

# Vaisakh News Letter



HAMSA ŠIVA SOHAM



Virgo 2011 Kanya

Letter No. 5 / Cycle 25 –23rd August until 23rd September 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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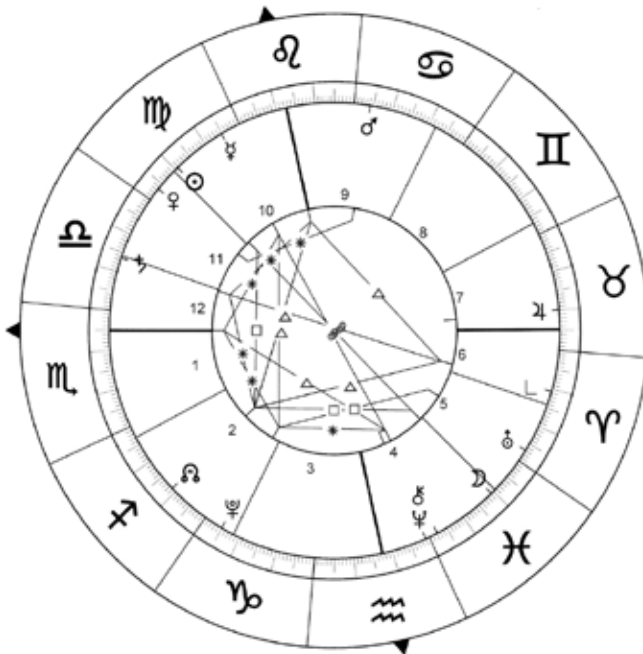
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## Prayer of the year 2011 / 12

**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 Virgo 12th September 2011, 11.26 am MEST



## Message of the month of Virgo

“The serene valleys and the green fields of nature which are resplendent of purity represent Virgo “, says Master Djwhal Khul. The Virgo natives are neither talkative nor worldly in their speeches. They have purity of expression which expresses form the natural silence which they carry. They are the modest ones and are not exhibitivie. They believe not in marketing themselves or selling themselves. They are by far the best servers and they are as tender as the babies in the womb.

Remember that Virgo is the sixth sign of the Zodiac and that its esoteric symbol is the double triangle that are placed in juxtaposition, i.e., with one triangle upwards and another triangle placed across downwards. It is a hexagon, a three dimensional cross that works through the numerical potency of six. This symbol is the symbol of Kumara. Virgo natives have a greater opportunity to be sons of God.

Sons of men become Sons of god through time as per the law of evolution. One can work it out by adopting to the related process of transformation. In the symbol of double triangle which is also called the David’s seal, the triangle with apex downwards represents mundane attitudes and the triangle with its apex upwards represents divine attitudes. Man is a double, he has potential for mundanity he also has potential for divinity. For mundane purposes the tools that he has are three. For divine purposes the tools that he has are also three. The mundane tools are desire, emotion and self-centred action. The divine tools are divine will, love and self-less action. When man orients to the divine triangle from out of the mundane mind he gives birth to divine mind which is called buddhi. When buddhi is activated one can replace gradually the personal desire with divine will or good will, and replace the emotional attachment with divine love and replace the mundane thought with divine thought or action.

As one endeavours in the above manner he builds a bridge between buddhi and mind and enables the divine plan to manifest through mind in the mundane world. Thus, the prophecy of the Kingdom of God upon Earth is realized at individual level. The son of man becomes the Son of God. Virgo offers this opportunity to every man who carries the potential of the two triangles and the six tools. As one works with purity of motive the grace descends and fulfils. Grace is the blessing for the Virgins.



## Message of the Teacher

### Meddle not with The Life Activity in You

The life and the body have a natural interplay. The pulsating principle of life connects to the body and conducts five-fold pranic activity. Its working in the body is in accordance with the divine will. Man is advised not to interfere ignorantly with its interaction with the body. Man can at best align the mind to the existing pranic activity in him. He can align with the song of respiration and gain the necessary rhythm and harmony. When harmony is gained man can relate further with the respiratory activity and reach the source of such activity which is the pulsating activity in man. When mind is engaged with the pulsating activity, the pranic activity also associates with and merges in the pulsating principle. When mind's activity and respiratory activity merge in the pulsating principle, the resultant state is called pranayama, meaning literally, prana regulated. Therefore, one need to ensure that one does not interfere with the existing pranic activity and at best enjoy the existing pranic activity. Meddling with pranic activity in the name of breathing exercises disturbs the system of life activity and may lead to incurable sicknesses. Let not your yoga practices deviate from the natural and normal functioning existing in you. Yoga is the process of uniting with the life force. Union of life force and force of awareness is called Yoga.

