

Mars is of great help to the aspirants who want to transcend the barriers of the lower planes. It is in this context the seers gave the higher dimensions of Mars. Utilizing these dimensions, an aspirant can gain the positive vibrations of Mars and progress on the path.

The most sublime and divine aspect of Mars is presented in the sublime concepts of Saravanabhava, Subrahmanya, Kartikeya, Visakha, Shanmukha and Skanda. This book tries to capture these sublime dimensions of Mars, the Kumara.

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Dr. K. Parvathi Kumar

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Dhanishta

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Dhanishta

Dhanishta means Wealthy Wind.

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About the Composer

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

Dr. K. Parvathi Kumar 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. 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

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Preface

The ways of the divine are amazing. One could never imagine that a most sublime mantra of Kumara, ‘*Saravanabhava*’ finds its expression and explanation for the benefit of a group of thirty ardent students at the northern sea shore in the city of Hamburg, Germany. A group of German, Danish, Swiss, Spanish and Indian students gathered for a five day group life in a boat and ardently requested for the meaning, significance and practice of the mantra of Kumara and Vaisakh full moon.

Much more amazing is that the boat itself is called Govinda and within the boat there are a variety of beautiful and colourful posters of Lord Krishna who is a complete representation of cosmic, solar and planetary Kumara. The mantra chose its boat, its group, its place and its time. It is the Gemini full moon time as well as an approach to summer solstice.

The group life was between 16th and 20th June, 1989. Twenty-four years after, an ardent student from Germany transcribed and sent it to me for a review and print on 25th July 2013. A helper came from California and in a short period of three days on 8th, 9th and 10th

of August, amidst the daily routine, this book found its expression for due presentation to aspiring groups.

A talk given at the northern most boundaries of Germany finds its expression twenty-four years later. Indeed the ways of the Lord, the Master of the universe are incomprehensible to human mind. His will prevails and manifests according to its own time. May this humble explanation of the mantra be useful to those who practice the mantra of Kumara.

K. Parvathi Kumar
10th August 2013



CHAPTER 1

Mars, the Kumara

Saravanabhava, Subrahmanya, Kartikeya, Visakha, Shanmukha, Skanda are the six popular names of the six-faced Kumara, whose energies are realised through the planetary principle Mars. Mars is Kumara in higher circles and a warrior in lower circles. Mars is generally associated with blood-red, bloody wars and incessant battles. He is considered to be a merciless warrior from whose sword blood spills all over when he strikes. Mars gives the power to fight. He is considered to be brutal, violent and careless. He is also considered to be an expansionist. The martian principle is generally considered to be an avoidable principle. Since he generates disputes, fights, conflicts, disturbances and so on. Even in astrology Mars is considered to be malefic as a planet. But this is all exoteric understanding.

Mars is esoterically the most beneficial force that enables realization, that transforms a son of man into a son of God, and represents the principle which is called the will. He gives expansion of consciousness. He gives the courage to renounce the world at once. He gives the spirit of sacrifice. His red-blood colour

tends to transform a son of man into a son of God, whose blood saves the world.

There is a higher dimension relating to Mars and a lower and inferior dimension relating to Mars. In fact it is so with every planetary principle.

It is common knowledge today that there are seven planes of existence, of which three are sublime, divine and immortal and three are gross, inferior and mortal, divided by the middle plane which is neutral and equidistant to both. In the lower planes the planetary principles function with their negatives. In the higher planes they release their positive energies. For example, a man who is mundane and has Jupiter well placed in the horoscope tends to be a money-minded person and a glutton. We find many humans with abnormal bellies. Many strive hard to ensure that their belly projects not. It is the negative aspect of Jupiter that is functioning in a man with base traits. The same Jupiter in an evolved person contributes to expansion of consciousness through wisdom, blessings of the Teachers of the hierarchy and hunger for knowledge contrary to hunger for food. Likewise every other planet has its positive and negative dimensions depending upon the plane in which they are operating. It is unfair to only say the negative side of Mars, while it has a dominant positive side.

It is equally so with Saturn. There is a profound positive side with these apparently malefic planets in the esoteric sense (Please refer to the author's book on 'Saturn'). Esoterically, Saturn is seen as the Grand Master that encounters an aspirant to discipline him. Likewise, Mars enables application of force when a right decision is taken.

It is necessary that when we speak of Kumara, we speak of Mars. It is equally necessary that we speak of Mars when we speak of Kumara. This might sound unfamiliar, but it is so.

The story of son of man transforming as son of God has everything relating to right application of the force. The force is essentially martian and emanates from the principle of Mars. That is why in the esoteric dimension of astrology Mars is considered as the most positive planet after Sun and Uranus in the whole solar system. Mars presides over the battle of an aspirant to transform into a disciple and an adept. Many think that Mars has little to do with spiritual path and progress. It is utterly incorrect. The positive dynamism of Mars is the first requirement for the journey on the path to Spirit. Fiery aspiration (Tapas) is nothing but the self-generated force to tread the path to Spirit. It requires indomitable courage. The path to the Spirit, to the Truth, to the Light is for the courageous ones, not for the timid. A true spiritual aspirant is as much

a soldier whose battlefield is within himself as his own personality. He requires to handle the dragon of his personality and transform it into a white dragon. He has many battles to fight and to win within himself. He is required to overcome the undesirable traits within him, with the power of Mars, wisdom of Jupiter, discrimination of Mercury, felicity of Venus, reflection of Moon and discipline of Saturn. Without martian force little can be accomplished within. The inner journey to reach the Light is fraught with many impediments. They are lust and desire, uncontrollable anger, possessive attitude, illusion, prejudice and pride. This is but one set. There is the duality of like and dislike, comfort and discomfort, profit and loss, pleasure and pain; this is another set. There is yet another set of aversion, indifference, forgetfulness, fear and ignorance. To overcome these traits, one requires not only the wisdom of Jupiter and discrimination of Mercury but also the force of Mars.

As much as a soldier sacrifices, so much a spiritual aspirant too requires to renounce and sacrifice. He is required to sacrifice all undesirable traits in him. The gateways to Truth are successively opened to those who fight courageously for the light. The battle of Mars never ceases until the victory visits him. Mars conceives not defeat. Lord Krishna says in the sixth chapter of Bhagavad Gita, in the fifth and sixth stanzas, “Self can

be lifted up by self. Self can be defeated by self. Self can win over self. Self can be friendly to self. Self can be inimical to self. Self requires to conquer self.” By this he speaks of the need of the martial effort to win over the lower self (personality) for self-realization. Normally in a mundane man and even in an aspirant the lower self is stronger than the higher. The dragon is more powerful. One needs the sharpness and the force of Mars, represented by a spear, to put down the dragon of personality. Krishna says, “Put down your personality of negatives and dualities. Put down your personality of ignorance. Awaken! Utilize the wisdom. Use discrimination and apply the required force.”

Normally aspirants have lukewarm approach towards the path. This is due to their application of inadequate force of Mars. This is the reason why the entry into the field of wisdom is wide open while successful exit to realize is narrow. It is as narrow as the eye of the needle. The final door to realization requires one to walk through the narrow door leaving behind the personality. Until the personality drops itself or fuses itself into the soul, one does not get through the seemingly narrow path of Truth. One’s own personality hinders one’s entry into the field of Truth.

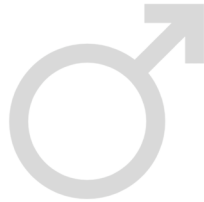
Mars makes one a firm believer or a firm non-believer. Either way Mars fixes. There is a thin line of demarcation between believing and non-believing.

But either way Mars renders the quality extremely strong. The extremely strong believers tend to be extremely devotional. They would not even mind sacrificing their life in gaining their ideal. There are many initiates who demonstrated self-sacrifice. Today we have many terrorists who also sacrifice themselves to their own doctrines whether true or false. In either case, know that it is the power of Mars. It is this power of Mars in Christianity that caused expansion of religion through sword, battle and blood. The theme of blood that Christian religion speaks and promotes is also an aspect of Mars. Expansionism is an aspect of Mars. When such expansionism is associated with aggression, blood and loss of life results. The human history is full of wars and bloodshed, either for political reasons or for religious reasons. This extreme dimension of Mars when turned inwards, one fights over one's own personality, conquers it and realizes the Truth. The difference between a devotee and a fanatic is that the fanatic tries to fight for his concept of Truth outside, while the devotee fights silently inside with his own personality. The ancient religions and traditions which exist from pre-Kali era believed in inner fighting for light, not in the outer fighting for domination and authority.

Working with Mars can be compared to working with a sharp knife. A knife can be used for constructive

purpose or for destructive purpose. Austere practices to purify one's own lower nature are also martian. If Mars is weak one cannot subject himself to purification of one's own animal instincts that impede upon the way to light.

To the aspirants who are to cross the barriers of the lower planes, the vibrations of Mars are of great help. It is in this context the seers gave the higher dimensions of Mars. Utilizing these dimensions, an aspirant can gain the positive vibrations of Mars and progress on the path. The most sublime and divine aspect of Mars is presented in the sublime concepts of Saravanabhava, Subrahmanya, Kartikeya, Visakha, Shanmukha and Skanda. Therefore we turn the teaching towards the sublime dimensions of Mars, the Kumara.



CHAPTER 2

Visakha

The month of Taurus is called the month of Vaisakh. Vaisakh means 'of Visakha'. Visakha is the name of Kumara. In the Vedic zodiac, there are 27 divisions called Nakshatras. They are also called constellations. The constellation of Visakha is the 16th constellation. 16 is the number of Kumara. Numerology says, 16 is but 7.7 therefore is a number of Kumara. The constellation of Visakha is located in between Libra and Scorpio. The impact of the constellation of Visakha is in its opposite sign, Taurus. Therefore the month of Taurus is called Vaisakha. Similarly, in Taurus there is a constellation called Krittika. Its impact is in Scorpio, the opposite sign. Therefore, the month of Scorpio is called in Vedic astrology as the month of Kartika, meaning 'of Krittika'. Krittika in Taurus impacts Scorpio. Likewise Visakha in Libra-Scorpio impacts Taurus.

