is represented by a sphere, a cube, a knower, a yogi. Such yogis are needed in

the current age but not the impractical philosophers who drill into the ears the litany of negation of the splendours of life and retirement into secluded places. The best yogis, the world disciples, today function in the busiest centres of human activity. They stand free while surrounded. They remain in the world and affect the world by transmitting vibrations of peace and poise. They are not of the world and hence are not affected by the world.

The fusion of the East and West is therefore to be seen from the micro standpoint and the macro standpoint. Unless the fusion happens within, it cannot be conducted outside.



Master E.K. goes to West

Master E.K. during the initial period of 12 years of training was organizing a magazine called 'Mihira'. In that magazine he wrote an article about the future planetary configurations and the birth of a superman. The article attracted a Belgian by name Albert Sassi, who was a theosophist and also a prominent member of the Arcane School. He was a good student of the teachings coming from Madame Blavatsky and Madame Bailey. He was residing in the Theosophical Society of Adyar in Madras. The magazine 'Mihira' reached his hands. He felt that the author of the article was not an ordinary Theosophist. He further felt encouraged to communicate with Master E.K. He invited Master E.K. to one of the hill stations where the Theosophical Society held a guest-house in a very serene atmosphere in the hill-station Kotagiri (in the Blue Mountains of India). Master E.K. responded to the invitation and lived with Mr. Albert Sassi for a month in the Nilgiris. They exchanged their experiences relating to the teachings of H.P. Blavatsky and A.A. Bailey, and also exchanged their understanding of the Hierarchical work.

Albert Sassi was familiar with the works of the Masters from the Hierarchy of the Himalayas. He was eager to know information relating to the Master of the Nilagiri Hills who is considered to be the Master of the Masters. Master E.K. then revealed to Mr. Sassi the work of Master C.V.V. He also read out pieces of teachings that he received from Master C.V.V. Mr. Sassi was thrilled and sought to invoke Master C.V.V. along with Master E.K. In the prayers Mr. Sassi was deeply touched and felt that his urge to feel the energy of the Great Master was fulfilled. He sought more information relating to the teachings of Master C.V.V. from Master E.K. Master E.K. showed the lessons on astrology that he received from Master C.V.V. Mr. Sassi was absorbed into the profundity of the teaching. As a consequence he suggested and even insisted that these lessons must be put into an order and given out as a book for the benefit of the truth-seekers who are spread all over the globe. Master E.K. agreed and prepared the text. Mr. Sassi arranged for its printing. The first print came from the press of Nilagiris and that book is 'Spiritual Astrology'. The two became friends in life and in spirit. Subsequently, when Master E.K. moved to Visakhapatnam, Mr. Sassi visited him there and repeatedly invited him to come to the West and teach the groups the sublime wisdom of the East, for in Master E.K. he found a great teacher. The above

is the prelude for Master E.K. to move to the West. He moved for the first time to Belgium on 22nd April 1972 in the beginning of the month of Taurus, Fixed Cross.

Phase – 1

Master E.K. moved to Belgium along with his associate by name Mr. P.S.S. Varma. Mr. Varma identified with the work of Master E.K., resigned from his job and proposed to work for Master E.K. It was at his instance Master E.K. conceived the World Teacher Trust. Master E.K. was the Founder Chairman and Sri Varma was the Founder Chief Executive. The first visit to Europe was conducted with Sri Varma as Master E.K.'s companion. Thereafter the Master conducted four tours during the period 1972 to 1977. During the Master's visit to Europe, he was chiefly contacted by the followers of Mr. Sassi and by some Theosophical Society branches. He gave lectures extensively in Belgium, in the South of France and in the French speaking part of Switzerland. During the first phase of his tour, the French speaking groups in Belgium in France and in Switzerland were contacting and listening to him. They were mostly public lectures organized by groups of occultists, which included sometimes, groups of Theosophists. The Master utilized the tours also to make visits to such places as the Lucis Trust in London,

the Alps, the mystical city of Paris etc. He also once made a flying visit to New York at the invitation of an Indian friend. The work was initiated but was not found to be adequate from the Master's standpoint. He therefore gave a gap to these tours between 1977 and 1981. During this period of gap, Sri Varma diverted towards other pursuits.