## *Gita-Upanishad*

### *Lord Krishna*



## Experiencing Brahman

**“WHOSOEVER ACCOMPLISHES EQUANIMITY AND STABILITY, SUCH ONE TRANSCENDS ALL PLANES OF CREATION AT ONCE AND STANDS IN ‘AT ONE MENT’ WITH BRAHMAN. “ (5-19)**

### Commentary

Mind carries the awareness principle and therefore stability of mind gives stability to the awareness principle. Rhythmic activity brings the needed stability. Equanimity can be gained by recollection of the one unity amidst apparent diversity. Equanimity enables thereafter to visualize one in all and all in one. To experience one in all and all in one leads to experiencing the Brahman, the Absolute God.

Equanimity is the basis for attaining Brahman, who is the background synthesis of all. The planes of existence are but varied states of awareness. The seven planes of awareness are but the seven different combinations of spirit and matter. In the higher planes, there is predominance of Spirit and subordination of matter to it. In the lower planes there is predominance of matter and subordination of Spirit to matter. According to the grades of spirit and matter there are the seven colours which are also range from super mundane to mundane. The varied gradations are but varied presentations upon the pure consciousness. Imagine the silver screen on which varied colours and forms come to pass. When you are aware of the screen, you are not aware of the apparent events that come to pass on the screen. But when you aware of the images on the screen,

the screen delegates itself into the background. To live in the background, enables us to live in association with the Brahman. Krishna suggests that one may be aware of the background of all imagery that is happening in all the seven planes.

“May we live in the awareness of the background.”

Message of  
Lord Maitreya



### Divine Unity - Yoga

Yoga is not a part time practice to be carried out during morning and evening hours. Yoga is a way of life. Yoga needs to be in action throughout the day in whichever facet of life that one is engaged with. To be one with the divine and to function vis-à-vis with every facet of life is Yoga. If one does so the unclean thoughts, speeches and actions gradually find their way out from the life of a Yogi. If one is engaged in filthy thoughts, speeches and actions during the daily life, while doing the morning and evening exercise of Yoga practice he deceives himself. Self deception is horrible and is stupidity. Self deception is self murder, a suicide. It is considered a crime.

Yoga is the fire, when you associate with the fire it burns away all that is impure in you and retains whatever is pure in you. For this reason Yoga is also called as Agni Yoga. When we say Agni Yoga, people deceive themselves that it is different from the yoga of Patanjali, the classical yoga. Humanity has the knack of deceiving itself, by aggrandizing themselves with new terms of yoga.

Yoga is but one and has many names, just as the God is one and has many names. Do not glamour yourselves with terms such as Kundalini Yoga, Agni Yoga, Patanjali Yoga, Raja Yoga, Yoga of Krishna, of Christ, of Pythagoras, Yoga of Synthesis, Integral Yoga. Most of the so called aspirants are engaged in kindergarten playing with the toys of terminology. This is disgusting.

Bring Yoga into daily life. Be with the divine while you are at speech or in thought or in action. Be with the divine while you are with yourself or with the family or with your vocation or with your social action. Be with the divine while you are in programs of entertainment. To be with the divine as much as is possible and gradually establish unity with divine at all times, in all actions, in all facets of life is the way of life which is called the life of a Yogi. Do not fancy about Yoga unless your effort is to be with the divine.

## Message of Master Morya

*Maruvu Maharshi*



### The Timidos

Right from childhood people are given stories of extraordinary lives. There are no stories of the ordinary lives. The stories are meant to highlight the extraordinariness of human life but not of ordinary mundane and routine bound lives. There cannot be a story of a person who just eats or wanders and earns for livelihood and sleeps. Eating, mating and sleeping is a daily routine, which does not really inspire any. Millions do so on a daily basis.