It may be represented as follows:

Sun Sign	Vedic Name of Month	Constellation Name	Constellation's Position
Taurus	Vaisakha	Visakha	Libra-Scorpio
Scorpio	Kartika	Krittika	Taurus

While Visakha is a Kumara, Kartika is also a Kumara. The cosmic son of God has many names. He is called Saravanabhava, Subrahmanya, Kartikeya, Visakha, Shanmukha and Skanda. There is a worship stotram (hymn) in his name where 108 names are attributed to him. A Kumara represents the symbol of three-dimensional cross while the God, meaning the Cosmic Person, represents a two-dimensional cross. The two-dimensional cross is fourfold, the three-dimensional cross is sixfold. When the Cosmic Person descends, he descends as a Kumara. Cosmic Person in us exists in sahasrara, when he descends as Kumara, he descends into the six centres from ajna to muladhara. The one that functions in all the six centres is Kumara, while the one who is un-manifest remains in sahasrara. Hold this basic understanding, when un-manifest he is potentially fourfold, when manifest he is sixfold.

The months of Taurus and Scorpio entertain the energies of the Kumara. The female aspect of the Kumara is presented in Taurus, while the male aspect of the Kumara is presented in Scorpio. Taurus-Scorpio is but the androgynous aspect of the Kumara. In the human constitution the vertical axis of Taurus-Scorpio permeates from ajna to muladhara. The entire zodiac is hexagonal, for there are six male-female energies, as given under:

1. Aries – Libra
2. Taurus – Scorpio
3. Gemini – Sagittarius
4. Cancer – Capricorn
5. Leo – Aquarius
6. Virgo – Pisces

These pairs are six male-female pairs that exist in the six chakras of the human. Whosoever masters the energies of these six chakras, develops them into lotuses. The one who does it stands out to be a Kumara. In him, the six pairs of energies are in complete harmony. Such one is called a ‘virgin’ or a ‘youth of sixteen seasons’. Sixteen are the moon phases (fourteen moon phases, full moon and new moon). When one accomplishes the six etheric centres in oneself, one shines forth as a full moon with all sixteen phases included in it. Such is the importance of the month of Taurus and of Scorpio.

In reality, in Vedic tradition, the two full moons are equally revered and used for most sublime experience of light. It is therefore important that when we speak of Vaisakh full moon, we also keep in the back of our mind the importance of its counterpart, the Scorpio full moon. For the moment we limit our understanding to the significance of the Vaisakh full moon. The meaning of the word Visakha is relevant for the students. Sakha means the shoot or the branch. Visakha means a divine shoot from the Cosmic Person

as Kumara. The Divine is omnipresent, omnipotent and is all pervading. From time to time, from this state of fullness, a descent is needed to manifest the Plan in all levels. Visakha constitutes the principle for manifestation. Imagine a mace whose head represents the cosmic being and handle represents the Kumara. In other words, the Cosmic Person is the cerebral portion, while the Kumara is the spinal portion of the entire human constitution. The spinal column enables descent and ascent. Kumara enables descent of the divine Plan and ascent of the beings. For descent and ascent, the force is the basis. Mars is such force. He can shoot the force vertically downwards or upwards. He can also shoot it horizontally into objectivity. The power of Kumara is thus inevitable. He is the Way. There is no wonder that Jesus says, "I Am the Way." It is true with every initiate who shows the Way for ascent. He stands himself as a channel for descent of higher energies. He is the bridge between the divine and the mundane.

Bull's Eye and the Word

The month of Taurus details into three constellations. The first ten days of Taurus are covered by the constellation Kritika. The next thirteen days are covered by the constellation Rohini. The last seven days are covered by the constellation Mrigasira.

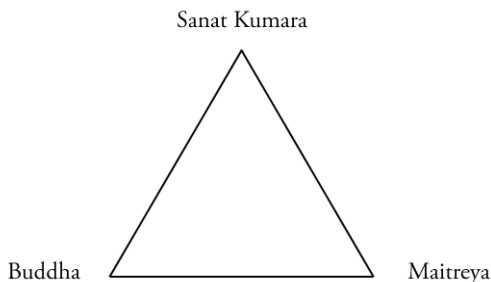
The middle division of Taurus ruled by Rohini is as important as that of Krittika. The central star of Taurus is known as the star Rohini, Aldebaran – the Bull’s Eye. Since Rohini, the constellation, holds the Bull’s Eye, in its recognition, the entire month is called the Bull (Taurus). Taurus is the bull and in its middle division the Bull’s Eye exists. The Bull’s Eye is the third eye and is the eye of Lord Shiva, who represents cosmic will. When Sun transits the constellation Rohini, it receives through the Bull’s Eye, the Word, which manifests for the rest of the year. Receiving this Word and transmitting it to our planet is the work that happens. During the full moon hours when Sun is in Taurus, the Moon is in the constellation of Visakha in Scorpio. It is for this reason the full moon is also called Visakha full moon, or Vaisakh full moon. On this full moon day, there is alignment between the Bull’s Eye, the Sun in Taurus, and the Moon in Scorpio and through the Moon, the Word coming from the Bull’s Eye is impregnated on Earth as the Plan. Similar drama happens during Scorpio full moon. Since on that full moon the Bull’s Eye, Sun in Scorpio and Moon in Taurus stand aligned. The Bull’s ray, which is but the will of God is thus received and is implemented on the planet by the hierarchy of Masters.

The Plan

The Plan thus received upon Earth is first received by Sanat Kumara who is the buddhic aspect of Kumara as far as our planet is concerned. Sanat Kumara opted to reside in the second ether of our planet to guide the planet and the planetary beings. He is the Lord and the king of this planet. Receiving the Word from higher circles, he transmits the Word to the hierarchy of Masters of wisdom, who relentlessly work to manifest the Plan throughout the year. The Plan is a plan to uplift the humanity and to generally contribute for the evolution of the planet and the planetary beings.

From Sanat Kumara to the hierarchy, as the Plan descends, Gautama the Buddha assists in such transmission. Gautama Buddha who was born on a Vaisakh full moon, who was also initiated on a Vaisakh full moon day, is the foremost of our human race in this round. He joined the World Teacher, Maitreya, to cooperate with the World Teacher and the hierarchy in manifesting the Plan. Lord Maitreya is the ancient most representative of humanity on the planet, who accomplished himself in life and stands out as a representative of the Lord on Earth. He chose to be on Earth to enlighten the beings and thereby enable evolution as per the Plan. Thus Sanat Kumara, Buddha, the Gautama, and Maitreya, the World Teacher,

constitute the triangle to receive the energies relating to the Word from higher circles.



Lord Maitreya, along with the fulfilled ones amidst humanity (the adepts) receives the Plan for the year. Eventually they transmit the Plan to their disciples who work on Earth for upliftment of humanity and for alleviating the suffering.

The Vaisakh festival is age old. It existed even before Buddha. It is part of cosmic plan that annually an impulse is sent from higher circles to our planet to help our planetary beings. The Plan comes to us through Rohini, the Bull's Eye in Taurus. This impulse makes Vaisakh full moon a very important full moon. The impulse can be received by those who have aligned themselves and are able to stand as a column of light. The Word is transmitted to all the columns for further transmission into mundane world. This ritual of Vaisakh is made popular by Theosophical Society in recent times, but those around Himalayas, in Tibet and

in India, hold this significance from antiquity. Vaisakh full moon from ancient most times is dedicated to the light coming from the third eye of the Cosmic Person. The entire month of Taurus is celebrated and dedicated to the incoming ray of light.



CHAPTER 3

Preparation for Vaisakh Full Moon

The preparation for Vaisakh full moon commences from the thirteenth ascending moon phase in the month of Taurus and concludes a day after the full moon. Those who wish to orient to the descending energies set their routine simple for these four days to avoid busyness in mind. Light food and waters are taken to ensure that the body is devoid of *tamas* (inertia) and the body tissues are oriented to light. Meditative mood is maintained and meditation is done thrice daily. Before every meditation, head bath is taken. Movements are reduced to ensure a fair insulation from the surrounding world. The mantra '*So Ham*' is adopted to attune to respiration and pulsation, which would enable a state of absorption during meditation. Meditations are done in groups or individually, according to convenience. A meditation is also done before the sleep hour, orienting oneself to the Vaisakh valley in Himalayas (a valley around Manasarovar, whose location is known only to accepted disciples).

Fiery aspirants are also sometimes allowed to witness the festival from a distance by the grace of their

Teacher. Some are even blessed to visit and witness through etheric travel.

Many disciples who have developed their antahkarana sarira (subtle body) gather at the valley for the full moon festival. Many others participate from their own place of residence through meditation. All the seven ashrams on the planet spreading over east, west, north and south relate to Vaisakh festival.

Visakhapatnam is a hexagonal town with sea on three sides and hills on three sides. It is a place of Kumara and is appropriately named in the antiquity as the town of Visakha. Patnam means a town. Visakhapatnam means 'the town of Visakha'. Visakhapatnam is at the south-east coast of India, exactly in between the metropolitan cities Kolkata and Chennai. The hills and the coast at Visakhapatnam vibrate with the energies of Kumara. There is a magnetic temple under the waters of the sea within the vicinity of the town of Visakha. The temple is the temple of Vaisakheswara (Vaisakha – Eswara). Energetically, Visakhapatnam is connected to Vaisakh valley. For this reason, Visakhapatnam is noted as one of the spiritual centres on the globe. One can gain the energies of Kumara if one lives in seclusion either at the sea coast or at the top of the hills and lives with austere routine.

