

Vaisakh News Letter



HAMSA ŠIVA SOHAM



Capricorn 2011/12 Makara

Letter No. 9 / Cycle 25 – 22nd December 2011 until 20th January 2012

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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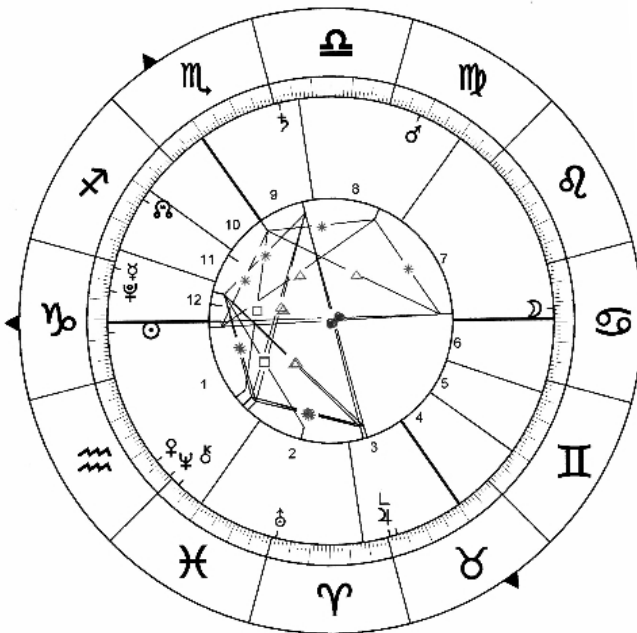
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Prayer of the year 2011 / 12

**IN HIS NAME WE LIVE, IN HIS TEMPLE WE LIVE;
 IN HIM VERILY WE LIVE UNTIL HE OPENS HIS EYE IN US.
 IN HIS NAME HE LIVES, IN HIS TEMPLE HE LIVES;
 IN HIM VERILY HE LIVES, AS HE OPENS HIS EYE IN US.
 IN THE MEANWHILE, LET US WAIT, LET US LOOK TO HIM AND NOT TO EACH OTHER.
 LET US CALL HIM IN ALL TO FIND ALL IN HIM,
 WHEN THE LIFE IS A CAR FESTIVAL AND NOT A WAR FESTIVAL.**



Full Moon of Capricorn, 9th January 2012, 8.30 am MET



Message of the month of Capricorn

Sun's entry into Capricorn marks the birth of the saviour. Every year time offers an opportunity for a saviour to be born within oneself. Capricorn marks the dawn of Gods. Dawning of Gods symbolically means emergence of Diving intelligences within one's own being. The related light dispenses the darkness.

Capricorn being an earthy sign, awakening the earthy towards the Light is seen as an activity of saving the beings from the imprisonment of matter into the freedom of Light. Matter holds spirit; matter grows with spirit as its basis. Matter grows to such an extent to even imprison the spirit. The beings are essentially spiritual, but their attitude towards material contributes to material growth to such an extent that the material wealth they develop in turn conditions them. Unless one knows intelligent utilisation of material wealth one is eternally caught in the cobweb of material. He imprisons himself like a spider caught in its own web.

Material wealth requires to be intelligently used in service. As long as the utilisation of material is into constructive channels and as long as there is even flow-out as flow-in of material man remains master of material. A spend thrift is as much conditioned by material as a miser, for neither of them know proper utilisation of it. Unless one learns to handle the forces of material one cannot handle the subtle forces.

On either side of Capricorn there are the sun signs Sagittarius and Aquarius. Sagittarius is ruled by Jupiter and Aquarius is ruled by Uranus. Therefore the two houses on either side of Capricorn contribute to expansion of consciousness. Saturn in Capricorn thus receives impact of Jupiter on one side and Uranus on the other side which is a unique feature. Saturn holds and the other two planets Jupiter and Uranus cause expansion. Every expansion is thus consolidated and a sustained, guarded growth thus takes place in Capricorn. The lamb that climbs the mount is a good example of alternating expansion with consolidation. It results in progressive movement into heights. May the aspirants be benefited with the alternating currents of expansion and consolidation in the month of Capricorn, the month of the saviour.



Message of the Teacher

Futile Labour

To strive in action is different from the feeling of striving. The one who feels that he is striving hard is unconsciously entertaining an aggrandised personality. Such feeling generates ego, pride and prejudice for others. It stimulates impatience and even anger.

Strive; strive hard but do not entertain the feeling of striving hard. Striving brings forth fruits beneficial to society. Feeling brings forth the corresponding pride and excessive self-esteem.

Esteem is recommended but over-estimation of oneself is the shade relating to esteem which distances the surrounding life. It gives birth to discard.

Worship ardently. Avoid the feeling of worshiping. Serve; serve ardently. Avoid the feeling of service.

All feelings give birth to the dweller on the threshold from oneself, who obstructs the progress of the soul. Most of the aspirants, more often than not, fall into the feelings of action instead of fitting into such actions.

Be fit to act and feel not about action. If you fall into feelings you are into futile labour.

Gita-Upanishad

Lord Krishna



Associate with the One

IF ONE CAN DISASSOCIATE WITH MALICE BEFORE ONE DISASSOCIATES FROM THE BODY HE IS ELIGIBLE TO BE A YOGI. (5/23)

Commentary:

Anger, jealousy, dislike are but common to the humans in the world. They are regularly generated through one event or the other. When they are generated the body chemistry tends out to be unhealthy and causes suffering to oneself. The malicious one suffers much more than the suffering that he transmits into the society. After all, each one of us transmits the sum total of what we are. Neutralisation of the emergence of malice from within is what yoga aims at. Whatever are the practices of yoga they should lead one to a state of no malice. “Love for all, malice for none”, is the natural state of a yogi.

