

Vaisakh News Letter



HAMSA ŠIVA SOHAM



Aquarius 2011 Kumbha

Letter No. 10 / Cycle 24 –20th January until 18th February 2011

The World Teacher Trust - Global



Invocation

May the light in me be the light before me.
May I learn to see it in all.
May the sound I utter reveal the light in me.
May I listen to it while others speak.

May the silence in and around me present itself,
the silence which we break every moment.
May it fill the darkness of noise we do,
and convert it into the light of our background.

Let virtue be the strength of my intelligence.
Let realisation be my attainment.
Let my purpose shape into the purpose of our earth.
Let my plan be an epitome of the divine plan.

May we speak the silence without breaking it.
May we live in the awareness of the background.
May we transact light in terms of joy.
May we be worthy to find place in the eternal kingdom OM.



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Dr. Sri K. Parvathi Kumar is President of the 'World Teacher Trust' and Founder of the 'Vaisakh News-Letter'. The Teachings given in the name of the Masters are all seed thoughts expressed by them. They are elaborated and described by Dr. Sri K. Parvathi Kumar for easier comprehension of an average group member.

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Prayer of the year

TWO FISHES, FIVE LOAVES GAINED. ST. MARK SPEAKS:

"FEED THE HOSTS OF WISDOM.

NO MORE HUNGER, SUFFERING, DEATH."

THE BOAT SAILS. THE WIND BLOWS.

THE WAVES DANCE. THE FISH JUMP.

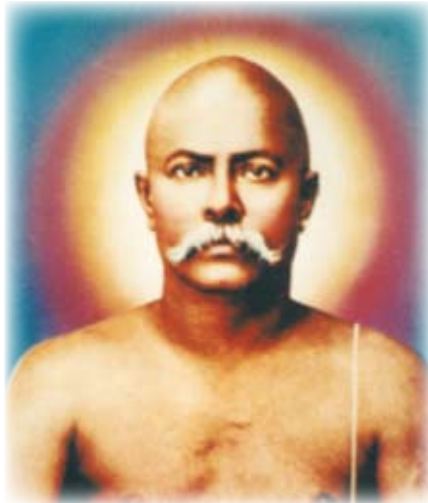


Full Moon of Aquarius, 18th February 2011, 09:35 am MET



Message of the month of Aquarius

An Aquarian inevitably carries group thought in his conscience. He always thinks of the group. He believes in group action and groupal experience. He prefers not separativity. He thinks not of separate pleasures and separate experience. He lives in groups, moves in groups. His being is filled with the needs of the group. He plans of individual progress. Groupal progress is his basic thought. Groupal unfoldment is his objective. Groupal experience he wishes for. He prefers to be friendly and would not like to be acclaimed as a leader. He prefers to be one among the group. He makes no special efforts to look special. He seeks no recognition. He believes in equanimity and moves around as one among the many. He is free from bondage yet remains bounded to the group. His bonding with the group is with the thread of cordiality. Such a man is an Aquarian.





Message of the Teacher

Householder

The family system is a system of education. It teaches certain principles of life which are not taught by the social education system. To live in a family one requires patience. It enables receiving and giving and thereby sharing. It teaches one to respect the elders and receive their affection. It enables right relationships through inter-discipline. Bondage of love prevails and holds the family together. These values of the family become important tools for one to ably serve the society. Without these qualities one cannot really deliver much to the society. These are the qualities needed even for yoga. All the Grand Masters of Yoga are at all times verily householders. A master of wisdom demonstrates wisdom in every possible way.

Gita-Upanishad

Lord Krishna



Service and Sacrifice

“THE ONE WHO RELINQUISHES THE FRUITS EMERGING FROM THE ACTIVITY OF GOODWILL IS THE ONE THAT GAINS ETERNAL PEACE. THE ONE THAT HOLDS ON TO IT GETS BOUNDED BY IT.” (5-12)

Commentary

Acts of goodwill have their own fruits. Acts of goodwill are those which are done for the benefit of others and not for self-profit. When one does so there is a greater response from the society; consequently, much money, praise, social reputation and followers emerge. One cannot hold such money or properties. He should be silent of the praise and of the reputation. He would do well to transmit all that money to further the goodwill work and leave the praise and reputation at the feet of the Lord. He should make sure that at all times those who follow him are not possessed by him. If he uses the money emerging from goodwill work or the recognition or the followers for his personal needs, in due course of time he gets conditioned by them. Acts of goodwill are meant to gain freedom from a life of personality but when the fruits emerging therefrom are eaten by oneself he sinks deeper than the ordinary. One should be doubly careful in handling the fruits emerging from goodwill actions. This is the key to progress on the path of Yoga.



Message of Lord Maitreya

Adventure

Normally the humans dwell in known places, move with known persons, speak in known languages and eat and drink known things. They are at distance in relation to unknown things. How such persons can know God?

God is unknown. Unless one ventures into experiencing the unknown, one cannot meet God. To know the God unknown, certain degree of courage and adventure are needed. The quest for God is an adventure into a mysterious field. It is like entering deep into an unknown cave or jumping into an unknown lake or like walking through an unknown forest. For such adventures courage is the only friend. One needs to be courageous enough when he steps upon the quest for God.

The schools have to inculcate the habit for adventure through certain specific projects. Children need to develop courage. Such courage dispels fear. The fearful ones are not achievers. The achievers only make a difference among human creed.