The stories of uncommon nature are interest to common men. Men that showed bravery, courage, adventure are of interest. Stories of men that fulfil noble purposes inspire. Aspiration is the hidden fire that can be ignited by uncommon stories filled with noble acts. When fire is ignited the flame is on. When the flame is on, transformations happen. When transformations happen man transcends.

Men who are house bound, family bound, vocation bound are the timid ones, who build around them feeble webs of self security and die with timidity. They have lame excuses not to step out of their own cocoons and do acts of bravery. They kill the will, which is god given, and dampen the hidden fire. To will, to dare, to expand, to serve and to be silent are but the qualities we look to. The kingdom of God is not for the timidos who cannot break their own feeble enchainments.



## Message of Master *Koot Hoomi*

*Devâpi Maharshi*

### From Anxiety to Happiness

Happiness is what every human aspires for. But anxiety exists and even settles. Anxiety is the uninvited guest that comes home breaking open the threshold. Happiness is the much awaited guest that does not turn up. Anxiety needs no door to enter the house. It can enter even through walls of resistance. It is as mysterious as the Master of Wisdom, who has the ability to walk through walls. This is the paradox of human life.

Why does anxiety, fear, suspicion, tension, insecurity grow so very easily in humanity. Why does not the New Age usher in. There is much awaiting in the New Age and the related happiness. Uninvited always come. Invited joy does not. People wish each other sweet dreams, but inevitably nightmares arrive. What is this enigma of human life? How could it be overcome?

The key is simple. Since it is simple it is often misplaced and even forgotten. The key is with the nature. Nature is not self-centered. Man, the product of nature, is self-centred. He is therefore, not with the flow of nature and of life. He swims against the currents and invites trouble. Service is the way to make a turnaround in life. The self-centred ones are self-wound ones. As much as one is self-centred, so much tightly he binds himself. When he adopts to service self-winding stops and unwinding starts. Service is trying to see the self in others. The self which is in the centre, now moves out to the circumference since self is seen in the other and service is done. Serving the surrounding life is the message of the nature. Self-service is man-made. As man learns to serve the surroun-

dings as much as he serves himself the needed expansions happen, fear and suspicion dissolve, anxiety disappears, insecurity dies down, trust takes birth from the corpse of mistrust. Happiness dawns distant and reaches to proximity. We have learnt it over lives this key. This is the key that we wish to pass on to the ones who would like to unlock themselves into the expanse and beauty of nature. Such ones settle in happiness. Their happiness is causeless.



## Message of Master *EK*

### Rama, the Avatar

The first and foremost scripture in this cycle of time is Ramayana. Lord Rama the avatar of cosmic person demonstrated to humanity at large the ideal human model for harmonious living and fulfilment. He did not demonstrate any supernatural powers. Nor did he do miracles. He showed how a man can live to fulfil life through building right relation with parents, teachers, brothers, friends, colleagues, superiors, subordinates, strangers and even with opponents. He demonstrated right speech and right action not only towards humans but also towards animals, plants, minerals and elements. He stayed in perfect alignment of thought speech and action and demonstrated the power of truth. His life has been a source of inspiration for many to transform, the latest being the life of Mahatma Gandhi. Every disciple would do well to comprehend the life and message of Rama, the avatar.

*Vidura*  
Wisdom Teachings



Speak of acts of goodwill done.  
Speak not of the acts of goodwill  
to be done.  
Let actions speak.  
Let not speeches be made  
about actions.



## *Shirdi Sai Sayings*

### The four Ways

Listen to the stories of Initiates (or read). Long to be in His association, either through thought or through work or if possible through physical proximity. These are the four ways to link up. Observe what He does. Read and study what He says. Practice what He instructs and if possible follow Him by co-operation with His work. These are the four ways to further the association after link up. Verily the Initiate is the Truth in flesh and blood. It is not always easy to comprehend His ways of behaviour. Patience, perseverance, silence and undeterred trust in oneself are the four qualities required to work with the initiate.

Message of  
*Sri Ramakrishna*



## The Highest Teachers

The highest teachers are those who say that God is with Form as well as Formless and that He manifests Himself to His devotees as a Being with Forms.

Have you seen a water-passage running over with the water of the river with which it is joined? The passage has sometimes no trace left, being entirely one with the river-water. But very often there may be noticed a slight movement in its water, which proves its separateness from the river-water.