Phase – 2

The phase 2 tours commenced in the month of Leo on 2nd August 1981, contrary to the first phase, which started in the month of Taurus. In the second phase, Master chose Sri Parvathi Kumar to accompany him to the tours in the West.

Sri Parvathi Kumar was associated with Master E.K. since the last week of October 1971. Sri Kumar has been a young public accountant, who just started his career in 1970. Master E.K. invited him to constitute the World Teacher Trust and frame the by-laws relating to it. Ever since, Sri Kumar associated with the work of Master E.K. He was shouldering gradually responsibility after responsibility relating to the work of the Master. He was growing inside and outside by his own effort, supplemented by the energy coming from Master E.K. By 1977, he was shouldering significant responsibilities relating to the work of the Master. Considering the energy compatibility with the

family of Sri Kumar, Master chose in 1977 to move his individual residence and his work to the first floor of the residence of Sri Kumar, Radhamadhavam (22nd April 1977). Ever since, they were working together in manifesting the work conceived by the Master. Many times Sri Kumar was found to be adequately telepathic to know things relating to the work of the Master even before the Master expressed the work. This affinity in the subtle plane grew from strength to strength in four years.

In July 1981, Master was giving Homoeo-teachings in the town of Kakinada, 160 km. away from Visakhapatnam. One fine morning he telephoned to Sri Kumar and inquired if it would be possible for him to meet him as early as possible. Sri Kumar took to the next train and met Master E.K. the next day morning. The Master was sitting relaxed in an armchair and received Sri Kumar with an affectionate smile. Sri Kumar stood before him and inquired of the purpose of the call. The Master said: "It appears that you have to accompany me in my tours to the West hereafter. Is it possible for you?" Sri Kumar said: "Yes. It is possible." Master inquired: "It is very pleasant to note your readiness, but I wonder, how it is possible to you. You have a very busy profession, wherein you are very successful and very much wanted by the business community. You have your family, especially with two

very little kids. Your lady and the kids need you. Besides I have trusted much work on you during these 10 years. On your young shoulders there are already enormous responsibilities. Normally I would not have ventured to suggest you this, but the Ones whom I follow strongly recommend that you should accompany me. By that, the work in the West will also be accomplished. I am thrilled at your readiness. Do not let this information out. You quietly apply for the passport.” Sri Kumar smiled and said: “By the grace of the Master, I knew in the month of Aquarius, on the full moon day, that I would accompany you in your future tours to Europe. The passport also came to me, not by my effort, but by the effort of a quasi governmental client of mine who wants me to travel abroad on an assignment for him. The numerical potency of my passport is 8; it is all clear to me. I will apply for the visas and I will not by myself let this be known to others. But it is fair that I should tell my lady.” Master smiled and said: “Give me the privilege of informing her. I am back in Visakhapatnam in a week days time.”

The Master came to Visakhapatnam a week after. He summoned Sri Kumar and his wife to his room in Radhamadhavam and told Srimati Kumari that Sri Kumar was chosen for the work in the West also, besides the work in the East and if she wanted she could also come with the children. The offer for her was open at

all times for the future. Srimati Kumari was happy and consented. She was always cooperative to the work of the Master and she continued to be so. She had good psychical rapport with the Master, being Leo ascendant and Leo Sun. In fact, the Master carried easier access to Srimati Kumari than to Sri Kumar, since the latter was always occupied with one work or the other. He was like a father to her. He took care of the children in more than one crisis. He even sometimes attempted to assist her in the kitchen when there were frequently too many guests at home. They had a very fine father-daughter relation. Till date, in crises, Srimati Kumari deeply invokes the Master and the Master responds to her with soothing blue in her Brow Centre and dissolves her crises. An Indian lady's crisis mostly revolves around her husband and children. She is the fortress and protectress of the family. If something goes wrong with them in terms of health etc. she gets deeply perturbed.