Message of Master Morya

Maruvu Maharshi



Divine Stitching

A valorous king conquered all earthly kingdoms with the help of a Divine sword given to him by the Master. He established an empire, which was diverse by customs and culture. They were of different languages and of different attitudes. The king was proclaimed as a great emperor. Having done so he intended returning the Divine sword to the teacher in a box decked with diamonds. He returned the sword to the master in gratefulness. The Master received the diamond box. He opened. Alongside the sword he kept a needle and sent back the box. The king was puzzled. He enquired the Master. The Master said, "Meditate". It took a year for the emperor while he meditated. One full moon night when the emperor was in meditation, the Master appeared in white robe and said "Stitch the people together; stitch with love. Let unity prevail in diversity. Be a tailor hereafter and not a ruler."

Winning through love is far superior to winning through power, money and strategy.



Message of Master *Koot Hoomi*

Devâpi Maharshi

Love in Action

Action is inevitable. Inaction is dangerous. Inaction is contrary to Nature. Many are in action. Few add the tinge of love to action. Love in action eliminates heaviness in action. Do not say, "I have to do it." While it is true you may slightly transform the thought to, "I love to do it." When you love to do action is not heavy. When you feel that you have to do it, it is heavier than what it is. Bring love into your thought. Percolate it into your speech and action. Such action carries magnetic impact. Be at work. Be a magnet.

Message of Master *EK*



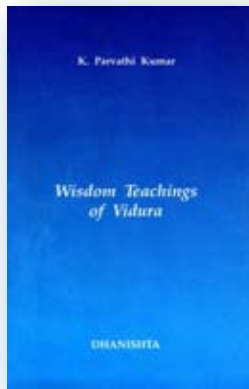
Divine Nature

The Lord is Omnipotent. He can resist evil and grace goodwill. The souls according to their nature experience Nature's resistance or Nature's grace to them. When souls are circumscribed by personalities the grace cannot flow through. When they are open-minded it becomes possible. Imagine a pot of water immersed in a river. Since the pot is already full of water the river cannot flow through. But if there is a hole to the pot there is the flow of the river through the pot, since the water has a way out. Likewise, when the souls tend to be slightly impersonal it enables the grace of Lord to flow through. Thereafter just as the water in the pot is nothing but the river the personality of the soul yields its own nature and gives way for Divine Nature.



Vidura
Wisdom Teachings

Only the stupid ones
heckle at wisdom,
character, and wealth.

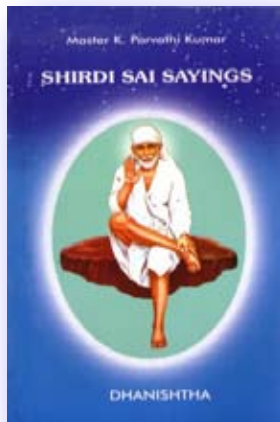


Shirdi Sai Sayings
Miracles



Miracles are chocolates I distribute to give you the taste of the Truth. Teachings form the Path to Truth. Gain the taste and follow the Truth. Do not remain a kid, seeking chocolates all the time.

"Taste for intake" is the Law. "Intake for the taste" is the distortion.





Message of
Sri Ramakrishna

As the Birds in the Heaven

There is a fabled species of birds called “Homa”, which live so high up in the heavens, and so dearly love those regions, that they never condescend to come down to the earth. Even their eggs, which when laid in the sky begin to fall down to the earth attracted by gravity, are said to get hatched in the middle of their downward course and give birth to the young ones. The fledglings at once find out that they are falling down and immediately change their course and begin to fly upwards towards their home, drawn thither by instinct. Men like Shukadeva, Narada, and others, are like those birds, who even in their bodyhood give up all attachments to the things of the world and betake themselves to the highest regions of true knowledge and Divine Light.

Lay Man's Prayer



We realise that it is futile to run around in the world.
The world revolves around You.
To run around You, to revolve around You
helps us to overcome the revolutions of world, of death and birth.
We Pray, moving around You.



Occult Meditations

Meditation 50

**ROTATION IS TIME. REVOLUTION IS PERIOD.
TIME IS IN ROTATION. MATTER IS IN PERIODICITY.
TIME HATCHES MATTER.**

Commentary:

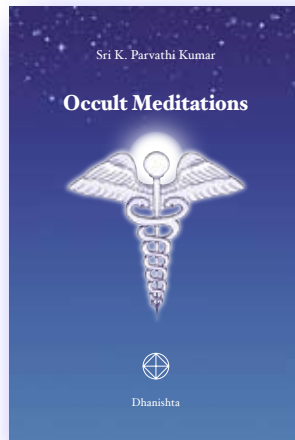
As time rotates, revolutions happen. A revolution of time is a period. Matter evolves through periods. Matter also takes birth from and disappears into the Spirit through revolutions of time. Time is seen by rotation; matter is seen by periodicity. Matter transforms itself through the periodicities and takes to the mineral, plant, animal, human, and Deva kingdoms. Every kingdom has a periodicity. All these periodicities have a beginning and an ending for the beings. There is a periodicity for mineral to transform into plant and a periodicity for plant to become animal and animal to become man. As evolution happens and beings move from one kingdom to the other, new beings get recruited, since time hatches matter.

Thus, time should be seen as the principle of rotation in the creation and the evolution of beings should be seen in terms of their periodicities within the rotation of time.

Periodicities have limitations. Rotation is eternal. Periodicity applies to beings. Rotation applies to time. Revolution determines the longevity of the period. Understand the significance of rotations, revolutions, and periodicities. A life span is a period. Within the life span there is the experiencing of the revolutions of day and night, Full Moon and New Moon,

of months and of years. These are the revolutions that man has to avail for his evolution. Thus, the periodicities link up the rotations through revolutions and every revolution should be seen as an opportunity for evolution.