Pretty much the same is the case with the teacher whose soul has become one with the Universal Soul, but in whom there is still this ego of knowledge kept on – a slight trace of individuality to mark his separate existence from the Deity.



## Lay Man's Prayer

We Pray.  
We know that we create obstacles by ourselves for Your visit.  
But are they obstacles?  
For You there are no obstacles.  
For us they exist.  
We create them, we promote them, we suffocate from them.  
It is enough.  
Help us at least to Pray.  
Help us with Your Presence!  
We Pray.

## Discipleship

### Creativity

Discipleship is not living by borrowed thoughts. Lives that are guided by borrowed thoughts are lives of mediocrity. Disciples are required to come out of the routine thoughts and set their head above the routine and engage in creative thinking. Creativity is the means of outstanding activity. Creativity enables the movement of thoughts in a spiralic manner contrary to the circular movement of the routine thoughts. Routine thoughts make the disciples as rodents around the mills. The result is monotony. We require disciples to engage in creativity in thought and in action. Creativity comes from the origin of the being. Each time there is creative thinking and creative acting, the original substance expresses itself. The original substance is but the spiritual substance of man. Understand that creativity is life. Mediocrity is dull life. Routine thoughts lead to dead life. Let not the disciple be the living dead. May he resurrect life from the dead. May this be pondered over.

*A disciple*



## Occult Meditations

### Meditation 57

**MAN IS IN GLOBE. LOTUS IS IN MAN.  
THE HEART OF SPACE IS MAN. THE HEART OF MAN IS SPACE.  
THE HEART OF SPACE IS THE CENTRE. THE HEART OF MAN REFLECTS THE  
CIRCUMFERENCE.**

#### Commentary:

It is explained in the earlier meditations that globe unfolds into a lotus through time and the beings emerged in all the seven planes through the seven folds of the lotus. It is also explained that space enters into all that is formed through time by nature. Man comes out of the lotus of creation and lives in it. The lotus is globe of space unfolded. Thus, man is in the globe and is in the lotus. The lotus is again in man and the space is also in man as it is in every being. What is around man is also inside the man. That is the beauty of man. The five elements around man are also inside the man. The space mind is functioning as mind in man. The three qualities of creation function as three qualities of inertia, dynamism and poise. The awareness (the intelligent activity) that exists in creation also exists in man. The planetary principles that exist outside also function in man. All potentials of space also exist in man because the heart of man is space. The space in man unfolds the lotus in man, which again is seven-fold. While the heart of man is space, the heart of space is man. Such is the status of man in creation. Since he is the heart of space, he is the centre of the creation.

All that is, is an expression of space and such pulsating space is in the

heart of man. Therefore, from the centre of the heart all can be expressed. The space is God absolute. The man is the mini God in the cave of his heart. The centre of man is micro space while the space is macro. This meditation suggests to the students to link up to the cosmos with the principles existing in him, which are as under:

1. The space of heart, which is pure existence.
2. The pulsation of space in the heart.
3. The unfolding nature of pulsation.
4. Awareness through unfoldment, as 'I AM'.
5. The three qualities of nature and the related awareness.
6. The twelve qualities of awareness.
7. The seven principles of awareness.
8. The five elements and the mind.

The time of unfolding and refolding of space from sleep to sleep.

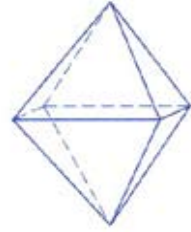


## Ashram Leaves

### Virgo

"One with the look, one with the frame and one with himself within Himself."

Rudra



## 59. Nataraja

He is the king of dance. The Lord is said to be in an eternal dance. If he concludes his dance, the creation comes to an end. His dance is nothing but the metrical and musical functioning of the vibrating principle in creation, whose basis is in the space pulsation. Frequently one comes across the symbol of a dancing Shiva, which should remind one of the pulsation, the vibration and the related power. The Lord as Nataraja is also considered as the one who bestows the musical excellence of the Gandharvas.



## On Love

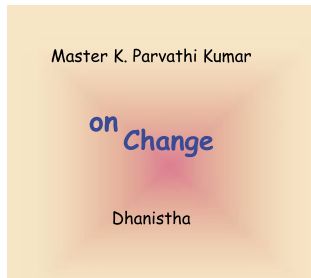
Love knows forgiveness,  
knows tolerance,  
knows others.