Do not get carried away by yoga asanas, yoga breathings, yoga food, yoga routine and yoga appearance. Test your own state of yoga through self-introspection, if you carry in you traits of anger, ambition, dislike, illusion, pride, prejudice and fear. As long as you find them in you do not fall into further illusion that you are practicing yoga.

“Practice to see the One in all; listen to the One in all; serve the One in all”, is the simple rule of synthesis that leads you to see, to listen and to interact with the One. When you are with the One the others do not exist. When you are not with the One you are with the others. As you fall in love with the One the other (malice) vanishes. Associating with the One is the true meaning and purpose of Yoga. In such a state disassociation with the body happens effortlessly. The bliss of being with the One remains with or without the body.



Message of Lord Maitreya

Witnessing

To settle in Truth is the very goal of Yoga. Truth is surrounded by many circles of light, of darkness and of twilight. All these circumscriptions are not the Truth. They are, no doubt, of the Truth but are not the Truth. Within these circumscriptions the beings live in different grades of light, of darkness and of twilight. Theologians believe that Truth is light and darkness is false. But light is also as false as darkness. Illusions happen not only in darkness but also in light. Needless to say that there are greater illusions during the twilight hours. The layers around the Truth are all but projections upon the silver screen. Truth is beyond.

“I am That, That I am” is the only Truth; anchoring to this Truth one may stay observing the phenomenon of light, of darkness and of twilight. Observation is the key to distance from the activity of light, of darkness and of twilight. For this reason the key to yoga is given as observation. The other name is witnessing. Witnessing around is one dimension, witnessing within is another dimension. As one learns to witness within and without, he stands out of the layers of Truth and stands in Truth as ‘That I AM’. He experiences himself of the noumenon while all around him is phenomenon.

Disciples are strongly recommended to be observers even while they are in variety of actions in the name of goodwill and in the name of Hierarchy.

Message of Master Morya

Maruvu Maharshi



The Holy Grail

Do you know the significance of the sacred Chalice? It is a cup of immortal drink. It has four parts in it. It shines forth like shining silver. The shine is like that of lightening. Its outer surface shines forth like copper. The liquid in the vessel namely, the nectar is like the pomegranate juice. It circulates itself in the four chambers of the cup. It is distributed with love to those who love all. It is not for those who are selective and choosy in their attitude of distribution. The members of our Hierarchy distribute their knowledge, love and ability to all. Therefore the Chalice is available to them. The cup is termed as 'Sang real', the Holy Grail. The Nectar which is like pomegranate juice is symbolically termed as the royal blood, 'sang real'. It is not human blood of any initiate.



Message of Master *Koot Hoomi*

Devâpi Maharshi

Reincarnation

We like some people; we do not like some people. Why do we like some? Why do we not like others? However much we question of this, there is no answer found. However much we investigate, answers are not found.

We like some for some time. Some time later we do not. Even for this there are no real causes. Causes are weaved for not liking or for liking as per mind's logic. But logic is not truth. When we like persons we like everything they do. All mistakes and shortcomings are forgiven. But, when we do not like the very same persons, even if they do better than before, we still do not like them.

The causes for liking and not liking, the causes for liking for some time and not liking for some time are mind's game of logic but the basis is not in what mind thinks of.

There is truth beyond mind which brings people together for some time and distances them at some other time. They can only be known through the story of series of births and deaths. The doctrine of incarnation explains it in its fullness. The story of the Soul cannot be judged compartmentally relating to just one incarnation. Only the doctrine of reincarnation can reveal the causes of likes and dislikes.

Discipleship hints at being neutral in either case of likes and dislikes. Neutrality is Yoga: Neutrality is the golden middle principle.

Message of Master *EK*



The Essence of Gita

The essence of Gita is Brahavidya. "I AM" the God speaks to "I AM" the man.

He approached the Man and taught and therefore it is an Upanishad.

The chapters are arranged in the order of ascent and therefore it is the Science of Yoga.

The enquirer was Arjuna; the explainer was Krishna and therefore it is a catechism.

The text reveals 18 keys to Brahman and therefore it is arranged in 18 chapters.

Gita is thus a text of Brahavidya, of Upanishad, of yoga, of catechism and is the key to Divine Life.



Vidura

Wisdom Teachings

The wise one
organizes to conduct business
through assistants,
and to worship the Initiates
through progeny.

Shirdi Sai Sayings

The Teachings 2



There is nothing secretive about the teachings of a Master. They are meant for all but only those who are ready pick them up for practice. The teacher does not carry preference. He teaches all alike. But since the disciples are not alike, some prosper with the teachings, others commercialise them, still others try to propagate them with practicing, yet others confuse themselves and others. The Teacher however delivers the teaching impersonally. The teaching when followed, stabilises the mind and enables reflection of the Higher Self, the Atman.



Message of
Sri Ramakrishna

Don't Carp at your Guru

The disciple should never carp at his own Guru. He must obey implicitly whatever his Guru says.

Says a Bengali couplet: "Though my Guru may frequent a grog-shop, yet he is as holy as Nityanandarai." Though my Guru may visit the unholy rendezvous of drunkenness, still to me he is my pure and faultless Guru. Take the pearl and throw the oyster-shell away. Follow the teaching given to you by your Guru and throw out of consideration his human frailties.