The student of meditation is recommended to visualise the light from Sahasrara to Anahata and to further visualise such light reflecting below the diaphragm to ensure that the darkness relating to the illusion of the world is dispelled up to the Muladhara.



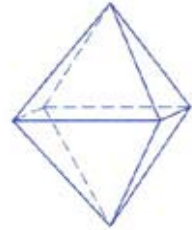


Ashram Leaves

The Eligibility

1. Listen to the stories of the Lord. Their recitation is auspicious. It enables unfoldment of the Heart Centre which is an auspicious beginning. It dissolves inauspiciousness.
2. Continue to recite the stories of the Lord. The unfolded Heart Centre stabilizes the mind. The mind gains harmonious disposition. Relieved of the entanglements of inertia and activity and the consequent anguish (desire, anger, miserliness, illusion, pride and jealousy), the mind establishes poise.
3. Continue the recitation further and the attachments drop off from the mind that is stabilized.
4. Only such a mind is eligible to mirror the wisdom that is eternal.

Rudra



52. Sambhave

He is the one that gives birth to Sam. The Lord as Shambhu enables the manifestation of such peace and poise at the mental plane. Bliss is the experience of the soul. Peace is the experience of the mind. Peace comes from poise. Poise comes from the balancing of inertia and dynamism. The two opposing forces of inertia and dynamism get balanced through rhythmic activity. Rhythmic activity requires adaptation to the rhythm of nature. Nature is generally poised. Generally, man at the mental plane can also stay poised. It is a mental state of peace. To accomplish this peace, the name of Shambhu is invoked.



On Love

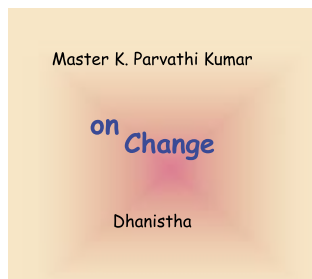
Love blinds sight (of the worldly)
and opens Insight of Beauty, of Joy, of Bliss.
All is beautiful in Love.

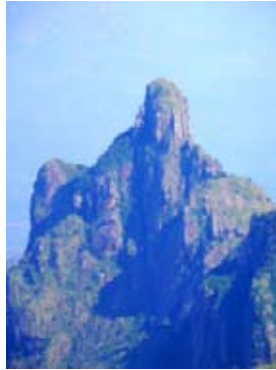




On Change

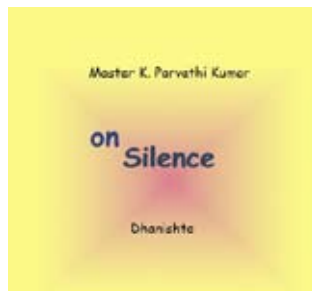
The reason for change needs to be adequately informed / explained, discussed in forums to eliminate avoidable resistance





On Silence

A moment of Silence is indeed
very long!



Hymns on Agni



47. AGNEE TVAM NO ANTAMA UTATRATA SIVO VARUBHYAHA
VASUR AGNIR VASU SRAVA ACHAAN AKSHIDYUMA UTTAMAM RAIHI DAHA

Oh Lord Agni! You are the ultimate of all worship. You are the protector. You are the fulfilling one. Please be proximate to us. Be favourable to us. Grant us plenty of wealth.

Commentary:

Lord Agni is the foremost of the cosmic Devas. He is the ultimate one. He is the true protector. Without his presence one has neither body nor personality nor his being as soul. It is he who exists as cosmic, solar, and planetary principle. He lives in us, thereby we feel our living. His being with us gives us the needed fulfilment. If he grows proximate to us and favourable to us we live in plenty in all the three worlds namely, in the fields of consciousness, force and matter. Daily worship of Agni is considered the key to fulfilment



Violet Flame Invocations

Violet, Light!
Violet Light!
You are the blessed being bright.
Lead us unto Your Light.
Help us to set ourselves right.

Stabilise our being by Your Might,
Violet Light! Violet Light!
You are the bright mighty Light
of noble height, of insight!

From the Teacher's pen



Questions and Answers

Question: Master, I feel that I am useless.

Answer: Self-indignation is harmful. Self-aggrandisement is also harmful. Self-realisation is important. As humans our personality throws out many things from within, which is good, bad and indifferent. As self we need to observe what is coming out of us and let it go. Many thoughts do come out of us, which we need to let out. Few thoughts, very few thoughts can be translated into speeches and actions. Even when the thoughts push you to speak or to do something, you need to wait, observe them dispassionately and let them go, unless there is a bounden duty. Please follow this discipline. You have not touched the Master energy for nothing. You are not useless. Be studious and transform into a unit of electromagnetic energy of the Master.



Master Morya Part 29

An old Picture Fascinates the Colonel. The Thâkur and his Mysterious Past.

The guests were already preparing to leave, when the Colonel, who is fervent and stubborn in dispute like a regular Yankee, smilingly remarked to the Jât and to the school teacher:

“Thank you for the visit and for the information furnished. However, forgive me, but I somehow cannot believe that the soul of a living person could take possession of the body of another whenever it wanted to.”

“We do not assert that every soul can do it, but only the mayâvi-rûpa (the body of illusion, p risprit) of an initiated yogin.”

“I firmly believe in their strength and secret power,” interrupted the Colonel, more serious now. “I believe because I personally became convinced of all this upon my arrival in India. But that the soul, even of the mightiest of adepts, be he as wise as Solomon, could at choice occupy another body – I cannot believe! You make of them regular werewolves!... In like manner, if you please, every yogin might be capable of turning into a crocodile, a cat, or a frog, as in the stories of our Redskins... That’s the devil of a thing!”