## On Change

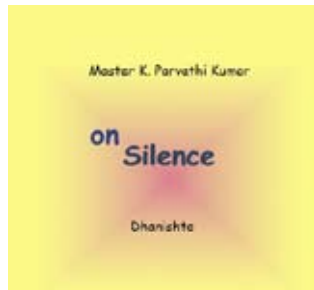
Nature is beautiful and splendid due to ever changing colours it presents through seasons. Man is advised to learn to attune to the seasons to be equally beautiful and splendid. Man preserving from seasons ceases to Be (he decays and dies).





## On Silence

Impressional teachings  
and writings are familiar  
to the silent ones!



## Hymns on Agni



55. SURYONA YASYA DRUSATHI RAREPA  
 BHIMAA YADETI SUCHATASTA AADHIHI  
 HESHASWATAH SURUDHO NAYAMAKTAOH  
 KUTRA CHID RUNVO VASATIR VANAJA

***Visualizing Agni is like visualizing the rising Sun whose appearance burns up the darkness of ignorance. O! Lord Agni, your enflaming form cannot be resisted by any place and any corner. Like the roar of a bull in the night, your flames expand into the surroundings. Your fires can be visualised even from the mountain tops.***

Commentary:

Looking at the flame of Fire is as propitious as looking at the sunrise in the East. It dispels darkness of ignorance and ignites the purpose of the day. The sun and the flame remind us of our obligations to the surroundings. For the flame of fire as also the rays of the sun, enlighten the surroundings. Likewise, our actions to the fellow beings should help unburdening them if not enlightening. Our actions cannot bring forth loads of burdens to the others. Disciple's activities shall have to be as anxiously awaited as nature lovers awaiting of sunrise. The sun and the flame are ever engaged in enlightening the surroundings, so should be the life of disciples. The sun ray reaches every nook and corner to transform darkness to light. So also the flames of fire reach out in every direction and

are generally unhindered. Likewise, the reach of service by the disciple should be to the unreachable places. To serve the ill cared, to help the unhelped, to reach-out the unreachable areas of need should be the aspiration of service of a disciple.

The roar of a bull in the night is heard in the far of places. So also the impact of goodwill activity of a disciple needs to be far reaching. Just like a small fire can be witnessed from a mountain top, may the activity of the disciple be noticed by a Master of Wisdom who overviews the disciples and their activities. The flame of fire has so many dimensions. The flame of aspiration in the disciple need to match with the flame of fire.

## Violet Flame Invocations



I am light,  
but in darkness.

I am truth,  
sunk in the world of untruth.

I am immortal,  
immersed in the illusion of death and birth.

Absorb the illusion,  
the darkness of ignorance.

Allow us into Light.  
Adore You, oh Light of Violet!



From the Teacher's pen

## Questions and Answers

**Question:** Master is it necessary that one should face East and North while doing prayers or meditations?

**Answer:** When devotion is predominant directions become secondary. When alignment is dominant any direction matters not. The divine is present in all directions. But the beings on earth are moving circularly from East to West and West to East. Since Sun represents our consciousness his dawn awakens and his dusk enables us to rest. For this reason orienting to East is recommended. Likewise, earth has its North and South poles. So do humans. They have their cerebro-spinal cord with axis from North to South. North pole and South pole conduct rotation of energies. Their rapid rotation also awakens the awareness. By correspondence the human spine also experiences the movement of energies. For this reason orienting to the North also enables absorption of distributive energies while orienting to South enables absorption of consolidating energies. Those who wish to realize compassion and those who wish to heal and get healed may orient to South. There is also a tradition of orienting to West for worship to overcome obstacles for progress in life. Generally the teachers suggest orientation to East or North.

## Master Morya Part 35



### A Discussion with the Thâkur on Man and his Post-Mortem States. The Sûtrâtman. Sleep and Death. Ânanda Svâmi and the Colonel's Delight.

"But we have strayed from the subject of our inquiries, which, it would seem, you do not wish to explain to us, Thâkur-Sâhib. You appear to confirm and approve the Bâbû's theory, and he, strongly entrenched on the ground that we know nothing of either our past earthly life or our after-death state, seeks to prove that there is not and cannot be any kind of consciousness beyond the grave."