Lay Man's Prayer



May the inner vision
be gained,
may the ears hear
the voice of silence,
may the eyes see clearly
the glory of the Lord,
may we speak only
in benediction,
may the hands engage
in helpfulness.
We pray!

Discipleship

Right Relationship 2

Today many aspirants think of service. Service cannot be done by the meek and weak, by the ones who do not have the related abilities. Service involves offering. What can one offer when he does not have any? Men that wish to serve need to equip themselves with the ability to serve.

The paradox of a society at all times is that the able ones do not serve and the ones who have inclination to service do not have abilities. When man acquires abilities unconsciously he tends to be selfish. Consequently, the idea of service does not occur to them. They get engaged in self-satiation. Persons who wish to serve generally do not hold the required ability. That is why their service is ineffective and is not of much consequence in the society. There is a 3rd category of people who distinguish themselves by their deep inclination to serve while they also carry out admirable abilities. 'Matching ability with service', is the keynote for effective discipleship. A disciple is one who gains multiple abilities and offers such abilities to benefit the society in multiple ways.

A disciple

Occult Meditations

Meditation 61



SEVEN WHEELS IN THREE LOKAS. TWENTY-ONE WHEELS.

THE TWENTY SECOND IS I AM.

I AM IS MORE THAN NOUGHT, LESS THAN ONE.

TWENTY-ONE PLUS I AM DIVIDED BY SEVEN IS THE VALUE OF PI (π).

Commentary:

This meditation is a continuation from the previous one. In all the seven wheels there are the three qualities and consequently the three states. The three states are the three Lokas. The three states respectively are the states of consciousness, force and matter. The seven wheels with the three states in each wheel make twenty-one wheels. The three states depend upon the predominance of Sattva, Rajas and Tamas. When Sattva presides, it remains in the state of consciousness. When Rajas presides, it results in the state of force. When Tamas presides, the state of matter prevails.

Thus in seven Chakras when three states prevail, it becomes twenty-one, which is three times seven. To sum up, it is consciousness in seven planes of existence with its three qualities that constitute man. But man himself is more than his consciousness. He is existence. Existence is the basis. It is not anyone of the twenty-one states of experience, but it exists in all experiences. So man is called twenty-one plus (21+) in seven planes. That which is beyond twentyone is the twenty-second, but it cannot be considered as twenty-two.

Twenty-one plus divided by seven is the numerical relation of the diameter to the circumference of a circle. It is 3.1415 to one. God, the existence is the reduction of this, so as to obtain the standard unit one (refer Secret Doctrine, Volume 3). It is the relation between God and man (circumference and centre). The centre represents the one and the circumference represents zero. Thus one becomes ten and the knowledge of one becoming ten is Pi (π), meaning, the key of wisdom and that key is man.



Ashram Leaves

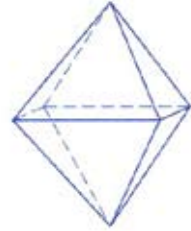
The Stepping Stone

Understand that Yogic state (discipleship) is one of continuous experience of the presence (of I Am). Understand that in that state of experience there are no such things as pleasant or unpleasant events or auspicious or inauspicious events or favourable or unfavourable times. Every aspect of life is filled with Him and as such there is continuous experiencing through dutiful work. There is neither delay nor discomfort in carrying out the work.

Understand that the process of learning is always in relation to duties and responsibilities in life, but not in terms of accumulation of knowledge at the cost of such duties and responsibilities.

Understand that Divine Life cannot be experienced unless there is mastery of the material life of pleasure and pain. Mental acceptability and agreeability to the pain, discomfort and displeasure of the material life is the stepping stone for the Divine Life.

Rudra



63. Naga Budhana

The Lord Rudra is said to have been decorated around his neck with a divine serpent. This serpent is the Serpent of Time that works in cooperation with the vibrations of Rudra. He is also called Mahakal, or the Lord of Time.



On Love

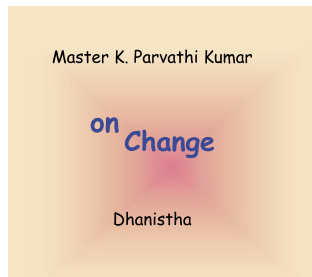
Love makes all possible.
Impossible turns possible in Love.

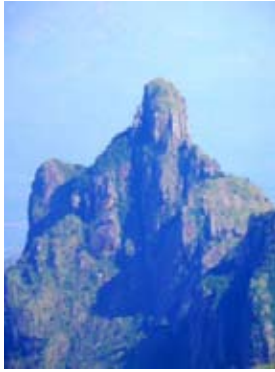




On Change

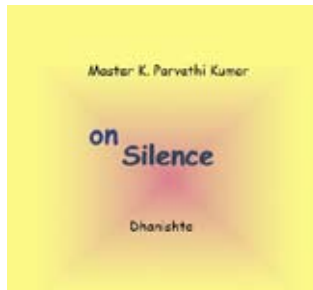
Changing times demand
strategic changes in the vision.





On Silence

Jesus, Padma Pada walking
over the lakes has
the ability to 'Be' in Silence.
This ability
causes visibility of unseen bridges.