„Do not argue, Colonel,” said N r yana, who so far had been silent. “Do not argue, you cannot know to what extent their power reaches, and to...”

“But everything has its limits!” interrupted our president with a slight note of vexation in his voice. “Well, for instance, take our Th kur... I believe in his science, deep knowledge and psychic power, as I believe in my own existence... Do I have to believe therefore that, taking advan-

tage of the body of a dead rat, he is capable of crawling into it also? Ugh! What ugliness!"

He even spat which, for some reason, made me recall Mr. W. and his argument with the Thâkur on the shores of the lake.

"Only jâdûgars, sorcerers, and Tibetan dugpas and shamans turn into rats and tigers," exclaimed Nârâyana, almost angrily, flashing his eyes. "The great Saab would never condescend to this, but if he should want to do so, then, of course..."

The ponderous sound of powerful wings two steps away from us suddenly interrupted Nârâyana before he had finished. He shuddered and cast a staring glance into the corner of the verandah. A magnificent peacock, which had probably been awakened by the loud voices of the disputants, flew down from the roof and landed heavily on the ground before Nârâyana, proudly spreading out its luxurious tail into a fan...

The Colonel roared with laughter.

"Now then, maybe you think, my poor Nârâyanji, that our Thâkur is in that peacock? Perhaps you are ready to convince both yourself and us that Gulâb-Lal-Singh purposely transformed himself into a peacock in order to stop your indiscrete disclosure of his power! Ha, ha, ha!..."

Our president shook with laughter, but Nârâyana did not even smile. We noticed to our surprise that even the Bâbû remained serious. The others affected an air of indifference and ease which evidently they did not feel. Only the stout teacher snorted and smirked, having tried for several minutes to put in a word. Finally, he succeeded in taking advantage of a momentary silence and coughed meaningfully.

"The Colonel-Saab does not believe our stories about the transmigration of souls from one living body into another, and yet right in form of him, if we are to believe all India, there stands, so to speak, a living example," he said loudly.

"Ask whom you wish, and everyone will reply that in the young Thâkur, Gulâb-Lal-Singh, resides the soul of the old ruling Thâkur, his grandfather, and that he..."

The Colonel and I pricked up our ears and listened, trying not to let slip a single word. I even stopped breathing...

"Do finish," impatiently exclaimed our president to the suddenly silent teacher who appeared as if considering something".... that the Thâkur,

while still living...”

But apparently we were not destined to hear the end of this interesting bit of information. Suddenly on the roof above our heads the shrill cries of peahens resounded, and something fell at the feet of the teacher, once more squatting, striking the stone floor with a hollow sound. In the semi-darkness, and before we could examine the shape of this new phenomenon, the obese pedagogue jumped on his chair with the elasticity of a rubber ball, breaking it to pieces, and almost shattering himself with it. Landing somehow on his feet, he leaped to one side and in a scared falsetto shouted at the top of his voice:

“A cobra, a cobra, beware of the cobra!”

Our small Bâbû, who believed as little in the Laws of Manu, which forbade the killing of any living creature whatsoever, including tigers and bed bugs, as he did in werewolves, rushed at once with the speed of a monkey to the aid of his countryman. Snatching from his hands a thin bamboo walking stick he grabbed the snake, probably more frightened than we were, by its tail, and with the other hand, armed with the walking stick, broke its spine; then, stepping on its head with his heavy boot, he finished it by beating it. We found a peacock’s egg in the mouth of the unpleasant creature, which explained to us both the visit of the peacock-werewolf and the appearance of the cobra. Its mouth stuffed with an egg which it could not swallow, and probably feeling itself powerless against the attacking peahens, the cobra fell off the roof in fright.

We laughed a bit over the superstition of Nârâyana and Mûljî and, bidding the guests farewell, entered our dining room...

“Go to sleep, Nârâyana,” said I, turning to the Marâthâ who was sitting on the steps. “Listen, the Jât roosters have already begun to sing. Colonel, you go, too! You prevent Nârâyana from retiring,” I added getting up. “Good night, saabs!...”

There was no answer whatever to my polite farewell and I turned, surprised, toward the Colonel. He was standing in the same place, holding a picture in his hands, with his back half turned to me, and was so absorbed in the contemplation of the durbâr that, in bending over the lamp, he hardly noticed that his baldness was the only safeguard against the inevitable burning of his hair.

“What’s the matter with you, Colonel?” I asked again. “Have you fallen

asleep over the lamp? Heavens! Why don't you answer! What is the matter with you?"

I rushed to him, really frightened. The thought of "sheaths," "werewolves," and various other wonders of India flashed through my mind.

Glancing at his face, I became still more frightened. Red as a boiled crab, with white spots on his face from which fell large drops of perspiration, he stood there, resembling a statue of terror. In his wide-open eyes, fright, amazement, and a kind of helpless confusion were clearly evident. I noticed that he was holding the picture right side down and that his terrified gaze was directed to the reverse side of it.

"What do you see on the back of this parchment that's so terrible?" I continued, shaking him by the arm with all my strength. "At least, say something!"

My esteemed president uttered something in the nature of a weak bel-low and pointed with the finger of his left hand to the gold inscription in Urdu. Being unfamiliar with the hooks of that dialect, I understood exactly nothing.

"What's written there? Tell me!"

Instead of a direct answer, he whispered in a weak voice, "Nârâyana, Nârâyana, come here!"

In a second, our faithful travelling companion stood beside us and gazed at him with the same astonishment as I did.

"I do not know these letters very well... I may possibly be mistaken... Read it, Nârâyana, my son, read it," he whispered quietly in a low tone.