"Again I say that the Bâbû is a Chârvâka who repeats that which he was taught. I confirm and approve, not the system itself of the materialists, but only the correctness of the opinions of the Bâbû himself on that which concerns his personal state beyond the grave."

"According to that, it would appear that people like the Bâbû must be an exception to the general rule."

"By no means. Sleep is a general and immutable law for man, as well as for every living terrestrial creature, but there are different types of sleep and a greater variety of dreams and visions."

"He, however, not only denies consciousness in the life after death and in its dreams, using the language of the Vedântasâra, but also rejects immortality generally, as well as the survival of his own spirit."

"In the first instance, he acts completely according to the canons of contemporary European science, which is founded on the testimony of our five senses. In this, he offends those only who do not share his opinion. In the second instance, he is equally correct: without preliminary inner perception of, and faith in, the immortality of his soul, the latter will not

become *Buddhi-Taijasî*, (It means that, without complete assimilation with the divine soul, the earthly soul or *Manas* will not live a conscious life in eternity. It becomes *Buddhi-Taijasî* (or *Buddhi-Manas*) when its aspirations during life draw it from the earthly towards the spiritual world. Then, nourished by the essence and permeated with the light of its own divine soul, *Manas* disappears into *Buddhi*, becomes it, preserving only the spiritual awareness of its terrestrial personality. Otherwise, as merely *Manas*, i.e., human opinion founded on the testimony of the physical senses only, our earthly or personal soul falls, as it were, into a sound sleep without dreams and without consciousness, until the next incarnation.) but will simply remain *Manas*, and for *Manas* alone there is no immortality possible. In order to live a conscious life in the world to come, one has to believe first of all in that life during terrestrial existence. Our entire philosophy about the post-mortem consciousness and the immortality of the soul is built on these two aphorisms of the secret science. *Sûtrâtman* always receives according to its deserts. Following the dissolution of the body, there commences for it a period of fully awakened consciousness, a state of chaotic dreams, or an utterly dreamless sleep. If your physiologists find the cause of dreams and visions in an unconscious preparation for them during the waking hours, why cannot the same be admitted for the post-mortem dreams? I repeat that which *Vedântasâra* teaches: death is sleep. After death, before the spiritual eyes of the soul begins a performance according to a program learned and very often unconsciously composed by ourselves: the practical carrying out of either our correct beliefs or the illusions that we ourselves have created. These are the post-mortem fruits of the tree of life. It is evident, of course, that belief or unbelief in the fact of conscious immortality is unable to influence the unconditioned reality of the fact itself, once it is recognized; but the belief or unbelief in it on the part of each separate personality cannot fail to give color to that fact in its application to each of them in particular. I trust you understand now!"

"I begin to understand. Materialists, disbelieving in everything that is not verifiable by their five senses and so-called scientific reasoning, and rejecting every spiritual manifestation, point to earthly life as the sole conscious existence; therefore, according to their belief, or rather unbelief, will it be unto them. They will lose their personal 'Ego' and will plunge

into dreamless sleep until a new awakening. Is it so?"

"Almost so. You can add that the Vedântins, recognizing two kinds of conscious existence, terrestrial and spiritual, speak of the latter only as an irrefutable reality; terrestrial life, as a result of its changefulness and transitory nature, is merely an illusion of the deceptive senses. Our life in the spiritual spheres must be admitted as reality by the fact alone that our changeless, infinite, and immortal 'Ego', the sùtrâtman, dwells in these spheres; whereas with every new incarnation, it dons a temporary and transitory personality completely distinct from the preceding one, in which everything except its spiritual prototype is doomed to utter destruction, leaving no trace behind."

"Excuse me, Thâkur, but can my personality, my conscious terrestrial 'Ego', perish, not only temporarily as in the case of the materialists, but even without leaving any trace behind?"

"According to our teaching, it must so perish, and in its entirety, all except that principle in it which, having united itself with Buddhi, has become purely spiritual, forming with it henceforth and forever an indestructible whole. But in the case of an out-and-out materialist it may happen that, since absolutely nothing from his personal 'I' had been reflected in Buddhi either consciously or unconsciously, the latter would have no occasion to carry away a single particle of this terrestrial personality into eternity. Your spiritual 'I' is immortal; but from your present personality, it will carry away with it that only which merits immortality, namely, the aroma alone of the flower that has been mown by death."