Hymns on Agni



58. DASASYA NAHA PURVANEKA HOTARDEVEBIHI
 ABHIRAGNE AGNI AGNIBHIR IDHANAHA
 RAYAHA SUNO SAHASO VAVASANA
 ADHISRASEMA VRAJANAM NAMHAHA

Oh Lord Agni! You distinguish yourself by multiple flames. The Devas respond at once to your call and attend to the ritual. Bestow on us the wealth by lending presence to us in your form of multiple flames. We offer you substances of your taste and feed you utmost. Relieve us from ignorance and the related suffering.

Commentary:

The Lord Agni gives an enchanting presence. The flames of fire are many. They present themselves in dancing forms. The dancing collective forms of flames attract the souls as participants look at the ritual of fire. The sounds and the flames enchant the attending group. Absorption, the fifth step of Yoga happens effortlessly as one listens to the hymns and looks to the flames. Every fire ritual thus is charming, engrossing and absorbing. As the participants are absorbed into the sound and light show the power of Lord Agni subtly enters into them and does the needed transmutation, transformation and even transcendence.

Lord Agni presents every conceivable deva, cosmic, solar and planetary, in a ritual as the sounds are uttered forth. The wild fire that one sees is totally different in quality as compared to the flames of fire that emerge in a Vedic ritual. The wild fire destroys but the flames of fire of a Vedic ritual bestows the Presence with the Devas of all the planes.

The hymn speaks of the associated flames by which the Devas are meant. All Devas emerge from the Cosmic Fire and are flames of spirit that are entrusted with varied functions. When the Lord of Fire manifests they too manifest along with him. Therefore the Devas attend and are attentive to bless the worshiping group. Along with the Lord of Fire they bestow the wealth. Wealth does not only mean money and property. The true wealth is, abilities associated with virtues. Such abilities and virtues are bestowed when the fire is worshiped.

Before bestowing the abilities of wealth and of virtue the worshipers are cleansed of their impurities in the mental, emotional and physical planes. These impurities are called sins. Sin is an act of ignorance that emerges from the impurity existing in the mental, emotional and physical planes of the worshiper. Thus the presence of the Lord Agni along with the Devas cleanses the worshiping group, bestows abilities and virtues and enables well-being. This happens when the worshipers are engaged with this sound of the hymn and light of the flame.

Violet Flame Invocations



We germinate many desires and diseases,
oh Germain.

We generate numerous germs of sickness
on the planet, oh Germain.

We pretend to be gentle
but tend to be otherwise.

Attend on us, oh Germain.

Radiate Your Pink, Purple, Violet Beams of Light.

Penetrate our personalities.

Prepare us! Prepare us! Prepare us!



From the Teacher's pen

Questions and Answers

Question: Master what is the significance of violet colour?

Answer: Violet is but blue in proximity. Blue is synthesis. Synthesis is brought to proximity through violet. The violet world precedes the world of matter. It precedes the visible world of form. It represents the subtle world that exists in and around the visible world. Visualising the subtle world enables one to unlock secrets of oneself and of the surrounding nature. The violet world not only precedes the world of visible matter but also carries the ability to reform the forms of matter. It does the noble reformation work. The forms are reformed and reframed to be of better texture, colour and shape by the power of violet. Violet holds the key to celestial patterns and reforms the distorted mundane forms to be in tune with the celestial forms. The Devas of the violet are the true sculptors that eliminate formations that are undesirable. The undesirable formations are but material sedimentations. They suppress the beauty of the vibrant form which is essentially radiant and magnetic. Reformation of forms help the beings to function better through the vehicle of form. Just as vehicles are reformed progressively the human forms are also reformed progressively. Manu Vaivasvata works in association with the builders of forms who are considered as flames of violet.

Flames of violet can be better realised by setting a rhythm to one's own activity of thought, speech and action.

The very awareness of existence of violet around us awakens the inclination to be orderly and rhythmic in action in the three worlds, thought, speech and action. The violet colour gives the needed initial training in discipleship for the disciple to comprehend better, 'how it is above and how it is becoming below'. A disciple of violet realises the due and ancient form of person and of nature and accordingly reforms himself. The seventh colour of the Sun Ray is said to be violet.

The seventh ray is called Swa Raj meaning 'self-rule'. Self-rule enables freedom and liberty. The person who can rule himself stands as good model for others to emulate. The key-note of violet is, "I rule myself; I let others to rule themselves".



Agni

An Introduction into the Work of Cosmic Fire 1

Utterance

Master Morya is the excellent exponent of the fire as it is given in the Rig Veda. Rig Veda contains hymns on Agni which are called Agni Suktas. Sukta means a good utterance. Ukta means utterance, Su-ukta means good utterance. There are thousands of Suktas in Rig Veda, and Rig Veda is the first of the four Vedas, because it starts with the utterance. Unless it is uttered forth, there is no second coming from the first. We are all uttered forth every day in the morning. Our waking up from sleep is an uttering forth. So, someone has pushed us to the state of awareness. If we understand, how we are sprung up into awareness, then we can understand how the fire sprung up from that which we call apparent nothingness. So the uttering forth of Agni from the state of apparent nothingness, what is first described in Rig Veda, because all creation is nothing but an utterance, and we are also uttered forth.