"Durbâr of Shâh-'Âlam. The transference by His Majesty the Padishâh Diwânî, of Bengal, and also of the provinces of Behâr and Orissa, to the East India Company. The meeting of the Râjput Ambassadors... Peace-making... by the will of the Blessed Prophet Mohammed... after the bitter defeat at Patna in 1173, painted by Ahmad Din in 1177."

"What's so terrible about that? What concern of ours is their misfortune?" I asked.

"What concern of ours?" the Colonel almost yelled. "Ours? Ours? You shall see right away what concern! According to the Hegira, this was in 1177, was it not?"

"It seems so," answered Nârâyana, looking at him with astonishment.

"Well, 1177 of the Hegira.... what year would that be according to our

European chronology?"

Nârâyana thought for a moment and then replied: "The year 1765, it seems, that's about 114 years ago..."

The year 1765! One hundred and fourteen years!" shouted the Colonel, red in the face and strongly emphasizing each syllable. "Yes? Well, then just look, both of you... recognize and call by name! After that only one thing remains for me – to order myself placed in the lunatic asylum!..."

Dates of the Next Travels

Dates

11th – 14th February
5th – 7th March

Program

Guru Poojas Mysore
Guru Poojas Vijayavada

During these dates you won't be able contact Dr. K.P. Kumar.
You find the updates on: www.worldteachertrust.org/vaisakh15_e.htm

Master *EK*

Vishnu Purâna
CHAPTER VI



The Work of Yagna - 2

For those who do not place their mind upon hurry there is place for desire. Hence their actions cause excitement, indulgence, attraction and enjoyment but not fulfilment. They begin to devalue themselves until they are lost. Then what remains is the sin which causes the fall. They are much troubled and defeated by the pairs of opposite (polarities). They are stricken by sorrow. Thus people go into troubles. Then they take to preservation and hoarding. Under the shelter of the bow and arrows, under the shelter of mountains and amidst water they want to hide and seek shelter. Thus they went into the artificial shelters of cities and administrative centres. In the cities they began to build houses. For this they framed their own law. Then they began to learn how to protect themselves from the heat and cold. Then they made facilities for communication and framed the various crafts into professions. They learnt to keep everything within their arm's length. They discovered the use of the seventeen types of cereals and pulses".

All the grains are the product of Yagna (the cycle of life that is offered in the form of the solar year on this earth).

1. Vrihi (rice)
2. Yava (barley)
3. Masha (blackgram, or bean)
4. Godhuma (wheat)

5. Chana (bengalgram, or chick-pea)
6. Priyangu (long pepper)
7. Kulatha (cattle gram)
8. Tila (sesame)

These eight are called gramya (domestic) and aranya (wild) grains. Then there are fourteen other types which provide grain food for the living beings. The Lord of Yagna (the cycle of the solar year) has produced them to train people to take part in the work of Yagna by cultivating and producing them and thus getting themselves tuned with the work of the year. They are the good examples of multiplying the seed of the earth which should be followed by the human beings of this earth.

Those who know the action of nature within and beyond this cycle cooperate to extend the work of the Yagna. There is the daily routine to be followed among these Yagnas. One who performs these Yagnas will find them useful to him, at the same time purifying him of his sin (sin is the tendency to derive benefit for oneself).

Sin is produced among human beings in the shape of fixing the incidents. Those who do not like to do this work will criticise the Yagnas. They are the enemies of the welfare of the human beings and hence they are the enemies of wisdom. They are wicked by nature and their motivation for work is bad. Their motives are basically crooked and hence the Lord of creation has drawn a line of demarcation between the good and the bad nature of people, and has given them their own place according to their qualities and behaviour. He has also established the duties of the four classes of society, before those of the stages of life, according to the ages, and he has also created those who follow their duties. He has also brought to existence the various planes of consciousness in which these beings live.

Extracts From The Teachings Sri Suktam

The Nature and the Characteristics
Of the World Mother, Part XXXVIII

Dr. Sri K. Parvathi Kumar

Wengen Group Living, Switzerland, May 2002

Tenth Hymn

I give you one more story from the life of Srî Rama:

Rama and his brother Lakshmana along with the great initiate Vishwa Mitra, the Seer that gave Gayatri Mantra, they went to a city called Mithila, where the king was Janaka. Janaka had a daughter by name Sita who was born not out of the womb of the mother, but through self-will. Janaka knew that it is the Mother divine who took to incarnation by herself, and he thought that he should look for the right match to his daughter. As Janaka had the bow of Shiva in his house, he decided that whosoever could lift up the bow, bend the bow, and link the string, to such person he would give his daughter in marriage.

Janaka was explaining everything to Vishwa Mitra, and he explained that no one could so far lift the bow. They were talking at length about the power of the bow and how so many kings and even celestials failed to lift up the bow. Rama listened to everything, but did not respond. After a while Vishwa Mitra said, "Dear Rama, would you have a try at it, if you can lift the bow?" Then Rama said, "If you say so, yes." He did not come forward to say that he could do it or try it. He was confident that he could, but he never said anything until Vishwa Mitra asked, "Would you please try?" Then he said, "If you say so, I shall do so." He went up to the bow, lifted it up with great ease and stringed the bow, and the bow got broken. He only wanted to string it, but it got broken. The whole royal court was surprised. The secret of Shiva's bow is: It bows down to Shiva, to Vishnu, and to the one who is a Master of OM.

So, in his hands it gave way out of ecstasy and it broke down. Then Janaka said, "Now that he broke the bow, my daughter is offered to him in marriage." There were so many kings who were awaiting to marry that lady. When she was offered to Rama, Rama said, "Please ask my parents. I was asked to lift the bow. I did it, but about the offering of the girl, I need my father's permission who is the emperor of the land." Such is the obedient way the great ones behave.