From 1981, the Master went to Europe 3 times; each time it was a seventy-day tour. During these tours many groups who are associated with the books of Master Djwhal Khul came in contact with him besides the ones whom he touched in the earlier tours. The response of the occult groups was much more different. The Master could give the concept of group-living and introduced effectively the energies of Master

C.V.V. through the morning and evening prayers. He found his joyful rhythm in the West where he taught twice daily, gave meditation twice daily and was also giving personal consultations throughout the day. He found his activity in its bloom, for he could not stay doing nothing throughout the day. The response was spontaneous; his word was received very well and he conducted tours to Belgium, France, Switzerland, Italy, Germany and Denmark.

For the year 1984, enormous demand arose and an ambitious plan to stay 6 months in India and 6 months in Europe came to be. It was not to be, as the Time Plan was otherwise.

The World Teacher Trust Europe was established in Geneva with many representatives from all over Europe becoming the executive committee of the Trust. Master expressed to Sri Kumar: "I do not see your name in the committee. Why is it so?" Sri Kumar answered: "It is so because they do not see me." Master said: "The organization of The World Teacher Trust grew from step to step under your direction and my presence all these years in India; I wonder what would be the future of this European Trust." Nevertheless the World Teacher Trust Europe was formed and at the inauguration address Master E.K. struck the first bell of departure. It sounded so to Sri Kumar. While addressing the members of the World Teacher Trust in

Geneva, the Master said: “30 years of work has been accomplished. I have utilized my time, money and energy to the work of the Plan. I myself surrendered to the Plan and to those who guide the Plan. I still continue to be a student trying to learn precision in work and silence in the deeper sense of the word.” The words went into the air, little realizing the note behind the words, in the noise of celebration of the formation of the Trust.

Nevertheless, the work of fusion of East and West was strongly founded in Europe in the hearts of the groups. Till date, hundreds of members remember in their hearts the loving touch of Master E.K.



Departure

Master and Sri Kumar returned to India in November 1983. The Master was planning for quietude and contemplation. He was also subtly searching for places of solitude for the future plan of things. He came to Sri Kumar one day. Abruptly he walked into Sri Kumar's bedroom one afternoon, which he never did before. Sri Kumar was studying a book on the bedside; the Master rushed in, sat on the bed and said: "It is already one month since we returned from Europe. The work is not happening as it used to be. I am required to be in solitude and not to move to places hereafter, even in India. I would like you to cancel the 1984 tour abroad. We shall plan it afresh later. Would you do that?" Sri Kumar nodded his head and sent messages to the West that the six months tour was not to be, since Master E.K. conceived other programmes. The groups in the West got disappointed. They were by that time accustomed to the teachings of Master E.K., which are normally very addictive.

As much the Master looked for solitude so much the groups in India were demanding to see him and felicitate him in their respective places. He told Sri Kumar: "Let us give shape to the new programme

after *Guru Pujas*. Let me satisfy these Indian groups. Accompany me to these groups where they wish to felicitate me. Come with Kumari and children.” Sri Kumar followed with family and the felicitations were jointly done to the Master and Sri Kumar. The preparations for *Guru Pujas* came to be at the year’s end. Master was actively engaged as usual in the preparations for *Guru Pujas*. Although there were well trained associates and followers, he took delight in participating into every minute detail of *Guru Pujas*. It was his style from the beginning.

In *Guru Pujas* he spoke upon death. He initiated the talk on *Kata Upanishad* during the morning and evening discourses. It sounded the second note of departure. The commentary was incomplete, for the time was not sufficient. He was about to speak the secret of the transcendence of death, which is the key of *Kata Upanishad*. The time did not permit. After *Guru Pujas*, the Master again called Sri Kumar into his room in Radhamadhavam and said: “I wish to take to solitude. I must stay put at a place, receive people who seek my advice. I do not wish to move from place to place for sometime. The work is not happening as it should. A group of people organized a group-life in the nearby forest area. I shall conduct this group-life and come back. Thereafter the new programme can start. It is already three months that nothing concrete has

happened in terms of work. You don't have to come to this forest area. You stay back and look to the work."