The valley of Vaisakh (Visakha valley) is the one of beauty, especially during the moon light. During

the day it remains as any other region in Himalayas, but during the night it unfolds an etheric formation of beauty. A stream runs by on the north-eastern side from north to east adding subtle music to the blissful night of moonlight. On the full moon day, during the second half of the night normally the festival takes place - led by the World Teacher. The groups of participants take to geometrical forms such as a hexagon or a triangle with swastika therein, or a pyramidal form. Depending upon the nature and significance of the year, and the planetary configuration, the formations are made to receive appropriately the Word unto them. The ritual generally lasts from 72 to 90 minutes between 2 to 4 a.m. To help a reader gain some understanding, the Theosophical Society also published an illustrative example of how it looks like, which is not very far from truth and yet is not in its completeness. It is already an adventure to present a picture as was done by the Theosophical Society. It is equally an adventure to give such details as is done here above.

The Discipline

Those who aspire to participate in any subtle experiences require a minimum discipline vis-à-vis, purity of physical, emotional and mental plane. Without the related discipline, the aspired experiences do not take place. Discipleship is a means for discipline

in one's own energy system. Purification is an essential aspect relating to it. The month of Taurus in which the Vaisakh full moon festival happens, demands purity of all the five senses as also food and speech. It is interesting to note that the corresponding part of Taurus in the human constitution includes in it, the eyes, the ears, the nose, the mouth and the speech.

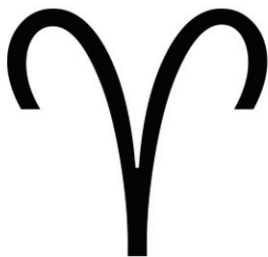
- One has to be extremely righteous vis-à-vis the sight that he uses. To look to the One in all is a discipline.
- Listening to AUM (the humming sound that forms basis for all speeches) as the basis of all sounds is another discipline.
- To ensure fragrant air around oneself is still another discipline.
- To eat chaste food dedicating to the divine is yet another discipline.
- To speak truth and speak pleasantly is one more discipline.
- To be very discreet in one's touch of the surroundings is the final discipline.

Generally aspirants aspire for experiencing many a manifestation of light. They should match their aspiration with the related discipline.

Atma – Buddhi – Manas

Annually the solar deity descends with a plan for the

planet earth at the beginning of the solar year commencing from 0 degrees in Aries. For many scientific reasons of astrological dimension, Aries is considered as the beginning of the universe, the beginning of the Kali Yuga, the beginning of the earthly life and so on. It is connected with the spring season. Spring is a principle; the awareness springs from seeming nothingness and conducts the complex activity through its triangular forces. This spring commences with Aries. The very symbol of Aries is a spring. It is spring-up of awareness from the background, which is Absolute. Every spring-up has its periodicity, its cycle for birth, growth, decay and disappearance.



Coming back to the theme, annually, at the beginning of Aries a Plan descends. This Plan is called the Word. It descends into the etheric spheres of the planet, which are subtle. This Plan is perceived by the Lord Sanat Kumara during the first sixteen days of Aries culminating with the full moon of Aries. The

perception that he gains finds its own nurturing and nourishment for a month to be given out in Taurus to the hierarchy with the support of the incoming ray of the Bull that utters forth. Gautama, the Buddha, Lord Maitreya, the World Teacher, and other members constitute the hierarchy. Lord Sanat Kumara in Aries represents the atmic principle of the planet. The hierarchy represents the buddhic principle on the planet. From atma to buddhi, the Plan gets transmitted during Vaisakh full moon hours. There is a brigade of brotherhood organized around the World Teacher that constitutes the buddhic plane on the planet. The members of this brotherhood have all been humans that have strived over thousands of years on the path of light and have dedicated their life for manifesting the Plan on Earth. This buddhic body, whose head is the World Teacher, conceives the Plan and assimilates the Plan in them for a month to come.

For purposes of clarity, be it known that Sanat Kumara is an extra-terrestrial being who sacrificed to stay on the planet in its second ethers around Earth. He perceives the Plan even while in Aries. He causes its descent in the month of Taurus, since in Taurus there is the principle of utterance. The Plan gets uttered forth with the help of the incoming Bull's ray. The Bull's ray of will enables an effective manifestation. It

is for this reason the month of Vaisakh is chosen for manifestation of the Word to the hierarchy.

All this happens with Vaisakh full moon as the pivotal point. While Aries full moon enables the perception of the Plan by Sanat Kumara, Taurus full moon enables conception of the Plan at the buddhic plane. The Plan is held in the brotherhood and contemplated for transmission to humanity in Gemini. The humanity constitutes the manasic plane (mental plane) of the planet. The Plan is impregnated into the minds of those members of humanity who are aspiring to work with goodwill. They are spread all over the planet. The Plan conceived by the brotherhood is impregnated into the humanity during the Gemini full moon hours. The members of society who are cultured, in true sense of the word, get impregnated to translate the Plan through their actions along with their associates. Thus the first quarter of the year enables manifestation of the Plan up to the humanity. Thereafter it requires to be sunk into the large body of human personality, which is the hardest task. Cancer full moon is utilized for this purpose.

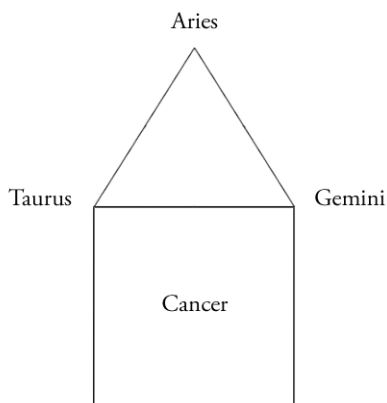
Thus we can have an understanding of the descent of the Plan in which Vaisakh festival relates to the buddhic plane, which is subtle. The energies of Aries are relatable to the energies of atma and that of Taurus to that of buddhi and of Gemini to that of manas. The

energies of Cancer are relatable to the personality. The Plan requires descent through these four signs of which the first three are up to the mental and imperceptible plane, while the fourth is at the perceptible plane. This understanding can be tabulated as under:

1	2	3	4
Atmic Plane	Buddhic Plane	Manasic Plane	Personality / Swabhava
Sanat Kumara	Lord Maitreya (The World Teacher)	The Brigade of Brotherhood	The Goodwill Aspirants
Aries Full Moon	Taurus Full Moon	Gemini Full Moon	Cancer Full Moon
Perception of the Plan	Conception of the Plan	Impregnation of the Plan	Manifestation of the Plan
Presiding energy is Sun	Presiding energy is Venus	Presiding energy is Mercury	Presiding energy is Moon & Jupiter

The above table can also be presented in a geometrical form with Aries, Taurus and Gemini as a Triangle and Cancer as a rectangle. The triangular energies of Aries, Taurus and Gemini are at the imperceptible

plane (imperceptible to senses). The square of Cancer enables its manifestation.



When we consider Vaisakh festival, we have to consider the four sun signs together as one logical sequence. Thereafter the Plan follows through the personality up to Scorpio which constitutes yet another set of four sun signs.

In Leo, the Plan stands the danger of getting individualized and personalized. If that crisis is overcome, the Plan takes birth on the physical plane.

In Virgo, the plan stands the danger of excessive intellectualization. When this is overcome, it manifests with the required purity without the hindrance of excessive conceptualization. When purity is not at its optimum the Virgo mind analyses excessively and

fragments the Plan with intellect and disables its appropriate manifestation.

In Libra, it can spread on Earth, provided the passion relating to functioning and the consequent possessive nature is overcome.

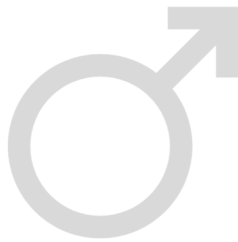
In Scorpio, it anchors provided the desire is distilled to be pure will.

When the Plan is thus anchored, it takes off in the third part of the solar year, again consisting of four sun signs. The third part of the zodiac consists of ascending energies. The descent is completed by eighth house in Scorpio and from ninth house it takes an ascension through the fire of Sagittarius, the spiritual matter of Capricorn, the spiritual air of Aquarius and into the spiritual waters of Pisces which are called Naras. Those who conduct the Plan, overcoming the hurdles, reach through the Plan into the highest circles. The year God annually affords such an opportunity.

The hardest part of the Plan is its manifestation as it exists from Leo to Scorpio which constitutes the human personality. The Plan requires appropriate reflection through Cancer and the consequent manifestation by neutralizing such ruffians as individuality, intellectuality, possessiveness and desire. When this is accomplished, the third part of the zodiac enables a cake-walk with the beginning of the aspiration of Sagittarius and northern coursing of the sun from

Capricorn. Ascension along with northern coursing sun is possible only when the human souls overcome the four ruffians on the way, namely – individuality, intellectuality, possessiveness and desire.

As aspirants, it is relevant for the group to re-check within oneself the existence of the four ruffians.



CHAPTER 4

Shanmukha – The Six-Faced Kumara

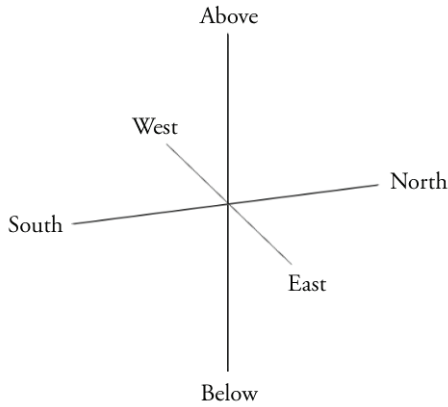
The whole Vaisakh festival revolves around the cosmic principle of Kumara who is six-armed, in contrast to the Cosmic Person who is four-armed. When the Cosmic Person descends, he tends to be a Kumara.

The un-manifest, imperceptible energies are represented by a four-armed cross. A manifestation is represented by a six-armed cross. This is due to the fact that there is a descent and a vertical line.