Also in Krishna's life at every step he did not go uninvited – anywhere he just did not move uninvited. 'Stay put' is his policy. If you are invited, go. If not invited, don't go! Invited means: the nature is inviting through the agency of the people.

Such dimensions are inherent in this hymn. It makes you listen well. When you make an introspection relating to your desires and to your thoughts which the mind keeps on proposing, hold them. If they are to be, the proposal will come from the other side. Many times that is the sure way of responding. Suppose, in my prayer I get a thought that I should advise Anna about a particular thing. It does not mean that I impose myself on her. If that is what nature intends eventually Anna also gets the idea: Why don't I consult Kumar? So, when she comes to the consultation already the solution is given by the nature to me.

Suppose, in my presence Julieta asks Dierk for some homoeo remedy. I have nothing to do in it, even if I know homoeopathy. She is asking him, and he is to give. That is how nature arranges. It is not for me to poke in. Of course, Dierk respects even if I answer her question which is made by her to him. If I do that, it is considered as an over-action. If nature decides that I have to suggest medicine, either she would ask me or Dierk would ask me, "Julieta wants a medicine and her symptoms are these. I am trying to give this medicine. Is that okay?"

But if somebody asks someone and then you give the answer, it is a fundamental lack of discipline. Why I am saying this is: You have to observe the nature. Many times we get a lot of spiritual inspirations from within, that you have to do this, that you have to do that, not about others, about ourselves. Any book that came out from my teachings, the thoughts come to me first, but I wait till it is persistently asked. Each person has a lot of love for himself. Whatever he does is very great to him. But will it be acceptable to others? If it is so, the nature will propose from the other.

You don't have to jump into situations with your own sprouts of thoughts. To go uninvited, to interfere uninvited, to advise unasked – these are all kindergarten games, not good enough in the field of occultism. You study the scriptures from this angle and see how people responded to the call of the nature.

Even if we have divine dreams, don't base your actions on it. If the dreams are a kind of pre-information about things to happen, the related event comes to you like that. You are alerted before, that is all. You can't base on a dream and do things. Someone will come and propose the same thing. The same thing – that is the beauty. Whatever you have experienced in the dream, in meditation or in your intuition, if it is intuitional, the related event comes to you from outside. Then smile inside and respond. You don't have to say that you know it already from your dream.

This precision comes to you, if you sincerely work out the message of this hymn. We are too fast, too early to express, and many times we only do mistakes, and we have to take back many things that we have said and retreat from the progress made. So, be observing the desires you get from inside and make note of the thoughts you get from inside. If it is the divine will or the Mother's will, the proposal will come up to you. There are thousands of examples that can be given. I just close it up with one more example.

First time when I came to Europe there was a strong desire in me to see the Eiffel Tower. I was there with Master. By mere asking he would have definitely obliged. I did not want to. If this desire is meaningful, it should happen. See, the power is in waiting, not in just speaking and running around. One day when Mister Marcel Nolting, Master E.K. and me were travelling in a car, the desire was bothering me. Already three weeks were over, and if I don't speak it out, I may not see it. Just put it out of your lips, it will happen, because the Master is a very obliging Master. But then the man inside said, "No! Hold it!" "I am not able to hold it, I am trying to hold it" – like that I was fighting inside. Suddenly, Marcel Nolting spoke. He told Master E.K., "Master, should we not show Kumar the Eiffel Tower?" My spirits went very high. But I had to wait what Master says. Master is Master! He looked to me and said, "What do you say?" I said, "Ah, I am also thinking like that." Then Master told Marcel Nolting, "Yes, Kumar also thinks like that. If there is time, let

us make a visit to the Eiffel Tower.” It happened.

It is only to give a petty example. Not only that, if you have a desire to eat something, you wait. Put it to the Mother. The proposal will come from the surrounding persons. If it is not to be, take it that it is not the will of the Mother. This is a path by itself. If you are bold, take to that path. That was the path given to Yudhisthira by Lord Krishna. Krishna said to Yudhisthira, “The time to be is full of crises, and you shall be the central point of crises. If you carefully follow what nature intends by waiting and responding, you will come out unscathed. If not, you will sink with it.” Yudhisthira accepted that path and worked it out.

Likewise Jesus. He knew that the soldiers come, that he gets crucified, but he did not precipitate it. He did what is to be done. As it came, he accepted. It is a dimension that you have to think well, where actions do not get initiated from you. You hold the horse of your mind and ensure that what is due to you is received, and don't put your mouth everywhere in the meanwhile. That is the message of this hymn.

I thought I would give three hymns. I did not know I will speak these stories.

So, what the hymn says is:

“I shall look to the light of the Mother in my desires.

I shall look to the light of the Mother in my thoughts.

I shall look to the light of the Mother in my speech.

I shall be kind to the animals seeing that they are also forms of the Mother, and even when I see food, I see it as a form of the Mother and do not see something to be immediately gulped.”

This is how I shall conduct a way of life that I see in all things the Mother.

This is one way I shall ensure that the Mother reaches me and blesses me.

That is how this hymn gives a Path to Truth, a Path to Light.

cont.

This text is not proofread by the author and might have some mistakes.

Paracelsus

Health & Healing

Fundamentals of Health



Physical weakness, which is often experienced by men of weak will and sometimes even by men of will is occultly seen as draining and leakage of the etheric body. Etheric body is the supplier of prana to the physical body and if this body develops loopholes, the vital fluid, prana, leaks and drains away. The etheric web is therefore to be kept intact by appropriate exposure of the body to the morning and evening Sun, fresh air and good sleep. One gets devitalised when he falls short of anyone of the three above.