And we utter forth. In the morning we are uttered forth, and after that we keep uttering. So, our uttering forth – if it is in tune with the utterance that happens – is called Sukta. That means, in creation everything is uttered forth. After it is uttered forth, it gained a form and a name. So the name and form follow the utterance. Utterance is much before the name and the form. In creation there is first the creativity, and the creativity is later given a name. As the creativity results in a form, a name is given to it. That means, that which is created is named. But in our case, we name even before we create. That is why whatever we utter is not considered

Sukta, because we utter forth that which we many times do not do. We utter forth many things, but we don't do. That is why what is uttered forth by us is the opposite of Sukta or good utterance. So, we have to once again reverse the process. In the beginning we utter, but we do not act. And slowly, as we grow in our awareness, we utter and we do. And in an advanced state of awareness, we do and then we utter. And in the 4th state there is utterance or doing only without speaking.

Let us put it on the board, because it is not that we are studying Agni to know something which is beyond our solar system. All that is existing beyond the cosmos is also existing in us. All that is in the solar system is existing in us. All that is existing in the planetary system is existing in us. If we make a good understanding of how we are functioning and how we should function, it is a process of reversal. It is a part of return. It is how we understand the study and living in spirituality. And it is called in Astrology 'the reversal of the wheel'. All occult sciences speak of our retuning to the creational process. We are going through many adjustments, and we have to go through many, before we really get into Agni. The peripheral noises we hear, it is only a symbolic presentation of our state. And the more and more quietude is attained, and it is also symbolically expressed in the peripheral existence.

So, in the beginning we speak and we do not do. 'In the beginning' means when we start from this end. But in the creation they do, but they don't speak. So the second step for us is to speak and do. And the third step is to do and to speak. And the fourth step is to do and to be silent. This is the fourfold evolution that one has to go through. Sukta means a state where it is done in silence. And much is prepared in silence, and later it is named meaning we have to do something and name it later, far later. It is better that we do something together and then give a name to that.

How is a child named? There are some people who first name the child and then think of conceiving. There are some people who give name after the child comes into the objectivity. Creation is the process where after the child is out, it is given a name. That is how the devas function. The devas who are responsible for the creation, they create and later it

is named. They see how it is created. It is a process of observation to see how it is created meaning when it is being created by the devas through their sacrifice, they see three aspects. There is a time aspect for creation in space happening. So in space through time, through a sound note and through a colour note, something gets created. The dimensions of the time, the sound and the colour are to be observed when the creational process is taking place. And when it is created, the three aspects are fully understood and then according to that the name is given. That is how names are given in creation. That is how language has come into being. So if something is said in that language, the language tells us the time aspect, the sound aspect and the colour aspect of that thing which is created. So, all names are conceived in that fashion. That is what is called 'the language of the Divine'. Even if it is a repetition, it is better we do it to make a good understanding of that.

The creational process, as it happens through time, in space, there is the vibration of the sound and the colour. And on the basis of the four aspects which are placed on the board, the form created is named. And if something is named like that, through that name the quality of the sound and colour is known easily. So that is where the devas have created the language.

For instance, if you say a sound like Kumara – we are all very fond of Sanat Kumara – the sound potency K U - M A and R A will fully explain what Kumara is, if you know the language of the Divine. And if we say Surya for the Sun, the sound SA - U - RA and YA clearly explains what Sun is. Can you explain like that from the language that you have? Yes, a few words you can explain, because they continued into many systems, the same language was there in the beginning for the humans. And through time there is a distortion of the language. And hence today we have created our own sounds, and the roots of which are not in tune with the things we name. Anything in Sanskrit is likewise a well conceived sound. Buddha is the Planetary Mercury, Buddha is the one who has become like Mercury. So if we say Budha and Buddha, the sounds BA-U-DHA, they explain what is the content of the principle Mercury. Likewise when we say GURU, the sounds GA-U-RA-U fully explain the concept of Jupiter.

There is no sound in Sanskrit which does not explain its manifestation. For instance, we call it a tree, and in Sanskrit we call it 'Vruksha'. Vruksha means VA-RA-KA-Sha with U as the base sound. All these sounds can explain the process of the seed forming into a tree. So it is for this reason, how the language is conceived by the devas. We have a few of them appearing in every language. We know the sound MA for mother, in every language you find the sound MA for mother. And we find the sound PA for father. And in all languages the initial sounds of SA for sun, solar, so-laie, surya, Sonne, remain. Some part of the originality is still retained. SAI is nothing else but a grosser utterance of SA like GA is a grosser utterance of KA. And then, if you say PA, it is an utterance and BA is the grosser utterance of PA.

The purpose of all these examples is to tell you that something is created and according to the process of its creation, the sounds are absorbed and those sounds are given as names. So when it is given that kind of name, then it is well uttered. That means by uttering the name of that thing, you are harmonizing yourself with it.

*This text is not proofread by the author and might have some mistakes
They are from a seminar transcription Wipperführt 1991*



Master *EK*

Vishnu Purâna
CHAPTER VIII

Manu and his Offsprings 3

The ten lights (called the nine Seers and the fire) and the Pitris, who married these eleven maidens, were as follows:

1. Bhrigu (The White Ray)
 2. Bhava (Concept)
 3. Marichi (Refraction)
 4. Angiras (Utterance of the Voice)
 5. Pulastya (Radiation)
 6. Pulaha (Condensation)
 7. Kratu (Ritualising)
 8. Atri (The principle of three in one)
 9. Vasista (Volume in all its dimensions)
 10. Vahni, or Agni, the Lord of Combustion, and the Pitris, or progenitors, who reproduce the whole creation according to the higher laws of creation.
- Sraddha gave birth to Darpa (Aristocracy).
 - Lakshmi gave birth to Kama (Desire).
 - Dhruvi gave birth to Niyama (Regulation).
 - Tushti gave birth to Santosha (Pleasure).
 - Pushti gave birth to Lobha (Covetedness).
 - Medha delivered Sruta (Knowledge gathered through the power of hearing).