Master left with a group for a month to be in the village Mothogudem, which is located in the forest proximate to Visakhapatnam. He gave a very intense rhythm to the group. Besides meditation, rituals and discourses he also introduced the principles of Ayurveda for daily practice. It was a very deep and inspiring work. During the last week of the group-life, member after member was bitten by malarial mosquitoes. It caused much agitation to the Master. The Master was also no exception to the malarial mosquitoes. The group returned in haste on completion of the seminar. An affected member of the group died in spite of good care and treatment.

The Master was himself deeply sick with malarial affectation but was deeply dejected at the whole episode. For a week he suffered at home and was frequently losing consciousness as his brain was also infected with the malarial attack. A good doctor friend of the group suggested that the Master should be moved to a regular hospital where every facility was available for treatment. But the Master insisted that he would stay in Radhamadavam (Sri Kumar's residence) and that all treatment can be extended to him at that place. No one could negate him. The Master was shifted on 10th of March 1984 to Radhamadhavam.

The best doctors of the place were contacted, the best equipment was utilized but the malarial attack was affecting bit by bit every part of the body. It was a week full of pain to him and to his associates. The Master was gaining and losing consciousness from time to time. Two days before full moon he seemed to have gained some respite. He was fully conscious, he suggested the persons in the room to let him alone and also suggested that Sri Kumar alone should enter into the room. As Sri Kumar entered into the room the Master took Sri Kumar's hand into his hand and suggested Sri Kumar to sit by his side. (It was also mysterious to many that in the week before, when the Master was at his own residence, he was mostly unconscious, but when Sri Kumar was present he was fully conscious. This was particularly observed by the second son of the Master). For about four minutes the Master stared into the eyes of Sri Kumar without speech, later again the rigours came into the body. Sri Kumar had to call the doctor into the room. The group was praying ardently for the health of the Master since a week in Radhamadhavam. Prayers and rituals were done day and night by the group with a cry that the Master should be saved from the ill-health. Pisces full moon hours approached and during the midnight hour, amidst the full moon energies the Master departed, to the utter shock of the groups who followed him in the east and the west and

to the utter surprise of the society.

Continuity

The groups recovered from the shock and continued the work as they conceived. Many were inspired by the Master and each inspired one started functioning in his own way. The word of the Master is thus kept alive. The word continues to spread in a manifold manner.

In this presentation of the life and the works of Master E.K. the word ‘associates of the Master’ was used but not ‘disciples of the Master’. This is done consciously. The reason being the Master’s frequent statement: “I have no disciples around me; I am myself a disciple. I have, of course, many patients around me.” The profundity of this statement prevented the use of such words as disciples, devotees etc. in this work.



The Teachings of the Master

The teachings of Master E.K. have been simple, straight and are capable of adaptation to daily life. Wisdom applicable to daily living is the live wisdom. He was demonstrating such wisdom in life, while he was capable of the most abstract ideation. Practicality has been the keynote of his functioning. Expression of wisdom through work has been his strength. Communication of the sublime TRUTH through simple sentences of conversation has been his speciality. He was a teacher in the true spirit of the word. He could teach an infant and a philosopher at the same time. He could inspire an uneducated, simple, housewife to the most educated and sophisticated persons. The strength of his wisdom was in his equanimity. To him God exists everywhere, at all times, in all places, in all forms and in all names. Observing him was a delight. Seldom he stepped out of the Soul Consciousness. In spite of such atunement, he was humorous enough. It does not mean that he always laughed and joked. He was fiery, angry, jovial, quiet, active, deeply silent, as per the situations.

In my view the teacher as such, stands heads and shoulders above all that he teaches. He is the

presentation of TRUTH. Teaching is a fragment of it. Once, when he was asked to give the teachings of the World Teacher, he said: "The Presence of the World Teacher is the sum and essence of all teachings. His teachings do not stand comparison to his Presence. Learn to experience such Presence, while you may occasionally engage with the teachings. Orientation to teaching is generally mental. Such orientation should lead to experiencing of the Presence. The Presence is the ultimate of all teachings."