One should know that long hours of sleep drain away vitality. Too much sleep or too little sleep has a definite impact on one's vitality. Seven hours of sleep, seven hours of work, seven hours of necessary routine (such as exercise, bath, food, shopping, re-creation, movement) and three hours of relaxation (meditation, contemplation, prayer, etc) is considered a good rhythm by men of wisdom. Daily routine should be planned in such organised manner. If demands of time disturb this rhythm at times it matters not. But lack of this rhythm produces related tiredness, fatigue and weakness.

Modern life is highly demanding. In that man is put to hyperactivity and such hyperactivity does not let adequate sleep. How many hours one remains in the bed, is not the criteria. How well one sleeps, is important. Sleep can be peripheral or sound. It can be slumber also. When it is peripheral or slumber, it does not give much energy. Only when it is a sound sleep the Nature's purpose of sleep is fulfilled; body gets vitalised; it gets

re-created. Daily re-creation is nature's gift to the beings, which happens through sleep. It is much needed for the humans who are thinking entities unlike the animals and the plant. A mode of life that disturbs one's sleep is unworthy of pursuit, unless such pursuits are in relation to a noble cause that serves a larger life. Even in such cases long years of inadequate sleep eventually affects the health and even the longevity of life. Sleeping tablets are not solution to induce sleep. Induced sleep is not sound sleep and does not help vitalisation or re-creation as stated above. The causes for sleeplessness exist in one's life activity. They should be noticed by healers and doctors and intelligently eliminated through right tools and techniques. This does not however mean that sleeping pills should be abandoned. They serve but limited purpose and should not be seen as a lasting solution.

Exposure to the golden light of the sun and pleasant breeze during morning and evening times work like tonics to strengthen etheric web. Sleeping in rooms that allow breeze or open areas with a shade above are highly helpful. But this is possible only in tropics. In other places it is enough if the sleeping room permits flow of natural air during sleep hours.

These are the fundamentals, which needs to be reintroduced into one's own system to build a fairly strong etheric body that can resist disease and decay

Dr. K. Parvathi Kumar

Extract from: Paracelsus – Health and Healing

With a subscription you support this important work (€ 77 / year).

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Children's Section**The Doctrine of Ethics***

**THE SKILFUL ONE ACCOMMODATES
THE OTHER'S VIEW POINT
AND WINS FRIENDS
IN THE WORLD.**

Dear Children

Malice maligns man. It destroys inner alignment. When you are maligned know that you gather maligned ones. A donkey attracts not a horse. It can only attract other donkeys. Likewise, if you stay aligned and resist entry of malice into you, you attract aligned ones. Goodness attracts goodness; evil attracts evil. Therefore learn to stay beyond malice to live and to grow in an ambience of love and light. Be not a prey of malice, the devouring demon.

Dr. K.Parvathi Kumar

* From the book THE DOCTRINE OF ETHICS by Dr. K. Parvathi Kumar, Dhanishta Edition

** See www.jugendforum-mithila.de

WINDOW TO WORLD SERVICE
NEWS & ACTIVITIES
(Inputs welcome)

Group Reports: Germany

Name of the group: WTT-Group of München

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Activities

- Group activities for imparting the wisdom teachings
- Support for the diffusion of the journal Paracelsus – Health and Healing
- Imparting the wisdom teachings through lectures on art, sound and form
- Counseling concerning psychological, astrological and homeopathic questions
- Counseling concerning questions of the energy budget of buildings

In 2009, the visit of Master Kumar and Smt. Krishna Kumari on 14th-15th June, 09, was a deep and moving experience for the group of Munich. Through the preparations as well as through the encounters with meditation, music, conversations, meals and walk the group could appreciate the group experience more intensely. Thank you once again for this present of the visit also of our group!

Book review



LESSONS ON PURUSHA SOOKTAM

Purusha Suktam is a hymn of the Rig Veda that is offered to the Cosmic Person as a worship Sukta. The Veda recognises a Cosmic Man who was prepared and fixed (crucified) in the Mahat by the Devas and the whole universe is visualised in him. The Cosmic person is described as having four hands which represent the four-fold creation. Later when creation progressed, human form is also prepared in the image and likeness of the Cosmic Person. Master E.K. regularly chanted Purusha Sukta for decades and imparted the Sukta to his followers. He instructed his followers to regularly chant Purusha Sukta on a daily basis.

Ekkirala Krishnamacharya: Lessons on Purusha Sooktam

Copies: The World Teacher Trust, info@worldteachertrust.org



THE AQUARIAN MASTER

This book speaks of a Master who anchored the New Age energy on the planet and in the solar system as well. At the beginning of the 20th century, this solar system (and our planet too) went through certain grand initiations, via Sirius. As a result there is a sea-change in life in and around the planet Earth. Master CVV is the grand initiate that steered the Aquarian energy into the planetary life and thus inaugurated the Aquarian Age.

This book carries a detailed account of the work of Aquarius and enunciates the Yoga of Synthesis as propounded by Master CVV.