- Kriya gave birth to Danda (Punishment). She also delivered Naya and Vinaya (Moral behaviour and humility).
- Buddhi delivered Boddha (the wisdom of initiation).
- Lajja gave birth to Vidheya (Obedience).
- Vapu delivered Atmaja (Childbirth).
- Shanti gave birth to Kshema (Welfare).
- Siddhi delivered Sukha (Happiness).
- Kirti delivered Yasas (Fame).

These are called the children of Dharma.

Extracts From The Teachings Sri Suktam

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

Dr. Sri K. Parvathi Kumar

Wengen Group Living, Switzerland, May 2002

Fourteenth Hymn

ÂRDRÂM YAH KARINÎM YASHTIM
SUVARNÂM HEMA MALINÎM
SÛRYÂM HIRAN MAYÎM LAKSHMÎM
JÂTAVEDO MAMÂVAHA

The 14th hymn is very similar to the 13th hymn. Many words are common.

Ârdrâm – It is the 3rd time we get this term in the hymn. Twice we have spoken about it. If you permit me, I will skip over. Otherwise I will do it again: the coral, the cordiality, the viscosity of blood, the love, the universal cementing force, the constellation of coral which is in the 3rd decanate of Taurus.

Earlier we had Ârdrâm Pushkarinîm, now it is Ârdrâm Yah Karinîm.

Karinî – groups of elephants

The Mother is surrounded by groups of elephants. Elephant is again a symbol, and one of the profoundest symbols of Vedic symbolism. Elephant stands for beings of light, initiates, Masters of wisdom. Around the Mother ignorance cannot prevail, only units of light, units of awareness prevail. Elephant stands for sound and is a symbol of Jupiter. Jupiter is a symbol of cosmic sounds and also stands for triangles, the sounds that network the triangles of creation. The head of the elephant and the triangle are almost similar, except that the elephant head is more artistic. So, wisdom sounds, cosmic sounds, solar sounds, the sounds that cause creation are around the Mother in groups, and the sound of sounds is the sacred word, and that sacred word is the means to reach her and her pre-

sence. That came in the original hymn as Hastinada.

Karinî means the groups of sounds, the groups of wise men, cosmic, solar, planetary. There are initiates at cosmic, solar and planetary planes. They are always around her. She is a big emperess with all cosmic sounds, cosmic colours, cosmic symbols around her.

Yastim – Yagna – the sacrificial ritual. She is the chief of rituals that conducts the sacrifice of the Cosmic Man. She cooks the Cosmic Man and the sacrifice is called ‘Man Sacrifice’. Only when the Cosmic Man is cooked, the creation appears. The beauty of the Cosmic Man is: He is cooked, but He remains uncooked. He cooperates to form all this, but He remains, wherever He is. That is why existence is existence, be it planetary, solar or cosmic. He cooperates, and all is in existence. The ant is in existence, the creator is in existence, the plant is in existence, the planet is in existence. From the smallest to the biggest conceivable – in all existence is existence. That is how She prepares the creation. That means, She cooks, but the material remains intact. It is a mysterious cooking. So, Yasti means the principle of sacrifice, and She is the backbone of that sacrifice. If you see a ritualistic Ashram there is a central column. That central column is called Yasti. There is also Yasti in us as our vertebra column. Within that the man exists, and it is his energy that is expressed by the Mother through the centres, or lotuses, or Chakras. Those are the plexus, from head to Muladhara, and from the plexus there are the nerves and Nadis, and with those nerves and Nadis as basis, you have the rest of the body built.

For your and my creation the central column is the Brahmarandhra, within which there is the Sushumna which is our existential energy. With that as basis the three Nadis spring: Sushumna as Ida, Pingala and Sushumna. Then there is the plexus and the related further manifestation as innumerable nerves and Nadis. The whole is basically cerebro-spinal, and around that there is the gathering of mass, the flesh, the blood, and the bone.

So, She is the column. She is the backbone. She is the support of the whole creation. She is the basis for all sacrifice. If She is not there, no one can prepare the creation. The Devas conduct the sacrifice with the

help of the light. Deva means product of light, and She is the light. She comes out and details into Devas, and then the Devas detail into architects, designers and engineers. All these come in Purusha Sûktam, but all of them come from her. She is the central column, and hence She is Yasti, and She recommends the ritual of sacrifice to all of us: I am invincible, and I have become the Master of the universe, because I am eternally in the presence of the Absolute One. If you also wish to have the eternal presence of the Absolute One, you also conduct sacrifice as I do. Run your life as a sacrifice. Keep helping people, and service is the entry into kindergarten relating to sacrifice.

Paracelsus

Health & Healing

Dispelling negative psychic Energies



Beware of degraded thoughts. Beware of those who impose their most degraded thoughts on you. Have enough power of will to resist them. Countless are the humans who want to impose their most degraded thoughts upon the surrounding common people. It is the duty of a health worker to eliminate harmful influences upon himself and upon the people whom he heals.