For aspirants who would like to follow the Path of Yoga, Truth, Light, the Master gave varied teachings through writings and utterances. The essence of all his teachings is to orient to the One Presence in all that *is*. The Scriptures that he mainly referred to were *Bhagavad Gita*, and *Patanjali Yoga*. He frequently used to say that Patanjali is the scientist while Krishna is the artist. Patanjali gave the science of man and the discipline that one should take to, to experience the Self. These steps of discipline, put together, are called Discipleship. Krishna presents the steps in an artistic manner in *Bhagavad Gita*. The yoga science of Patanjali is for the practice of yoga. *Bhagavad Gita* goes a step ahead, to transform the practice into daily living experience.

Besides these two books, he was also frequently referring to the *Bhagavatham*, where disciples that

reached great heights in yogic living are mentioned. The other name for world disciple is a *Bhagavatha*. A world disciple is one who establishes his consciousness beyond the three worlds. He lives in a state of ecstasy while he conducts his duties in the three worlds with much attention. It is the highest state where the individual mingles in the Universal Consciousness and yet conducts himself effectively in all the three worlds. The other scripture that Master E.K. was referring to in his writings and teachings, and even in advanced rituals, has been *Mahabharata*. It was amazing the way Master E.K. revealed vistas of wisdom, applying varieties of keys to the Scripture *Mahabharata*. It was his speciality.

The Master was equally proficient vis-a-vis the Old Testament. He held many keys to the Old Testament and was at ease in explaining many aspects of the creation with its help. According to him, the Old Testament is as symbolical as the New. He only cautioned that the Old Testament should not be seen as a narrative of successive events in the formation of the universe. Each episode is a key relating to time, and relating to the Path to be followed by man.

It is not possible to pick and choose the gems of the teachings that came out of him. The readers would do well to pick up and read with keen interest the books that came through him. Yet the practical instructions

that he gave to those who wanted to follow him, that is, follow the Path of TRUTH, are given hereunder. Frequently he used to say: "Learn to follow the Path. I do so daily. Following me is no different from following the Path. The Path exists for all. I demonstrate amidst you how to follow the Path. I have not laid any special path. The Path that exists from ancient-most times is the Path I walk and if you walk with me, you are already walking the Path. I have no other Path to lead you or guide you. I walk it; you may also walk along, if you wish. You can walk ahead if you wish; you can slow down if you wish; you can rest if you wish; you can even divert if you wish. But the Path continues to be. It is pervaded by the Great Masters of Wisdom up to the cosmic centre. It is up to you to walk or to divert. No one insists you to walk. There is no imposition. When you, as the soul, decide, you close other options by yourself and walk the Path. If you still rejoice in other options, the Path awaits. I have no particular glamour to lead anyone. I follow the Path and I receive from time to time guidance from the Guides. You too can do it. I have also no glamour to change this world. The world takes care of itself. What is needed is, that you take care of yourself. Wishful thinking does not change anything in you or around you in the world. Action is the key. Act, act, and act. Three times I tell you to act. While acting, learn how to act and how not

to act, when to act and when not to act, where to act and where not to act. Let action be the vehicle of your progress.”

I AM, I AM THAT, THAT, THAT I AM

The doctrine of ‘I AM THAT I AM’ is the ancient-most doctrine of TRUTH. It was Master E.K.’s most cherished topic. In Sanskrit it is presented as:

Aham Asmi, Soham Asmi, Brahma Aham Asmi

The first step, for every aspirant, is to know that he is a column of consciousness. Other personality identities are illusion. The second step, is to know that the individual unit consciousness has no separate existence, it belongs to the Universal Consciousness. At the first step he realises I AM, at the second step he realises I AM THAT – THAT meaning the Un-definable, Universal Energy. This second step is called *Aham Saha*, I AM THAT. At the third step the individual consciousness absorbs itself into the Universal Consciousness of Existence, only THAT remains, the individual ceases to be. This state of THAT is called in Sanskrit *Brahma Aham Asmi*.