Revised edition 2007, English

Dr. K. Parvathi Kumar: The Aquarian Master

Copies: The World Teacher Trust, info@worldteachertrust.org

Astrological Important Days in January / February 2011

20.01.	11:18	☉ → ♒ / Sun enters Aquarius		
♃		☉ in ♒ – Every Sunday (23.01., 30.01., 06.02., 13.02.): Invocation of Aquarian Energy via Master CVV		
26.01.	02:49	☾ 8 th phase of descending moon starts	☉ 05°45' ♒ / ☽ 29°45' ♒	
♋		Contemplation upon Master CVV (End 27.01. at 01:13)		
28.01.	23:35	☾ 11 th phase of descending moon starts	☉ 08°39' ♒ / ☽ 08°39' ♒	
♋		Contemplation upon the Third Eye (End 29.01. at 23:31)		
02.02.	01:56	Phase of new moon starts	☉ 12°49' ♒ / ☽ 00°49' ♒	
♋		New moon point of Aquarius: Contemplation upon Mahādeva, the Lord Absolute, into whom all the worlds recede – Śiva Rātri; Contemplation upon 'The Pledge'		
03.02.	03:30	● New moon of Aquarius	☉ 13°54' ♒ / ☽ 13°54' ♒	
♃	10:17	23 rd constellation Dhanishta starts	☽ 17°21' ♒	
	21:00	Dhanishta-Meditation (Dhanishta-constellation ends on 04.02. at 12:44)		
10.02.	19:31	☾ 8 th phase of ascending moon starts	☉ 21°40' ♒ / ☽ 15°40' ♒	
♃		(End 11.02. at 20:55)		
13.02.	21:28	☾ 11 th phase of ascending moon starts	☉ 24°47' ♒ / ☽ 24°47' ♒	
☉		Contemplation upon the Third Eye (End 14.02. at 20:28)		
17.02.	13:04	Phase of full moon starts	☉ 28°28' ♒ / ☽ 16°28' ♒	
♃		Downpour of Aquarian Energy via the third eye unto all the centres of the body		
18.02.	09:35	○ Full moon of Aquarius	☉ 29°20' ♒ / ☽ 29°20' ♒	
19.02.	01:25	☉ → ♓ / Sun enters Pisces		
24.02.	12:54	☾ 8 th phase of descending moon starts	☉ 05°31' ♓ / ☽ 29°31' ♓	
♃		(End 25.02. at 12:09)		
27.02.	12:40	☾ 11 th phase of descending moon starts	☉ 08°32' ♓ / ☽ 08°32' ♓	
☉		For healing (End 28.02. at 13:48)		
02.03.	16:30	23 rd constellation Dhanishta starts	☽ 17°21' ♒	
♋	21:00	Dhanishta-Meditation (Dhanishta-constellation ends on 03.03. at 19:08)		
03.03.	19:26	Phase of new moon starts	☉ 12°49' ♓ / ☽ 00°49' ♓	
♃		New moon point of Pisces: Contemplation upon 'The Pledge'		
04.03.	21:46	● New moon of Pisces	☉ 13°56' ♓ / ☽ 13°56' ♓	
12.03.	12:28	☾ 8 th phase of ascending moon starts	☉ 21°33' ♓ / ☽ 15°33' ♓	
♋		(End 13.03. at 12:50)		
15.03.	11:05	☾ 11 th phase of ascending moon starts	☉ 24°29' ♓ / ☽ 24°29' ♓	
♋		Contemplation upon the healing energies (End 16.03. at 08:06)		
18.03.	23:07	Phase of full moon starts	☉ 27°58' ♓ / ☽ 15°58' ♓	

All times are in MET (middle european time).

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Great Invocation



Let us form
the circle of good will.
OMNIA VINCIT AMOS.
From the South
through love,
which is pure,
from the West
through wisdom,
which is true,
from the East
through will,
which is noble,
from the North
through silence,
which is golden.
May the light make
beautiful our lives.
Oh! Hierophant of our rite,
let his love shine.
OMNIA VINCIT AMOS.
Let us form the Circle of the
World Servers.

We bow down
in homage and adoration to
the glorious
and mighty hierarchy,
the inner government
of the world,
and to its exquisite jewel,
the star of the sea
– the World Mother.

From the point of light
within the mind of God,
let light stream forth
into the minds of men.
Let light descend on earth.

From the point of love
within the heart of God,
let love stream forth
into the hearts of men.
May the Lord return
to earth.

From the centre
where the will of God
is known,
let purpose guide
the little wills of men,
the purpose
which the Masters
know and serve.

From the centre
which we call
the race of men,
let the plan of love and
light work out,
and may it seal the door
where evil dwells.

From the Avatâr
of Synthesis
who is around,
let his energy pour down
in all kingdoms.
May he lift up the earth
to the kings of beauty.

The sons of men are one,
and I am one with them.
I seek to love, not hate.
I seek to serve,
and not exact due service.
I seek to heal, not hurt.

Let pain bring
due reward of light
and love.
Let the soul control
the outer form and life
and all events,
and bring to light
the love that underlies
the happenings of the time.

Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate
and outer cleavages be gone.

Let love prevail.
Let all men love.



*TAVĀHAMAGNA ŪTHIBHIR
MITRASYA CHA PRASASTIBHIHI
DWESHO YUTO SA DURITAT
URYĀMA MARTYĀNĀM*

OH LORD AGNI
YOU ARE THE FRIEND OF ALL.
BY WORSHIPING YOU
THE HUMANS SHALL RECEIVE PROTECTION.
MAY THEY GET LIFTED UP FROM THEIR MALICE
AND MALICIOUS THOUGHTS AND ACTIONS
INTO THE KINGDOM OF GLORY.
MAY THAT BE SO.

Commentary

The fire is in all. No one exists without fire within and fire around. Fire protects life from within, but fire outside can destroy life. Anger, hatred, and enmity is the fire that humanity regularly emits through its nature, its thought, and its action. Fire therefore need to be worshipped to burn up the malice in humanity and lift them up into the splendours of life, which is also an aspect of fire. In fact, this is the need of the hour. When as many goodwill workers worship fire with this attitude, the present day crisis can be dissolved.