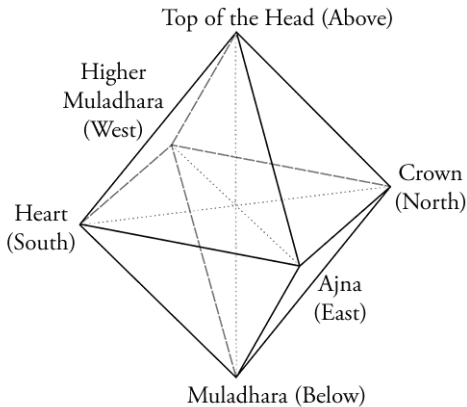
The un-manifest God permeates in a spherical manner in all 360 directions. He is in a form of a sphere that takes to the form of Cosmic Person with four dimensions, which are - Existence, awareness, thought and action. The manifest one gains two more dimensions namely – visibility and perceptible action. The un-manifest one is neither visible, nor his actions are provable from mundane standpoint. They are at the subtle plane, but the manifest one tangibly shows himself and also demonstrates the right action in time and place. He descends and does the work. The other does indirectly, imperceptibly and invisibly. It is for

this reason, a three-dimensional cross with six arms is utilized for manifesting the divine Plan. To reach the state of the four-armed cross also the six-armed cross is necessary. Without the path of accession, one cannot attain the ascended state. One needs the Jacob's Ladder as is given in the Old Testament, which is no other than the spinal column. The principle of Jacob enables descent of Gods and ascent of man according to Old Testament. Jacob is symbolic of the ascending and descending energies of spinal column. For the Divine to descend the three-dimensional cross is needed. For the humans to ascend, again the means is the three-dimensional cross. The energies of the spinal column are the bridge from the lower states to the higher states. An Initiate is a Teacher too. For this reason, the Eastern tradition values the Teacher as much as it values the Divine. The Divine remains unreachable without the Teacher. The Teacher constitutes the means for the Divine to reach the humans and for the humans to reach the Divine. Symbolically it happens through the six-dimensional cross. The six dimensions are but the six arms of the geometrical figure. Since the cross is six-armed or dimensional, it is said to be shan-mukha, meaning six-faced. Shanmukha is thus another name of Visakha, the Kumara.

The six-armed cross with its six dimensions is as under:



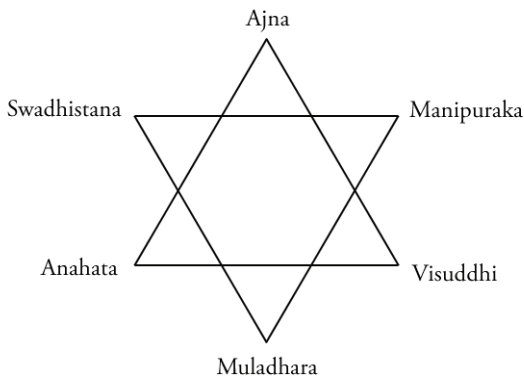
When all the six arms are connected, it appears to be a double pyramid with a centre therein.



The six dimensions with their energies exist in the six etheric centres of the body that would enable man

to function as a Kumara, if and when the six centres are all activated.

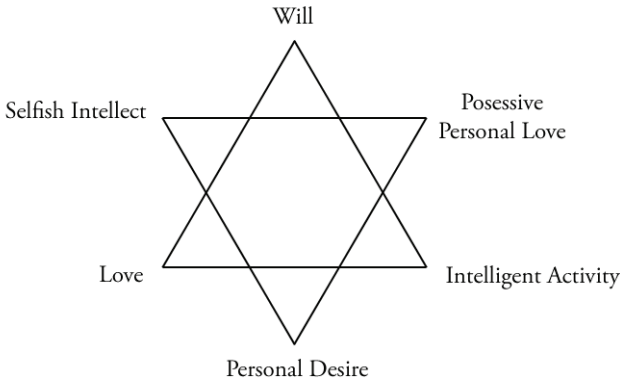
The six centres are also presented in a double triangle as under:



The lower triangle is but a reflection of the higher. Ajna reflects in muladhara. Visuddhi reflects in swadhistana. Anahata reflects in manipuraka. The higher triangle represents the higher self, the soul. The lower triangle represents the lower self, the personality. A reflection has its necessary deflection. Will deflects as desire. Love deflects as personal, emotional and possessive love. Intelligent Activity deflects as personal selfish activity.

Working with Kumara enables aligning the two triangles by which the triangle of personality gets initially purified and tends to be selfless, enabling the

will to function as goodwill. The triangle of personality tends the divine man to be human and even beastly, when the alignment is not. The whole work is therefore contemplation upon the higher triangle, enabling its appropriate reflection in the lower. The deflection should give way to reflection. By this the work of the soul can be accomplished through the personality.



Each human is potentially a Kumara. By cultivating the required discipline and following the suggested regulations a son of man can transform himself into a son of God. A son of God is a Kumara. The whole hierarchy consists of the sons of God with various degrees of illumination. As far as our planet is concerned, the World Teacher and Gautama, the Buddha are the foremost ones who relate to Sanat

Kumara, who is a descended one. The former are the ascended ones.

The Kumara principle can also be visualized in the axis of Taurus-Scorpio. As said earlier, there is a constellation Krittika in Aries-Taurus and another constellation Visakha in Libra-Scorpio. Every constellation has four divisions in it, called padas. The constellation of Krittika has the 1st division in the last 3° of Aries and the next 3 divisions are spread over 10° of Taurus. Each constellation in fact is of 13° 20' minutes and each division is of 3° 20'. The 1st division of Krittika is in Aries, while the next 3 divisions are in the first 10° of Taurus. Similarly, for the constellation Visakha which is located in Libra-Scorpio, $\frac{3}{4}$ th is posited in Libra while $\frac{1}{4}$ th is posited in Scorpio. These 13° 20' in Aries-Taurus and Libra-Scorpio constitute the axis of Kumara. Around this, the other zodiacal signs form their pairs, which are five in number.

The Kumara energy, when it descends, is like serpentine energy or Kundalini energy. When it ascends, it takes the form of an eagle, a peacock or a bird. For this reason, you see a poetic presentation of Kumara in south India who has a peacock as his vehicle and the peacock holds a serpent. The descent of energies is symbolically explained in the world scriptures as a serpent and likewise, the ascent of

energies is related to an eagle, a peacock or a bird of significance.



Since the Kumara has six arms, poetically he is presented as a youth with six faces. He has twelve arms, which are representative of the twelve zodiacal signs. The Indians, having mastered the meaning and significance of the Kumara energy, have very poetically and artistically presented him. The picture shows two ladies on either side, which is again very symbolic. The Kumara is a celibate. His nature is represented by the consorts. It is so with the Trinity also and generally with all the devas. From buddhic plane upwards, beings are androgenous. There is no such thing as wife and husband as we understand. In Hindu mythology, invariably every deity is presented along with his lady, meaning, the specific or a special divine nature that the deity holds. In the case of Kumara, the two consorts represents the two predominant aspects of him namely, Devasena, meaning – the army of divine intelligences and ‘Amruta Valli’ – the creeper that yields the drink of immortality. The army of divine intelligences enables dispelling the darkness. The creeper that secretes the drink of immortality enables ascension of energies from muladhara to ajna. The serpent is the crawling energy, while the bird is the ascending energy. Unless the symbolism is understood, the myth remains and therefore the mythology.



The cerebrospinal column from the top of the head to muladhara is depicted by a celestial weapon, which is all powerful, called 'Shakti Ayudha' (Ankusha, Divine Spear).

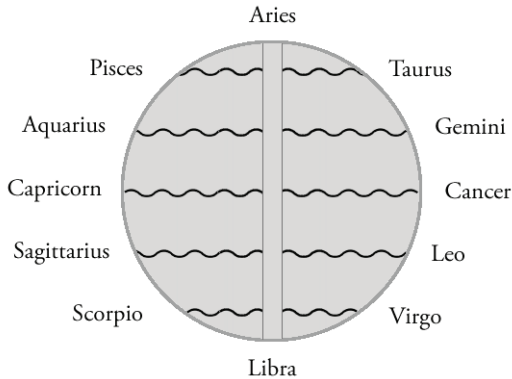
The Vedic seers are not only scientists but are also great artists in the presentation of wisdom.

Remember that the Kumara descends from the Bull's Eye, which is the third eye of the Cosmic Person. It is therefore considered that the Kumara principle descends from the Cosmic Will called Shiva, which represents the cosmic third eye. The power of Kumara is such that, as he emerges with his electrical power and effulgence of illumination, darkness instantly gets dispelled. He is a role model and the leader of all intelligences of light.

It is significant to note that the axis of Kumara is semi-cardinal and semi-fixed and exists not in the principle of mutability that runs the world. He is the immutable one and is not affected by the changing currents of the world. He constitutes the central pole around which the mutability conducts its dance of variety. He stands as the verity (Truth), while all that surrounds him is a variety that keeps changing like the colours on the peacock feather.

In us as well, he stands in the spinal column from ajna to muladhara, from pineal to gonads. Five streams of energy flow on either side from him representing the

five pairs of zodiacal signs. With Aries-Libra as the central column, streams flow either way in five pairs as:



1. Taurus-Pisces
2. Gemini-Aquarius
3. Cancer-Capricorn
4. Leo-Sagittarius
5. Virgo-Scorpio

Five streams of energy flow either way from the vertical column. Scriptures symbolically speak of this truth saying, five rivers emerge from the one mystic land and conduct the work of light in a fivefold manner. This is a sublime topic by itself with an astrological key. This is well explained in the Upanishad Taittiriya. This is the master key in relation to Mahabharata where one finds the story of one lady and five husbands.

The two fishes and the five loaves of bread that Jesus multiplied is also symbolic of one vertical line and five pairs of streams.

I do not wish to get into those profound topics now, but will confine our teaching to Kumara. Kumara thus forms the hexagonal symbol around which all is built. He is the Lord Descentis (Descending God or the Diving God of the Mayans) of the Mexicans. The Puranas also speak of the avatars coming through Kumara. The ensuing avatar Kalki is said to be emerging from Shambala to re-establish the law in Kali Yuga. Shambala is the residence of Kumara, Sanat.