Thereafter, in the fourth step, the individual returns from THAT. He is no more the one that got absorbed into IT. He comes back as THAT only.

This fourth step is called THAT I AM. This process is

conceived as a mantra, which is as under :

Hamsa Siva So Ham

(For details please refer to the book 'Mantrams - their significance and practice' by the same composer)

These four steps are common to every truth-seeker on his way to TRUTH and on his return as TRUTH. The Hierarchy strongly emphasises the fourth step of return, to serve the fellow beings, to show them the Path. Many ancient theologies speak only up to the third step of merging into THAT. The Hierarchy speaks of the return of the Initiate to serve the race. Master E.K. inevitably, in every seminar, spoke this topic which was his speciality.

Practical Instructions to Aspirants

Master gave the following instructions for those who follow the line of Yoga/discipleship:

1. Keep a separate notebook to be used as your spiritual diary. It should be of ruled paper and bound in an orange-red cover. This colour is used as a signal to indicate to the Masters and their disciples that you are ready to receive instructions and practise them in daily life. The book should be carried with you throughout the day and at the same time it should not be kept open for anyone

to go through it. Any attempt to show and popularise should be avoided. The attempt to keep it a secret should be passive and should not gain prominence.

2. Have a separate room for meditation and study. Once fixed, try to keep the place unchanged. If a change is inevitable indicate it mentally to your unknown Master on the previous day itself. The room should not be used for any purpose other than meditation and study.
3. Be ready for meditation at least 5 minutes before the time of meditation. The time for meditation should always be the same. 5 minutes before such time is essential. Keep a photo of a Master or a deity at a particular place in the room. North or East are recommended. Keep an incense lighted before the altar. Sandalwood incense is preferable.
4. Keep the body at ease without tension to any nerve. You can sit in any posture convenient to your constitution. Exactly at the appointed hour invoke the Master or the deity, folding your hands in *Namaskarams mudra*. The

mudra indicates joining of the two palms in a gesture of salutation, which indicates self-surrender to one's Higher Self, or Guru, or God.

5. Close your eyes, place your palms upon your knees keep observing within. If thoughts emerge observe them. When you observe, the emerged thought dissolves. If you do not observe it, it leads you astray. The initial step is therefore to observe the thoughts. When observation is active, thoughts are not active. The mind slowly becomes blank, in the sense, the rate of production of thoughts is reduced and the mind quietens.
6. To such quiet mind, slowly endure to think of a white lotus in between your eyebrows and inside your head.
7. In case you receive any thoughts of instruction or of enlightenment, make note of them in simple words in the orange book that you carry. If sentences are heard, or seen written, you may also make note of them after the meditation. This should be the daily morning meditational practice.

8. Carry the diary with you, throughout the day, for any possible instruction coming to you from your higher mind, which needs to be made note of, lest it might escape.
9. You may now get into your daily routine, keeping the following suggestions.
10. Keep the mind free from any programme, though you follow the programme strictly.
11. Do not mentally involve your mind into the presence of anyone or any problem.
12. Do not avoid the physical presence of others.
13. Engage others in sprightly conversations, keeping yourself as an observer without being involved.
14. Be alone mentally in the physical presence of others. Do not entertain loneliness.
15. Do not engage in excessive discussions. If discussions and arguments happen around you, keep a mental cut-off until the discussion is over.

16. Learn to sympathize with the others' viewpoint. Do not disagree brutally.
17. Listen to what others need but not to what others talk.
18. Be uncompromising in essentials, liberal in non-essentials and charitable in all motives.
19. Never compare and contrast gurus and their work. Never evaluate or find fault of the work of any Master.
20. Learn to overcome the faultfinding nature in you.
21. Do not advise unasked. Do not keep away from advising when asked. Do not advise in matters, which you do not know clearly.
22. Keep the body properly nourished. Food should be more qualitative and less quantitative. Keep away from strong smelling food.
23. Have a complete head bath at least once in a day.