"Well, what of the flower, the terrestrial 'I'?"

"The flower itself, as all past and future flowers that have blossomed and will have to blossom on the mother bough, the sùtrâtman, all children of one root or Buddhi, will return to dust. As you doubtless know, your real 'I' is not the body (The Vedântins feel such complete scorn for the physical envelope that in speaking of purely automatic acts of the body, they do not use the pronoun I, but say: "This body walked," "These hands made," etc. Only when they speak of mental actions, do they say, "I thought," "I wished", etc.) now sitting before me, nor is it your Manas-Sùtrâtman, but the Sùtrâtman-Buddhi."

"But this does not explain to me why you term the life after death immortal, infinite and real, and the terrestrial life a phantom, for, according to

your teaching, it appears that post-mortem life has also its boundaries, and though of longer duration than terrestrial life, must also end."

"Undoubtedly. The spiritual Ego of man moves in eternity like a pendulum between the hours of birth and death. But if these hours, marking the periods of life terrestrial and life spiritual, are limited in their duration, and if the very number of such stages in eternity between sleep and awakening, illusion and reality, has its beginning and its end, on the other hand the spiritual pilgrim is eternal. Therefore the hours of his post-mortem life when, disembodied, he stands face to face with truth, and not the mirages of his transitory earthly existences during the period of that pilgrimage which we call the 'cycle of re-births', are the only reality in our conception. Such intervals, their limitation notwithstanding, do not prevent the Sûtrâtman, while ever perfecting itself, from following undeviatingly, though gradually and slowly, the path to its last transformation when, having reached its goal, it becomes a 'divine' being. These intervals not only help towards the attainment of the goal, but without such limited intervals, Sûtrâtman-Buddhi would never reach that goal. Sûtrâtman is the actor and its many and varied incarnations are the parts it plays. I presume you would not call these 'parts', and still less their costumes, the individuality of the actor himself. Like the actor, the soul is obliged to play during the cycle of necessity and to the very threshold of paranirvâna, (Paranirvâna is that blissful state which awaits the sûtrâtman in its completeness, i.e., together with all the personal souls strung on this thread. "Soul" is an incorrect expression, and I use it for lack of a more appropriate term in our language; instead of "personal souls," it would have been better to say "the aroma only of the personal souls," to use the Thâkur's expression. Upon "the dissolution of the world" (pralaya), all these "aromas," having blended into one, form the one "divine man," who dwells in Parabrahman eternally; while each soul of the personality taken singly, lives only temporarily in the ray of divinity, the Âtman-Buddhi. The difference between nirvâna and paranirvâna is analogous to that between the state of the soul before and after the Day of final Judgment.) many parts which frequently may be unpleasant to it. As the bee gathers its honey from every flower, leaving the rest as food for earthly worms, so does our spiritual individuality, the sûtrâtman, gather only the nectar of the spiritual qualities and self-consciousness of every

terrestrial personality into which karman compels it to incarnate, finally blending all these qualities into one whole, and emerging then as a perfect being, a Dhyâni-Chohan. (Dhyâni-Chohan, esprit planétaire, “issuing from Parabrahman, and merging again with it,” after the cycle of life.) So much the worse for those terrestrial personalities from which it could collect nothing. Such personalities, of course, do not consciously outlive their terrestrial existence.”

“Accordingly, for the terrestrial personality, immortality is still conditional? Is immortality itself then not unconditional?”

“Not in the least. But immortality cannot touch the nonexistent. For everything that exists as Sat or emanates from Sat, immortality and eternity are absolute. Mûlaprakriti is the opposite pole of Parabrahman, yet both are one. The essence of all this, i.e., spirit, force and matter, is without end and without beginning, but the form, the exterior, acquired by this triple unity during its incarnations is, of course, simply the illusion of our personal conceptions. Therefore, we call the life beyond the grave a reality, and the terrestrial life, including the terrestrial personality, an illusion.”

“But why, in such a case, call sleep the reality, and waking the illusion?”

“The comparison is made to facilitate the grasping of the subject; from the point of view of terrestrial conceptions it is a very correct one.”