CHAPTER 5

Saravanabhava

The hexagonal cosmic principle is worshipped by a formula of 6 sounds. The 6 sounds are:

1. SAM
2. RAM
3. VAM
4. NAM
5. BHAM
6. VAM

The cosmic Lord is sounded with four letters NA – RA – YA – NA. The cosmic Kumara is sounded with six letters – SA – RA – VA – NA – BHA – VA, which correspond to the six centres from ajna to muladhara. These sounds are brought into worship by adding OM as prefix and ‘*Namaha*’ as suffix. Therefore the two mantras are sounded as ‘*OM Narayanaya Namaha*’ or ‘*OM Namo Narayanaya*’; similarly, ‘*OM Saravanabhavaya Namaha*’. ‘*Namaha*’ stands for salutation. It also means non-existence of separative consciousness. When one says ‘*Saravanabhavaya Namaha*’, it means, Saravanabhava exists as I Am, not

me. Similarly, Narayana exists, not me. All mantras are prefixed with OM, the sacred sound of the Veda.

‘*Saravanabhava*’ is contemplated with OM at sahasrara and SA – RA – VA – NA – BHA – VA in the successive six centres.

Continuous contemplation upon the cerebrospinal column with the mantra enables preparing the antahkarana sarira, wherein all the centres stand aligned and activated. Continuous contemplation with the mantra upon the cerebrospinal column enables one to identify oneself with the spear of the Kumara, which is the vertical energy in the column. When the column stays aligned and activated, it develops into the weapon



— Ajna

— Visuddhi

— Anahata

— Manipuraka

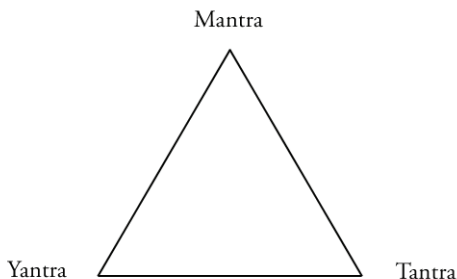
— Swadhistana

— Muladhara

of Kumara, which is called Ankusha (Divine Spear). The spear pierces through the lower dense nature of man. It gives the aspirant the needed self-discipline. His struggle for light enables the spear to pierce through and form light in the form of the spear. Through such identification,

the separative identity gets dissolved into the Kumara. The dual energies on either side of the five centres get transformed into unified forces. The head of the spear stands as ajna with its tip oriented to sahasrara, while its base rests at the base centre.

There is a specific discipline to work with every mantra. (Refer to author's book on 'Mantrams'). When a mantra is persistently worked with the symbol as per the discipline given, the related energy is realised. The science of mantra is such that the realization of energies happens by the threefold aspect of mantra, the sound formula, yantra, the symbol and tantra, the procedure.



The word tantra is misunderstood in the West as relating to sex. The true meaning of tantra is procedure. Unless right procedure is adopted, the mantra yields not. Application of mantra on the symbol according to the procedure given, only enables realization. Generally the Teacher gives the procedure which requires to be followed implicitly.

The mantra of '*Saravanabhava*' may be worked out in multiples of nine. The colour is orange (milder version of red). Red colour is avoidable for the aspirants, for it is too powerful. The sound of Kumara is '*Saravanabhava*', his number is nine and his colour is brilliant orange to golden yellow.

In advanced states of discipleship, the Kumara is realised as containing all the rainbow colours that keep changing swiftly as can be seen on the moving neck of the peacock. The peacock that stands by Kumara as his vehicle is indicative of rapid change of the sixfold energy and his swift movement. The student that works with the mantra, experiences all the colours in his inner column and gets absorbed into its variety of manifestation.

The mantra '*Saravanabhava*' is one of the most powerful mantrams. It is given to aspirants by the most ancient one, Agastya, who is known in the West as Master Jupiter. Master Jupiter guided many on the path of light chiefly with the mantra of Kumara, of Durga the World Mother, of Ganesha the Cosmic Jupiterian principle and of Shiva.

Saravanabhava is popularly contemplated in south of India more than in the North. In the North, Saravanabhava is contemplated in the form of Krishna. Krishna is but Narayana descended and is not

considered as an avatar, but as the Lord himself with all his powers and effulgence.

Krishna and Kumara

Comparison exists between Krishna and Kumara. Kumara has a peacock as his vehicle, Krishna holds a peacock feather. Kumara holds the spear of power, which represents the cerebrospinal column, while Krishna holds the flute with seven holes. He plays through the seventh one and the music comes through the other six. Krishna appeared as a youth of sixteen seasons at all times although he lived for 126 years in the body on earth. Kumara too is considered to be a youth of sixteen seasons. Kumara is considered a celibate (Subrahmanya). Krishna too is a celibate though surrounded by many women. It is no wonder that Krishna is worshipped instead of Kumara in the North, as Subrahmanya is worshipped in the south of India.

The mantra of '*Saravanabhava*' is given by Master Jupiter who is also called the sage Agastya who lives in the Blue Mountains (Nilagiris) of India, while the mantra of Krishna comes from hierarchy which is situated in the Himalayas.

CHAPTER 6

Birth of Kumara

In Puranas there is a story relating to the birth of Kumara. There was a time during the genesis when darkness prevailed and prevented the work of light. The Devas could not conduct the genesis to bring out the worlds. The power of cosmic will was needed to dispel the darkness. The Devas worshipped the Lord of cosmic will, Shiva, who was in deep contemplation.

Thousands of years passed by, the worship of the Devas eventually touched the heart of Lord Shiva who condescended to transmit his will - but, enquired the Devas if there is anyone who could hold it and adequately give birth to it to enable that power of will to dispel the darkness. The consort of the Lord was equally in contemplative mood as the Lord himself and hence the power transmitted by the Lord Shiva as his semen had to be picked up by someone who had the ability to hold it. The foremost cosmic intelligence Agni (Fire) was encouraged by the Devas to pick up the semen. Agni was not very confident of his competence to hold it. He carried it with himself for a while and could not but leave it in the celestial river

Ganges. Ganges is the river Ganga. Ganga esoterically means a stream that moves downwards and upwards. 'Gam' stands for movement. 'Gam-Ga' indicates the downward and upward movement. In between, the apparent worlds exist. The Puranas also say that the river Ganga flows from the feet of Narayana. Narayana also means a cosmic downward and upward flow of energies (refer to author's talk on Narayana).

Even Ganga could not bear the power of the fiery semen of Lord Shiva. She found the seven ladies of the seven seers who constitute the Great Bear. When the ladies were taking bath in Ganges, the river introduced the semen into six of the ladies and relieved herself from the virulent power of the semen of Shiva. The Pleiades who came out of the river after bath found excessive burning in their vaginal region. They envisioned the whole episode. Since they could not bear the divided semen that existed in the six wombs, they decided to discharge the semen on sacred grass, which is used in Vedic rituals. The six parts of the semen that were dropped on the sacred grass, came together to form by itself into a baby of extraordinary effulgence and beauty. He immediately turned out to be a boy of five years, and all the six ladies claimed to be his mother. Ganges also claimed to be his mother. The consort of Shiva also claimed him to be her son. The boy was so radiant and beautiful that all divine female principles claimed him. They went to Shiva and requested

him to judiciously decide about who is the mother of the boy. There was no dispute about the father; the dispute was about the mother. Shiva, the most judicious one stated that he names the boy as Saravanabhava, meaning, the son of the sacred grass, by which the sacred grass is fully satisfied. Saravana means sacred grass. Bhava means birth. Saravanabhava means born on the sacred grass. Such is the judiciousness of Shiva. The sacred grass could bear the fire and gave birth to Kumara finally. The others could not do so. But since they too were instrumental for the birth of Kumara, Shiva declared in the following order the mothers of Kumara. He also decided that the boy grows during his initial years with the Ganges and the six consorts of the six seers, by which the seven mothers were satisfied. He finally stated that as he grows to be a youth, he shall be given to the Divine Mother, Parvathi, as her son. Thus all were satisfied. The name came out to be Saravanabhava, but the Kumara is also known as:

Name	Meaning
Shiva Kumar	Son of Shiva
Parvathi Kumar	Son of Parvathi
Ganga Suta	Son of Ganga
Kartikeya	Son of the Pleiades, called Krittikas in Sanskrit. The six ladies constitute the Pleiades.

The Great Bear consists of seven seers representing seven advanced sons who are teachers to our system. Six of the ladies of the seven seers stay together as Pleiades in contrast to Great Bear, where seven seers stay together. The seventh lady preferred to stay along with the Great Bear, with her husband. Her name is Arundhati. The seer's name is Vasishta.

The Great Bear exists in us in sahasrara along with Arundhati. The Pleiades exists in us as six mothers in the six etheric centres from ajna to muladhara. The mothers symbolically breastfeed a student of yoga, by which he finds unfoldment of the six centres into six lotuses. The Pleiades constitute the six centres, while the Great Bear exists in sahasrara. Please note the information for the moment. In some future teachings, it will be elaborated.

For this reason, Ganges introduced the semen of Shiva into the group of six ladies, who came together for a bath in the river. Therefore Kartikeya is another name representing the son of Pleiades, who are six in number.

Lord Shiva released the semen from the third eye which should be specifically noted. He did not release the semen as the mortal humans release it. For this reason the Kumara is also called the 'son of the will of Shiva'. The power of Kumara is not only the power as we usually know. It is the power to will. If he wills, it

happens. There is no deterrent to the will of Kumara. No one can stand across the currents of his will.

The Kumara is also said to be resident of a cave. The cave is nothing but the central spinal column around which the scaffolding of the human form is built. He also constitutes the Taurus-Scorpio axis around which the zodiac is formed. Since he resides in the innermost column, he gained the name Guha, meaning indweller of the cave. Since he is six-dimensional, he is called Shanmukha. His colour is of molten gold or that of pure liquid honey. He is also called the rider of the peacock. He has twelve hands with six faces representing the twelve zodiacal signs. He is fire in manifestation. Wherever he is, darkness cannot be. He is the protector of light and of the beings of light. He is compassionate to the righteous. He is the chief of the army of the Devas. He has illimitable power. He is the darling child of the Universal Mother. He is a great support to the 3rd Logos in fulfilling the task of creation. He is the cosmic celibate (Subrahmanya). He is accessible to those who responsibly and lawfully use the semen and ovum.