24. Wash face, hands and feet as many times as possible. Take plenty of water.
25. Avoid heavy dinners and congregational foods. At the same time, do not be antisocial.
26. Avoid medicating unless it is absolutely necessary. Try to adjust health conditions by making appropriate adjustments to food, rest and sleep.
27. Emotional balance is to be practised consciously.
28. Train yourself to spend time, money and energy meaningfully.
29. Know that you are accountable in terms of hours of usefulness.
30. Account your expenditure. It is a matter of personal discipline to keep accounts relating to expenses made.
31. Try to eliminate expenditure for luxury for indulgence and all that, which results in waste. Economic discipline, unless learnt, binds you

with economic difficulties.

32. Economy of speech is to be maintained. At the same time, maintain good humour and merry conversations. Do not lash your tongue at others.

33. Learn to smile. This gives expansion to your soul and the soul of others. Do not smile in the presence of the irresponsible. It promotes further irresponsibility to them.

34. Attracting through smiles is a pious art. Use it. Do not misuse it.

35. Do not make false promises.

Such are the practical instructions of the Master for those who wish to lead a life of a disciple. His work of teaching and healing was mostly the work of Light and Sound. On completion of 50 years of life, his followers organised a Golden Jubilee celebrations. A unique souvenir was brought out on the life and works of Master E.K. On that occasion his followers ardently asked the Master to give out an invocation for their use. The Master closed himself in his chamber at Radhamadavam for 10 minutes and brought out

with his own hand an invocation for the benefit of the aspirants. The invocation is as under:

May the Light in me be the Light before me,

May I learn to see it in all.

May the sound I utter reveal the Light in me,

May I listen to it while others speak.

May the Silence in and around me present itself

The Silence, which we break every moment.

May it fill the darkness of noise we do

And convert it into the Light of our Background.

Let virtue be the strength of my intelligence.

Let realization be my attainment.

Let my purpose shape into the purpose of our Earth.

Let my plan be an epitome of The Divine Plan.

May we speak the Silence without breaking in 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.

It is interesting to note that The Great Invocation coming from Master Djwhal Khul is an invocation of Will, Light and Love for the upliftment of humanity.

Master E.K.'s invocation aims at individual and groupal upliftment through Light, Sound and Silence. The former formula is a macro approach while the latter is a micro approach.





Other Books & Booklets through the Pen of Dr. Sri K. Parvathi Kumar

The following books are available in:

English (E), German (G), Spanish (S), French (F), Hebrew (H),
Telugu (T), Hindi (HI), and Kannada (K) languages.

1. Agni E/G/S
2. Amanaskudu T/K
3. Antardarsana Dhyanamulu T
4. Anveshakudu. T
5. Asangudu T
6. Ashram Leaves E/G/S
7. Ayurvedic Principles E
8. Bharateeya Sampradayamu T
9. Bhrikta Rahita Taraka Raja Yogamu* T/K
10. Cow E
11. Dhanakamuni Katha T
12. Doctrine of Eternal Presence E
13. Gayatri Mantra Avagahana T
14. Geetopanishad – Dhyana Yogamu T
15. Geetopanishad – Gnana Yogamu. T
16. Geetopanishad – Karma Yogamu. T

17. Geetopanishad – Sankhya Yogamu. T
18. Golden Stairs. E
19. Good Friday* E/G/S/F/HI
20. Guru Paduka Stawam T
21. Health and Harmony. G/E
22. Hercules – The Man and the Symbol E/G/S
23. Himalaya Guru Parampara (The Hierarchy)*. . T /HI
24. Indian Tradition* T
25. Jupiter – The Path of Expansion E/G/S
26. Jyotirlinga Yatra T
27. Karma Sanyasa Yoga T
28. Karma Yoga. T
29. Katha Deepika. T
30. Listening to the Invisible Master* E/G/S/F/H
31. Lord Maitreya – The World Teacher* . . . E/G/S/F
32. Mana Master Garu T
33. Mantrams – Their Significance and Practice E/G/S
34. Maria Magdalena*. E/S
35. Marriage – A Sacrament* E
36. Master C.V.V. (Birthday Message)* T
37. Master C.V.V. – May Call!. E/G/S
38. Master C.V.V. – May Call! II E
39. Master C.V.V. – Saturn Regulations E
40. Master C.V.V. – Yogamu - Karma Rahityamu . . T
41. Master C.V.V. – Yogamu. T
42. Master C.V.V. –The Initiator, Master E.K. –The Inspiror T
43. Master E.K. – The New Age Teacher E/G/S/T