The ancients resisted the evil influences with knowledge of symbols, colours, sounds, and numbers. It is common knowledge in every tradition that carrying symbols such as OM, four armed cross, three dimensional cross, sacred stones such as Salagramas, crystals and such other stones enables dispelling influence of evil forces upon oneself. Similarly, carrying sandal, cedar, ficus root, pine fruit and similar roots or pieces of tree wood, help dispelling the evil influences. Applying to the body and the forehead sandal paste or sacred ash or kumkuma has been the practice in the east. In every part of the globe symbols are used to ward-off evil influences. It cannot be wished away as some superstition, instead the patterns existing in such symbols can be studied. Such study is useful for it can unveil the science of geometrical patterns at work which vibrate to dispel the negative influences. The traditions and superstitions of the past are but the science of psyche. When the science is lost what remains is superstition.

Similarly, dogs of good breed dispel negative psychic energies that could surround a person. So are the horses, the swans, the eagles, and the do-

ves. Presence of certain animals, plants are as effective as the presence of strong goodwill. Such presence reinforces the will of weak ones who are otherwise susceptible to the degraded thoughts that hover in the atmosphere.

Among colours brilliant white, brilliant orange and golden yellow colours are frequently used to build around dynamic and vibrant energies. Various shades of green are used to nourish life energy. Shades of blue and moon light are used to attune to peace and poise. The properties of moon light and sunlight, and that of red, blue and yellow with their radiations are the future sciences for healing. The potency of violet is now being realised, which is but a variation of blue.

Similarly, there are varied sounds to heal varied psychic imbalances. Scientists today speak of sub-consciousness by which they mean cerebral and nervous reflexes. They are but speaking only of psychic energy, which can be structured for sound health and balance with the help of symbols, colours and sounds. With open minded approach and scientific background these need to be examined.

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*

**EXPENSIVE LIVING,
YOUNG SPOUSE IN OLD AGE,
IMPROPER MEDITATION
INVITE CALAMITIES.**

Dear Children

Dear Children

There is but one giver and there are many to receive. Sun is the giver. The planets and the beings of the planets in the solar system that are innumerable are all receivers; one giver and many receivers. The receivers are innumerable. The giver is but One. Did you notice this?

Sun not only gives light but also gives life. Life and light come to us through the Sun to us. The Sun ray contains seven colours. Each colour bestows a virtuous ability. They are:

1. Will.
2. Love-Knowledge.
3. Intelligent activity.
4. Harmony in conflict.
5. Concept.
6. Devotion and offering.
7. Orderly functioning.

These abilities are daily bestowed by Sun besides life and light. For this reason Sun is seen as the visible God by the ancients in all civilisations.

Sun is the most brilliant one that we see in the visible world. The key to his brilliance is his ability to give, to offer to others. He is the lone ranger in the sky that is ever engaged in offering life, light and abilities to the beings. This functioning of the Sun gave the clue to the humans.

They realised that through giving and offering one shines forth. But to

give or to offer one should have the needed abilities. Abilities have to be gained in life only to offer them to benefit the society. Education is meant for this. Education is but a sustained development of abilities which can be offered to the society.

May Sun be your goal in your effort to grow and to shine-forth.

K.Parvathi Kumar

Dr. K.Parvathi Kumar

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

** See www.jugendforum-mithila.de

Stories For Young People

The Story of the Donkey and the Dog (To do one's own Work)

Once upon a time there was a donkey in the house of a washer-man. The donkey was used by the washer-man to take the dirty linen to the riverside daily and to bring back the washed linen home.

The donkey was very responsible, it was helping the owner, never giving a problem to him, and hence it was well fed.

There was also a dog in the house, whose job was to guard the house during the night and during the day, when the owner was away with the donkey at the riverside. So, the dog had its own duty.

One day, in the evening hours, the donkey and the dog had a meeting. They were exchanging views, about who was doing how much work. The donkey claimed that he was doing more work, but the dog said: "you don't know how much work I am doing when you are not here." The donkey replied: "What work? You are just sitting at home." Then the dog answered: "You do not know how much work there is sitting at home. You happily go out and come back and by doing so you see the town, the fields and the river. I have never been beyond the compound." The donkey insisted, the work of the dog was easy going. So the dog wanted to teach him a lesson.

One night a stranger was entering into the compound of the owner. The donkey saw him. The dog also saw the stranger but kept quiet. The dog pretended as if it was in deep sleep, while the stranger was approaching the house. The donkey felt: "The dog is not doing his duty, so I must do his duty" and started braying. The owner expects the dog to bark if there was a thief. So while the donkey was braying, the owner felt disturbed. He hit the donkey with a stick saying: "Keep quiet, don't disturb my sleep." The donkey was surprised because he tried to help the man and felt treated unjust. But the dog told him: "It is my job. See, if I do it, the owner will look around, but if you do it, you will receive beatings."

WINDOW TO WORLD SERVICE
NEWS & ACTIVITIES
(Inputs welcome)

SPAIN

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Activities

We cooperate with Dhanishtha editions, correcting texts, supporting works, and with the distribution, sales and sending by post the related books of Dhanishtha to every place into Spain and also to the centres and specialized bookshops of Valencia, Castellón and Tarragona.

We collaborate with different organizations that help needed people, contributing with money for the attainment of their objectives.

Our members contribute to the realization of activities for a better healthy life, and also to develop the relations among groups encouraging the realization of courses that help to achieve these objectives.

Our members collaborate with organizations that help ill people, we visit and help the ill people and also their families. We also collaborate with the formation of new voluntaries for the activities of the health centres and hospitals.