CHAPTER 7

Sex – Curse

Kumara governs the blood in us as well as the iron content in the blood. The chemical reactions of blood cause strong sex impulses. Therefore the Kumara also governs the function of preparing reproductive fluids from the blood. The link of the vital body with the physical and mental is a hard shell governed by vibrations of Mars. Kumara is the Lord of the planetary principle Mars. Mars represents the vitality of man. Unless man masters his own vitality, the beastly instinct of sex can cause much destruction to himself. When the reproductive fluids are abused through beastly attraction between man and woman, one gets devitalized and stands unfit to continue the progeny in his dynasty. The abuse and excessive use of these fluids result in loss of the power of will and consequently man tends to be unsuccessful, unlucky and many times a failure.

The thoughts of sex rule humanity today and man has become a slave of sex and money. Sex education is no doubt needed, only to inform the sublime nature of

sex and the intelligent use of the energy into creative purposes and not to let it out into reproductive activity.

The religions have done great damage to the divine aspect of sex. All those religions that promoted suppression of sex are completely ignorant of the very purpose of sex in creation. Without sex there is no procreation. Without procreation there is not geometrical growth of bodies for incarnating souls. Calling sex a sin has been the greatest sin of religions that emerged in the Kali Age. The Prajapatis whose number is ten, relentlessly work to enable incarnation of souls into variety of bodies according to their evolution. They multiplied with the multiples of 10, namely 10, 100, 1000, 10000 and so on. Consequently the creation happened. From the second part of the Third Root Race, creation of beings was replaced by procreation, and sex has been the means for such procreation.

Those who wish to return to the source of their being, no more indulged into sex, since they have chosen the path of return (of ascent). It is by choice the returning ones modulate, moderate and finally abstain from sex activity. It is by volition it happens. It is not by suppression as is indoctrinated by ignorant religions. Suppression of sex is true sin. When one is not ready to return or ascend, one needs sex. To fulfil the act of sex, a moral and a lawful field is promulgated

by Manu Vaivasvata. It is he who founded marital and family system. By this, man distinguishes from a beast. Bestly conduct of sex has no regulation. Man by the virtue of the self-will, can regulate and discreetly use the sex energy in a marital system. There was polygamy and monogamy in the history of humans. Either way is acceptable by the laws of Manu. Debauching and prostitution are denied to civilized human society.

When sex is suppressed, it tends to be more licentious. It is like stepping upon a serpent, it viciously springs back. The suppressions of the past spring back into present times. Consequently, there is the indiscreet and even insane sex behaviour. Those who promoted suppression of sex are also victims of sex as can be seen from the news. Many priests tend to be licentious. This situation can be corrected if priests and nuns are allowed to take to families and yet continue their work. It is a profound subject by itself. We leave it at this point.

Worship of Kumara enables regulation of the energies at the sacral centre. The Kumara helps uplifting the vital energies of the sacral centre straight away to the throat. Thereby man overcomes the subduing impact of sex. In yoga, pranayama is the step through which the energies are said to ascend and thereby giving an ascending course to the energies contrary to their descent. It is for this reason, Kumara also stands out as one of the cosmic Teachers who assist the

students of pranayama to enable the ascent of energies from the state of they being reproductive to the state of they being creative. By this process, he enables the transcendence. He helps an aspirant to turn out to be a fiery aspirant, by injecting the related will into him.

In India, there is a tradition of worship of Kumara as Subrahmanya. To enable ascent of the reproductive fluids, rituals are done by establishing a two-headed snake under a sacred tree such as Banyan or Ficus.

The two-headed serpent indicates the descent as well as the ascent of the energies. Kumara enables the worshipper not only to cause ascent to himself, but also enables descent of good work for manifestation on the planet.



Kumara is well pleased with those aspirants, worshippers or devotees who have a right, noble

and respectful approach to the opposite sex. Every man encounters in his life the feminine energy in the form of mother, sister, wife, daughter and other women. Protecting and offering tender care to women in general and to mother, sister, wife and daughter in particular enables gaining the favours of Kumara. When man looks at a woman and feels an unholy urge, it arouses the fierce punishment of Kumara. Likewise a woman encounters in her life, father, brother, husband and son. She is expected to be developing excellent, affectionate relation with all the four and never entertain the unholy sexual feeling when she sees any male other than her husband. This attitude is the basic minimum upon which the entire discipline relating to the worship of Kumara is promoted.

For an incarnating soul, the semen of the man is the means and the ovum is the residence. They represent the seventh tissue of the body. The incarnating soul enters into the brain of a man as a fiery element and later enters into the semen, travels downwards during an act of sex and enters into the ovum, resulting in pregnancy. The tissue of the semen is in the form of a serpent in its micro form. Whoever indulges into the lustful act of sex in an unlawful and illicit manner, it is regarded in the Vedic wisdom that he has killed a serpent. Each time the sexual act is performed with lust and in an unlawful manner, he keeps killing serpents.

The consequence of such constant and consistent burning away of serpents is the curse of being barren. The man loses in him the ability to give birth to a child, so also the woman loses her ability to get impregnated with a soul. This is seen as the negative effect of the serpent ('sarpa dosha'). Whosoever has the ill effect of the serpent not only is denied of progeny, but also denied of discipleship or yoga. Only through austere worship of Kumara, the Lord Subrahmanya, one can regain oneself from the ill effect.

The placement of the positive node and negative node in a horoscope would enable a good astrologer to see this dimension in relation to a person. When positive and negative nodes are posited in first and seventh house, there would not be a harmonious partnership between man and woman. And if the negative node is in fifth house, and the positive node in the eleventh house, one is generally denied of progeny. Study of positive nodes and negative nodes is not very popular in the western astrology, but such a study reveals many hidden dimensions of a person. It is a topic by itself. It shall be considered at some other time.

Kumara and Cupid

Cupid is the desire principle in creation. He is the Lord of desire (Kama Deva). He is called Manmadha. Without him, the world does not survive. The world

moves by desire. All beings in all planes are motivated and motored by one desire or the other. The desire can be noble and unselfish, or can be ignoble and utterly selfish. In between these two, there is a huge range of desire. The entire humanity, without exception, is moved by desire. Desire for sex is also presided by Cupid or Kama Deva.

The beings are introduced into the world and in them, the principle of desire is instituted. The beings, through their five senses and mind, engage in desire fulfilment. The desires are endless. They drive the beings into a vicious circle of birth and death. Even at the point of death, there are unfulfilled desires. To pursue the unfulfilled desires, the souls seek reincarnation. Through reincarnations, as one proceeds to fulfil his desires, more and more desires emerge and engage the being in an endless circuitous route of pursuing desires.

Desire fulfilling consumes the life and awareness of the beings endlessly going through series of births and deaths. There is a story in the scriptures relating to fulfilment of desire. It runs as under.

A fox found a sword on which there were bloodstains. The sword was used by a hunter to kill a few animals. Thereafter the hunter lost the sword on his way back. A fox moving in the forest found the bloodstained sword. It was delighted to see the blood and started licking the sword. As much the fox licked the blood, more and

more blood was oozing. Wondered by the situation, the fox went on licking until it died through loss of its own blood. Such is the nature of desire. Desire leads beings to disease, decay and death.

Just as man is instituted with the principle of desire, he is also instituted with the principle of discrimination. When discrimination is lost, desire leads to death.

Contrary to this activity of Cupid, Kumara stands for the will of the soul. The will of the soul is cosmic will in manifestation, which is also instituted in every human. Will is the higher aspect of desire. Will contains in it, the knowledge of action. The one with the will knows what to do, when to do, how to do and where to do. The will also supplies the needed ability to do. For beings who are drowned in the bottomless ocean of desire, Kumara is the hope and the saviour. For this reason the planet Mars is said to be a Kumara in higher planes and Cupid in the lower planes. In Sanskrit, Cupid, the Lord of desire, is also called Mara. Mara is the contrary aspect of Kumara. Mara functions in the lower triangle and Kumara functions in the higher triangle. Aligning Mara with Kumara is seen as yoga.

Mars enables conquering enemies outside and inside. Conquering enemies outside leads to bloodshed, aggression and annexation, which is a beastly human activity. Conquering the enemies inside is an activity that leads one to divinity. The enemies inside cause

the enemies outside. The inner enemies are pride, prejudice, jealousy, possessiveness, anger, irritation, illusion and excessive desire (avarice). Kumara helps conquering these inner enemies with his weapon, the spear. As one engages internally with one's own light in the cerebrospinal column, one gains the needed illumination to overcome the illusion of desire and the consequent ignorant activity.

By an appropriate understanding of the Cupid and Kumara, one can discreetly fulfil desires on the way while fulfilling the purpose of the soul. In Puranas, Kumara is said to be the son of the 1st Logos, Lord Shiva, and Kama Deva (or Manmadha) is said to be the son of the 2nd Logos. There is profound significance in such presentation, which the students may ponder upon.

Subrahmanya

The Kumara is also called Subrahmanya. The term Subrahmanya is derived from Su-Brahman, meaning auspicious Brahman. The Subrahmanya aspect of Kumara is the most sublime aspect. The Kumara as Subrahmanya is the celibate of the highest order. In him desire exists not. He is eternally associated with the Brahman and his energies do not tend to move downward, by any attraction in creation. He is ever in contemplation and stays beyond the created worlds.

He remains in ajna and contemplates upon sahasrara. In him the potential to procreate is put off. Such ones are called Agnishwattas. (Please refer to 'A Treatise on Cosmic Fire', by Alice A. Bailey to gain understanding of Agnishwattas). Agnishwattas are fiery beings who refuse to procreate. The four Kumaras who initially came out of the Creator, of which Sanat Kumara is one, also refused to procreate. Their flames are eternally upward moving relating to the Absolute. Subrahmanya is worshipped and meditated upon by aspirants to gain the needed inspiration to remain a celibate. Celibacy is one of the virtues that enables arresting the downward movement of energies. The practice of aspirants renouncing the world, becoming sanyasis emerges from the inspiration that one receives from Subrahmanya, the highest aspect of Mars. It is the power of Mars that causes renouncement and abstaining from sex. It is the power of Mars that gives birth to such inspirations to stand in celibacy and in renunciation. It is interesting to note that Subrahmanya is a four-syllabled mantra contrary to Saravanabhava which is a six-syllabled mantra.