44. Meditation and Gayatri	S
45. Mithila – A New Age Syllabus	E/G/S
46. Nutana Yoga (New Age Yoga)	T
47. Occult Meditations	E/G
48. OM	T
49. On Change*	E/G/S
50. On Healing	E/G/S
51. On Love*	E/G/S
52. On Service*	E/G/S
53. On Silence*	E/G/S
54. Our Teacher and His Works	G/E
55. Prayers	G/E
56. Pranayama*	T
57. Puranapurushuni Pooja Vidhanam	T
58. Rudra	E/G/S
59. Sai Suktulu	T
60. Sankhya – The Sacred Doctrine	E/G/S
61. Sankya Yoga	T
62. Sarannavaratra Pooja Vidhanamu	T
63. Saraswathi – The Word	E/G
64. Saturn – The Path to Systematised Growth	E/G/S
65. Shodosopachara Pooja - Avagahana	T
66. Sound – The Key and its Application	E/S
67. Spiritual Fusion of East and West*	E
68. Spirituality in Business and Management*	E/G/S
69. Spirituality in Daily Life	S
70. Sri Dattatreya	E/G/S/T/HI

71. Sri Hanuman Chalisa	T
72. Sri Krishna Namamrutham	T
73. Sri Lalitha I	T
74. Sri Lalitha II	T
75. Sri Lalitha III	T
76. Sri Lalitha IV	T
77. Sri Lalitha V	T
78. Sri Lalitha VI	T
79. Sri Lalitha VII	T
80. Sri Mahalakshmi Pooja Vidhanamu	T
81. Sri Sastry Garu	E/G/S/F/T
82. Sri Shirdi Sai Sayings	E/G/S/T/HI
83. Sri Siva Hridayamu	T
84. Sri Soukumarya Satakam	T
85. Sri Surya Pooja Vidhanamu	T
86. Sri Venkateswara Pooja Vidhanamu	T
87. Teachings of Lord Maitreya	T
88. Teachings of Lord Sanat Kumara	E
89. Teachings of Master Morya	T
90. Teachings of Master Devapi	T
91. The Aquarian Cross	E/G/S
92. The Aquarian Master	E/G/S
93. The Doctrine of Ethics	E
94. The Etheric Body*	E/G/S
95. The Masters of Wisdom	S
96. The Path of Synthesis*	E
97. The Splendor of Seven Hills*	E/T/HI

98. The Teacher	E/G/S
99. The White Lotus*	E/G/S
100.Theosophical Movement	E/G/S
101.Time – The Key*	E/G/S
102.Uranus – The Alchemist of the Age	E/G/S
103.Venus – The Path to Immortality	E/G/S
104.Vinayaka Vratalkapamu	T
105.Violet Flame Invocations	G/E
106. Vratalkapamu.	T
107. Vishnu Sahasranamam	T
108. Vrutasura Rahasyam	T
109. Wisdom Buds.	E/S
110. Wisdom Teachings of Vidura	E/G/S

** Booklets*

The books are available in bookstores and directly from the publisher:

The World Teacher Temple / Dhanishta
 Radhamadhavam, 14-38-02 · Muppidi Colony
 Visakhapatnam-530 002 Andhra Pradesh India
info@ghanishta.org
www.worldteachertrust.org
www.dhanishta.org

or

The World Teacher Trust - Global
 Wasenmattstrasse 1
 CH-8840 Einsiedeln
 Switzerland
ghanishta@wtt-global.org
www.worldteachertrust.org