Capricorn

Aditi

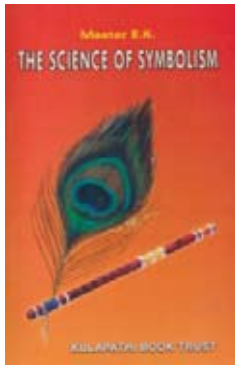
The Mother of Light and the Birth of the Twelve Lights



All Devas emerge from Devi, because She is the original light, the cosmic light, the light of the world, the primordial light, called Aditi in Veda. Any light is part of that Light. It is not independent of it, because the Mother is the Light from which various lights emerge. Aditi gives birth to Adityas, the 12 sons, the 12 solar principles which give birth to groups of dozens of solar systems.

From the teachings of Sri K. Parvathi Kumar

Book review

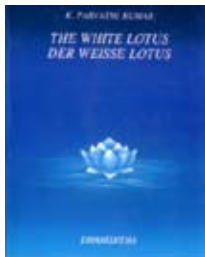


SCIENCE OF SYMBOLISM

This book is a concise treatise on the rituals of the Wisdom Religion. The scope of the present work is to explain the nature and the symbolism of the ritualistic key to the Wisdom. The work deals with the sacramental value of initiations and the changes brought to the student thereby. One of the main attempts of the author is to prove that the content of the initiation rituals belonging to many religions and orders remains the same throughout and that the common content is expressed through many forms, symbols and allegories throughout the centuries.

Ekkirala Krishnamacharya: Science of Symbolism

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



THE WHITE LOTUS

The booklet speaks of the symbolism of the Lotus. The Lotus is a profound Vedic symbol that enchants the student of symbolism. A lotus lives in all the three worlds. It has its roots in the earth, its stalk in the waters, and the flower above the waters just like human being. We are also living in the world of matter, force and consciousness.

So, we are like a lotus, but with a difference. The lotus is neck deep in waters, but it still shows its beauty to others.

The white lotus can give us so many messages if only we keep looking at it, even if it is only a picture.

The booklet is a spontaneous talk flowing through the author.

K. Parvathi Kumar: : The White Lotus

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

Astrological Important Days in December 2011/January 2012

22.12.	06:30	☉ → ♄ / Sun enters Capricorn		
♃		Winter Solstice: Birthday of Jesus Christ		
		☉ in ♄ – Every morning: Contemplation upon the brilliant-white 5-pointed star during the twilight hours		
23.12.	21:31	Phase of new moon starts	☉ 01°39'18" / ♃	19°39'♆
♀		New moon point of Capricorn: Contemplation upon 'The Pledge'		
24.12.	19:06	● New moon of Capricorn	☉ 02°34'18" / ♃	02°34' ♄
28.12.	01:20	23 rd constellation Dhanishta starts		♃ 17°21'≈
♀	21:00	Dhanishta-Meditation (Dhanishta-constellation ends on 29.12. at 02:03)		
29.12.		December Call Day		
31.12.	18:06	● 8 th phase of ascending moon starts	☉ 09°40' 18" / ♃	03°40'♃
♃		(End 01.01. at 20:28)		
04.01.	01:43	11 th phase of ascending moon starts	☉ 13°03'18" / ♃	13°03'♃
♀		For healing purposes (End 05.01. at 04:05)		
08.01.	08:17	Phase of full moon starts	☉ 17°24'18" / ♃	05°24'♃
☉		Contemplation upon the 8-petalled Heart Lotus		
09.01.	08:30	○ Full moon of Capricorn	☉ 18°26'18" / ♃	18°26'♃
15.01.	23:08	● 8 th phase of descending moon starts	☉ 25°10'18" / ♃	19°10'♃
☉		(End 16.01. at 21:07)		
18.01.	17:00	11 th phase of descending moon starts	☉ 27°57'18" / ♃	27°57'♃
♀		For healing purposes (End 19.01. at 15:00)		
20.01.	17:10	☉ → ≈ / Sun enters Aquarius		
♀		☉ in ≈ – Every Sunday (22.01., 29.01., 05.02., 12.02., 19.02.): Invocation of Aquarian Energy via Master CVV		
22.01.	09:49	Phase of new moon starts	☉ 01°43' ≈ / ♃	19°43'18"
☉		New moon point of Aquarius: Contemplation upon Mahâdeva, the Lord Absolute, into whom all the worlds recede – Śiva Râtri; Contemplation upon 'The Pledge'		
23.01.	08:39	● New moon of Aquarius	☉ 02°42' ≈ / ♃	02°42' ≈
24.01.	10:58	23 rd constellation Dhanishta starts		♃ 17°21'≈
♂	21:00	Dhanishta-Meditation (Dhanishta-constellation ends on 25.01. at 11:28)		
30.01.	15:49	● 8 th phase of ascending moon starts	☉ 10°07' ≈ / ♃	04°07'♃
♃		(End 31.01. at 18:29)		
02.02.	23:01	11 th phase of ascending moon starts	☉ 13°28'≈ / ♃	13°28'♃
♃		Contemplation upon the Third Eye (End 04.02. at 00:26)		
07.02.	00:17	Phase of full moon starts	☉ 17°34'≈ / ♃	05°34'♃
♂		Downpour of Aquarian Energy via the third eye unto all the centres		

All times are in MET (middle european time).

From: »Astrological Calendar 2011/2012«;

Publisher: The World Teacher Trust – Global, Wasenmattstr. 1, CH-8840 Einsiedeln.

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.

Master DK



*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.