Subrahmanya is a sublime Teacher too. There are instances in puranic stories, where he was to be a Teacher to Gods including Ganesha and Shiva. The puranic stories are not mere fiction. The Puranas recorded events encompassing the manvantaras, whose

proofs are today hidden. While the planet has a history of 30 million years, the humanity has a history of 18 million years. What is today known is not beyond 2000 years. Puranic study enables one to grasp a vast dimension relating to genesis and its growth. But to study Puranas one needs profound knowledge of the symbolism of scriptures.



CHAPTER 8

Relation with Zodiacal Signs and Planets

Mars, being an action oriented energy, the path of karma yoga belongs to it. Action for results is the normal action. The world is run by such action. Mars is thus the mover of the world. Orienting to desire, beings keep acting and achieving. The orientation to the result keeps the man bound to the desire. But for those who wish to move up from the mundane field, action is still the means. The key to move into nobler and subtler fields is to just act, regardless of results. Krishna speaks in Bhagavad Gita, “You have right to act. Never shun action. Act not for results. Manipulate not your actions. Cling not to the fruits of action. Such an action releases you from the three worlds (mental, emotional and the physical).”

A powerful Mars in a man's horoscope indicates that he is potentially an action oriented person. Such ones achieve on a large scale. If they are liberal, compassionate and hold a spirit of sacrifice, they progress directly on the path. They do not need as many wisdom concepts and practices as others.

A positive Mars in association with Uranus enables an aspirant to initially link up with the hierarchy and finally with Shambala. Mars and Uranus release tremendous force from the being and in so far as it is nurtured and directed towards service strides of progress can be accomplished.

The martian power requires moderation and modulation. The beauty of Venus does it. If in a horoscope Mars and Venus are well aspected, the native experiences a balanced progress. The whole evolution of man is but an adjustment of power and beauty in him. The power is restless in the mundane plane while the beauty controls it. Forbearance and patience which are feminine qualities of Venus, soften the masculine quality of power.

In Taurus-Scorpio, Venus and Mars are in opposition. Taurus is ruled by Venus while Scorpio is ruled by Mars. In the path of reversed wheel, in the axis of Aries-Libra the inversion of opposition is reversed. In Aries, Mars is exalted and in Libra, Venus is exalted. This exalted relation between Mars and Venus transforms the opposition into a marriage, in the sense, the two energies unite and find their harmony. The presence of a woman is therefore strongly recommended by seers for man and vice versa for harmonious progress. Master CVV, the Aquarian Master, strongly recommended it for healthy progress on the path of yoga. It is believed that

higher initiations are accomplished with felicity in the presence of a woman. The great initiate Pythagoras had the presence of woman until very late age. He married more than twice to retain the presence of a woman in a healthy manner. Many such examples can be given. Ramakrishna Paramahansa experienced transcendental states in the presence of Mother Sharada. Master CVV married twice to insulate himself with the presence of the woman. Please understand the presence of woman in these cases does not result in indulgence into sex. It is just association of feminine energy through living together. Shree Aurobindo is a good example of it. The Mother around him enabled him to accomplish. Mars requires venusian modulation. Maria Magdalena played similar role in the life of Jesus, the Christ.

Service as passion is an aspect of Mars. Intellectuals only deliberate about service. Unless the Mars is well aspected, service cannot really happen. In a horoscope, when Mars is well aspected with Moon or ascendant, persons serve with passion and with devotion selflessly. The missionary zeal for service belongs to them. Service causes liberation to the server and alleviation to the suffering. When the neglected section of humanity is raised by service, the resultant goodwill supports the progress of the server. Orphanages, hospitals, maternity centres, child welfare centres, centres for differently abled are all governed by martian energy.

Christianity as a religion is predominantly under the influence of Mars. They serve the overlooked and the oppressed sections of the society. They reach and help the unreachable. They attend to the basic needs of humans deprived of such needs. Their service and their devotion are but the positive influence of Mars. Their missionary zeal and networking for conversion and the related aggression are the negative aspects of Mars. The past centuries witnessed conquering land with the sword and the cross, which again is an aspect of Mars.

Mars is the ruler of Scorpio, the fixed sign. The full power of Mars is expressed through Scorpio. The unwavering will, the persistence and the instinct to conquer of Mars are magnified in Scorpio. These qualities are helpful not only for success in objectivity but also for success in subjectivity. Mars when associated with Saturn disciplines the quality of Mars. Together, these planets are exceedingly potent for initiating an aspirant into life of hierarchy. Scorpio is in sextile with Capricorn. The ruler of Capricorn is Saturn and Scorpio is Mars. Their sextile aspect intensifies the activity of devotion. Their combined impact leads an aspirant towards liberation from the control of form. The control of form of the individual is no small control. To many, their bodily comfort is hindrance to their own progress. Discipleship demands striving and body being predominantly of matter, is

inert and impedes such struggle. It is common that aspirants cannot overcome their sleep, cannot wake up early in the morning, cannot physically strive hard, cannot keep the body proportions intact. This is due to lack of saturnian discipline and martian striving. In Piscean age, this was the fundamental step. To aspirants to ensure that the body is subservient to the will, they had many austere practices such as asanas, breathing, fasting, eating light food and so on. Today's aspirants pamper their body and are generally conditioned by their body.

Mars exoterically rules Aries and esoterically rules Scorpio, says the Tibetan Master. Mars activity is visible in Aries and is invisible in Scorpio. The effect of Mars in either way, is massive. He moves the masses in the objective life and he stirs the mass of body in the esoteric life to generate the needed fire of Kundalini. For this reason, Mars is considered a benefic planet, while it can be malefic or benefic in the objective life.

Mars has the ability to establish relations. In the outer he is quick in contact and in the inner he is quick in contacting the needed intelligence. He establishes relations between the opposites, while Mercury works out the equilibrium of the opposites. It is almost impossible to conquer the lower nature without the aid of Mars. The power of Mars is needed until one reaches the final initiation. It is his power that renders u-turn

of energies from its downward flow to upward flow. He is the one that kills the serpent of evil to give birth to the serpent of wisdom. Mars in association with Scorpio, inaugurates the blood theme and the death theme. Death to form and birth to consciousness is the work of Mars in Scorpio. When such death happens, the soul starts ascending, shedding the mass of matter and emotions of water behind.

Since devotion to task is the primary aspect of Mars, the work of Mars is related predominantly with the Sixth Ray. Through the Sixth Ray devotion, Mars is connected to Cancer and to Neptune. When Mars gains good relation with Neptune, the student tends to be a one-pointed disciple. Neptune is known esoterically as the initiator. The World Teacher, Lord Maitreya is considered to be the Master Initiator on the planet. He holds the rod of initiation. Intense devotion to spiritual value enables dramatic transformations. Similarly, relation of Mars with Mercury enables transmission of power through speech.

Mars in association with Cancer tends the soul to be devotional. It develops to such an extent that the soul gets the urge to manifest overcoming all other urges. The purpose of incarnation fulfils itself with Mars in Cancer, when it is in relation with Scorpio. As much as it gives the urge to manifest, it also turns around in the reverse direction and gives the urge for

liberation. When Mars tends to manifest, his energy is serpentine. When he tends to liberate his energy tends to be a flying bird. The path of return is treaded so strongly that the disciple submits himself to tests and trials which are sometimes costly and painful. But Mars is the warrior that concedes no defeat.

Scorpio relates to Cancer and Pisces by trine, Virgo and Capricorn by sextile and to Taurus by opposition. The Lord of Scorpio, Mars, therefore has his field of work in relation to all these five signs. In Cancer, in relation to Neptune, he renders transformations through deep devotion. In Pisces, in association with Pluto, he enables transcendence of death. In Virgo, in association with Mercury, he hastens the processes of purification. Purifications are easier in association with Mercury, for Mercury is an alchemist and Virgo stands for purity. In Capricorn, in association with Saturn, as described earlier, he enables austere disciplines to surmount the hurdles. In Taurus, in relation to Venus, he develops a magnetic axis of Taurus-Scorpio which is the major theme presented in this book.

The Master

The Master that wields the planetary energies of Mars is known to be Master Morya. It is believed that he even holds an ashram with disciples on the planet Mars. It is interesting that the humanity on

this planet is embarking upon a project to relate to Mars. Voyages are being planned and conducted by sending spaceships to Mars. There are plans to develop habitations on Mars. In all such efforts of humanity, positive assistance comes from the hierarchy. Since Mars is a relating agent, humans' endeavour to relate to planet Mars would inaugurate yet another dimension for evolution of humanity. When the humans sent spaceships to Moon, as they returned to planet, many sublime beings accompanied the spaceship, reached the Earth, took to bodies and are conducting sublime work. Similarly beings from Mars would visit and help humanity. Already this imagination is increasingly found and is presented through Hollywood movies. Imagination is human strength. It enables visualization and realization. Master Morya strongly emphasises on imagination.

Sixth Ray

The Sixth Ray devotion relates to Mars and Moon. Today on the planet, the Americans hold this energy abundantly. While a section of Americans are indulgent due the ill effects of Mars, another section of Americans are deeply engaged with innovations through imaginations. No wonder that in recent times most of the scientific inventions are from the American land. The devotion that is spoken of, is single pointed

dedicated approach to a set task. It is not the emotion as is generally understood. The muddy waters of emotion as also the distilled pure waters of devotion are but the two facets of Mars.



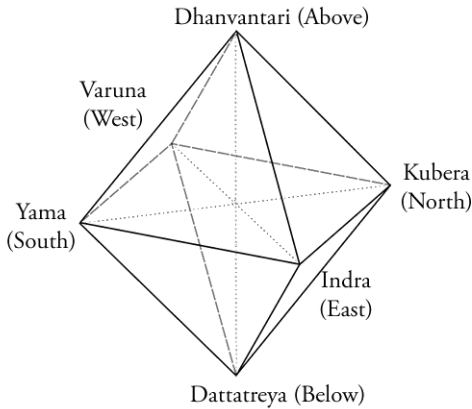
CHAPTER 9

Kumara, the I AM Consciousness

When the omnipresent and the omnipotent God expresses as a unit, He expresses as a fiery sparkle. It is like a spark in the boundless blue. Such a spark of fire has a natural form of six projections from its centre. One is a projection ahead of the centre. One is a projection behind the centre. The third projection is to the right and the fourth is to the left. The fifth projection is above and the sixth projection is below. This is the natural formation of a centre. It forms in six dimensions.

The six-pointed sparkle is but a manifestation from the Omnipresent. The six dimensions of Kumara are thus natural as it emerges as a spark from the whole. It is effulgent since it is fiery. One can visualize from one's own heart centre, the six dimensions. Standing towards the east, one can visualize emergence of light from one's own centre towards east, towards west, towards north, towards south, towards above and towards below. With him as the centre, the six dimensions can be visualized and contemplated uttering forth the six

sounds, namely, SA – RA – VA – NA – BHA – VA. Six cosmic principles are also visualized in the Vedic system with oneself (I Am) as the centre.



East	Lord of Will	Indra
South	Lord of Love	Yama
West	Lord of Strength	Varuna
North	Lord of Silence	Kubera
Above	Lord of Life	Dhanvantari
Below	Lord of Yoga	Dattatreya

This way of meditating upon Kumara is given by the Masters of wisdom to enable an aspirant to unfold the six dimensions of oneself. The other way is to relate

to the sounds and the Lords in the related centres, which are described before.

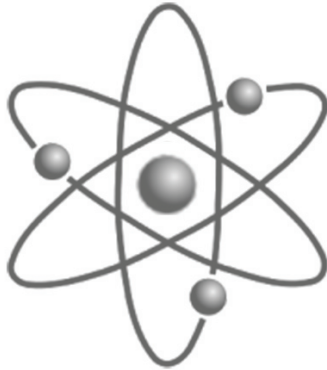
Name	Related Centre
East	Ajna
South	Heart
West	Higher Muladhara
North	Crown
Above	Top of the Head
Below	Lower Muladhara

By such contemplation on a regular basis, the five senses and the mind turn inward and unfold the six centres in the antahkarana sarira. When this happens, one gains access to the divine will. One stands liberated. One stands transcended and lives in a state of blissful be-ness. To him, the intelligences of nature and the five elements extend their cooperation. Such a one is truly an accomplished one.

It is now common knowledge that even an atom has six dimensions. The atom is presented by scientists in the same manner as the spiritual scientists present the Kumara.

Atom is but a micro cosmos, it is represented by the symbol whose number is six. So also the macro cosmos that emerges from the Absolute. Man is a true representation of micro and macro. He is verily the

image of God. In him, when the six centres stay aligned and activated, he is regarded as God walking on Earth.



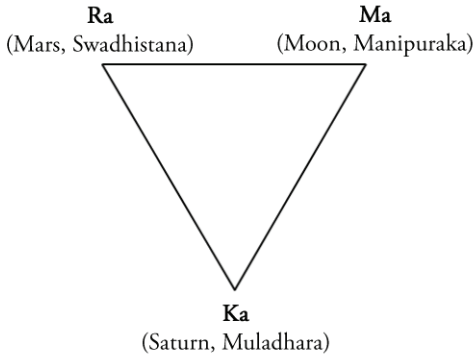
Skanda

The Kumara is also called Skanda. Skanda means the separated one. When a centre is separated it forms its own circle and conducts itself in tune with the parent body. The Kumara is called Skanda because he emanated from the Cosmic Person and conducts in tune with the Cosmic Person and Cosmic Plan. Kumara is also called Skanda because at the time of his birth he was fragmented into six units and got united on the sacred grass. It is very symbolic that one universal energy becomes many in creation and gets into diversity. The divergent energies are once again united to be one. During evolution divergence takes place and in involution unity happens. Skanda represents the whole phenomenon of unity tending

to be divergent and divergence once again tending towards unity.

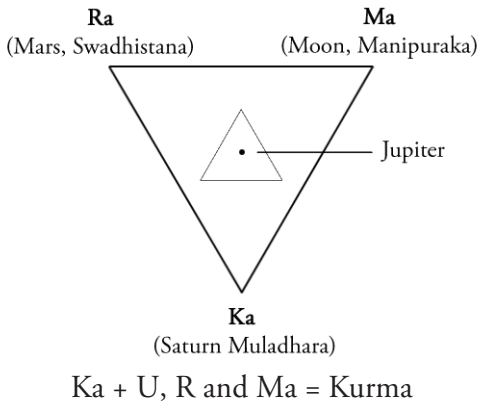
Kumara, Kurma and Makara

In the esoteric circles a symbolism of crocodile, turtle, a youth with his peacock are presented. Crocodile is Makara in Sanskrit. Turtle is Kurma in Sanskrit. And the youth with peacock is Kumara. In these words of Makara, Kurma and Kumara there are common sounds. The sound of Ka, the sound of Ra and the sound of Ma are common. Ka stands for Saturn. Ra stands for Mars. Ma stands for Moon. Saturn, Mars and Moon triangle is the triangle relating to the three lower centres.



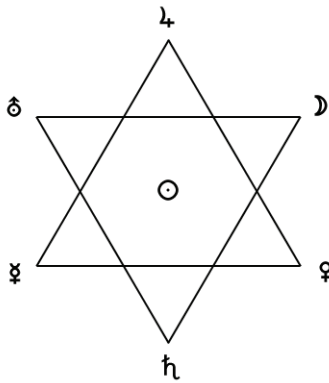
Thus Makara, the crocodile, represents the lower self, the personality. The personality is the crocodile that grips the soul. The grip of the crocodile is

considered to be the best grip in creation. Lord Krishna says in Bhagavad Gita, “With regard to the principle of grip, I Am crocodile.” Grip as a principle is sublime, but it depends on what it grips. It can grip vices, it can grip virtues. The lower self, attaching to objectivity, grips the soul. The grip is working in this case in its inverse manner. The personality requires to be gripped by the soul. A soul gripped personality, grips not the world of objectivity. The grip of personality has to reverse its inversion. Such reversal of inversion is possible in the presence of a Teacher, Guru. Guru is Jupiter whose sound is ‘U’. In the presence of the Guru, the personality subjects itself to variety of modifications and adjustments. By this process, Makara tends to be Kurma. In Kurma the sounds Ma, Ka and Ra stand readjusted with the addition of ‘U’. It is as under:



It is the same personality of crocodile that transforms into Kurma, the turtle. The difference between crocodile and turtle is, the turtle has the ability to withdraw from objectivity. Withdrawal from objectivity to subjectivity is a fundamental step for self-realization. Therefore the symbol for Kurma stands slightly different from Makara.

The difference is the presence of Jupiter whose symbol is a triangle. It is essential nature of Jupiter to expand. The presence of Jupiter causes gradual expansions in personality with the related adjustments. Desirables are gathered and undesirables get expelled through the training of Jupiter, the Teacher. The inner triangle grows and the triangle of personality concedes and gives way. Until such time, Kurma, the internalised personality grows proximate to the soul. In the presence of the Teacher, Jupiter, such growth is but natural. The growth happens eventually and Kurma becomes Kumara.



Such Kumara is capable of receiving the Word from the Bull and in turn, he transmits the Word into the world.

In the temples of initiation, elaborate teachings and explanations are never given. There is no spoon-feeding. Symbols are presented to the entrants. The entrants have to decipher the symbols. Knowledge gets revealed as much as the symbol is decoded. The entrant is first shown the picture of a crocodile. On his successful decoding of the symbol of crocodile, he is allowed to walk into an inner chamber where he encounters a picture of a turtle. When he is an indwelling disciple, he can decode the symbol in the presence of his Teacher. As he decodes the turtle, vistas of knowledge open to him and in due course of time he will be given entrance into the final chamber where he meets the picture of Kumara with a peacock. The disciple receives the final initiation and stands in the light of the third eye. The Bull reveals itself to such a one. The journey to the state of Kumara is a journey of continuous joyful striving.

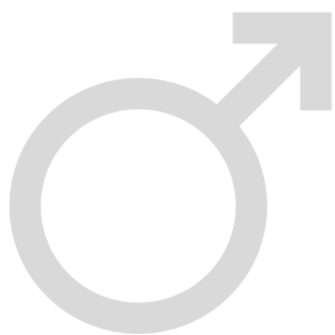
Distinguish the will from desire. The will serves the purpose of life, while the desire is only a selfish satiation of one's personality. Contrary to this, the will enables one to function for the welfare of others in which his welfare is also included. Will enables discharge of obligations of life and later recruits an aspirant into

the purpose of life. Desire causes downward flow of energies. Sex is a forceful fall of energies. Let not the energies get dissipated into the world of desire and indulgence. Let them be filtered with the faculty of discrimination and turned upward. The purpose of discipleship or yoga is to cause an upward flow of energy contrary to the common downward flow. It can be achieved through sacred utterances, contemplation, meditation and pranayama. By these practices, the energies turn upwards. The spermatozoa are not burnt away into mundanity, but are given a reverse direction to gain vitality, strength, glow in the body and also illumination of the brain. One can transcend the mental plane through such upward movement of energies into supra-mental and into buddhic and then into atmic plane. May the aspirants engage in activities that enable uprise of energies, but not their downward flow which causes disease, decay and death. May sex be appropriately utilized to build the character, but not to destroy it. By such working, one would be able to gradually lift-up oneself. Kumara helps in such lift-up.

In all that is said about Kumara, one finds a complete wisdom for self-realization. The description has its own sequence, but an intelligent reader can find one's own occult re-arrangement, which would enable one to comprehend the theme of Kumara in its fullness. Such Kumaras constitute the brotherhood,

which annually participates in the Vaisakh full moon festival relating to the Kumara.





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