“Then again, if life beyond the grave is founded on justice, on merited recompense for all terrestrial sorrows, and if the sùtrâtman makes use of the smallest spark of spirituality in each of its incarnations, then how can it be admitted that the spiritual individuality in our Bâbû – he has left and we can speak of him without restraint – the individuality in this so ideally honest, noble and infinitely good lad, in spite of all his belief, should not pass into immortality but perish like the ‘refuse of a flower?’” I commented.

“Who, but himself, consigned him to such a fate? I have known the Bâbû from childhood and am completely convinced that the sùtrâtman will reap from him a plentiful harvest. Although his belief and materialism are far from being a mere pretence, nevertheless, he cannot die forever and in the entirety of his personality.”

“But, Thâkur, you have just now confirmed the correctness of his views

about his personal condition after death, and these views are that his entire consciousness will disappear after death....”

“I confirmed his views and confirm them anew. One can sleep and miss several stations while travelling on a railway journey and, nevertheless, without having the slightest awareness of them, awaken at a subsequent station and reach the destination of the journey in a conscious state. Do you find fault with the simile between sleep and death? Just recall that three kinds of sleep are known even to man: the deep and dreamless sleep; the chaotic sleep, with confused dreams; and finally, the sleep where dreams are so real and lucid that they become, for the time, completely real to the sleeper. Why, then, can you not admit that the same takes place also with the soul when freed of the body? Upon separation from the body, there begins for the soul, depending on its merits and mainly its faith, a life either completely conscious or semi-conscious, or it falls into that deep, dreamless sleep which is without awareness and is comparable to the state of non-existence. This is the enactment of the ‘program’ I spoke about, created and prepared beforehand by the materialists themselves. But materialists vary. An evil man, or even just a downright egoist, who adds to his complete unbelief an indifference for the whole world, must certainly drop his personality forever at the threshold of death. There is nothing that binds it to its sūtrātman, and with its last breath every connection between the two is broken. But such as the Bâbû will sleep through and miss only one ‘station’. The time will come when he, too, will perceive himself again in eternity and repent that he lost even one day

(In answer to the remark frequently made to the Vedântins, that hundreds and thousands of such earthly lives spent by the Sūtrātman or Ego of man, amount nevertheless, to complete disappearance of every personality instead of immortality, they usually reply: “For comparison with eternity, take the life of man on earth, a life made up of so many days, weeks, months and years. If the personality has preserved a good memory in old age, it can vividly recall all the outstanding days and years in the life just past. But even if it has forgotten some of them, does it not really still remain the same personality? And so it is with the divine Ego at the end of the cycle of incarnations. Each separate life will be for it similar to each separate day in the life of man.”) from the life eternal.”

“But would it not be more correct to say that death is birth into a new life or, still better, a return once more to eternity?”

“Actually, it is so, and I have no objection to the rephrasing. But with our conditioned concepts about material life, the words ‘living’ and ‘being’ are quite inapplicable to the purely subjective state of post-mortem existence and, if they were used in our philosophy without a firm knowledge of all its elucidations, the Vedântins would very soon come to the strange ideas now prevalent among American Spiritualists, who preach about ‘spirits’ entering into marriage both among themselves and with mortals... Among Vedântins, just as among true and not merely nominal Christians, the life beyond is that realm where there are neither tears nor sighs, and where no one can intrude and where no one marries... It is just because the life of the disembodied soul, while possessing all the vividness of reality as in certain dreams, is devoid of every grossly objective form of terrestrial life, useful only for corporeal senses, that our philosophers have compared it to dreaming during sleep. And now, it seems, I have explained everything...”

We separated, but this conversation penetrated deep into my soul, and I never forgot it. That day I almost quarreled with the Bâbû over his Chârvâkian pranks; despite all his good qualities, there was some chord lacking in this Bengalî, and I decided to leave him to his own fate. However, after his early death, I frequently, oh! so frequently, regretted my indifference.

To be continued.



Master *EK*

*Vishnu Purâna*  
CHAPTER VII

## The Feminine Principles

Brahma, the Creator, has further produced the passive feminine principles, and said: "Let these nine be your wives". They are, in order:

1. Khyati (Concept), the wife of Bhrigu;
2. Bhuti (Conception), the wife of Pulasthya;
3. Sambhuti (Defined State), the wife of Pulaha;
4. Anasuya (Consciousness untouched by malice), the wife of Athri;
5. Kshama (Survival), the wife of Krathu;
6. Priti (Liking), the wife of Angirasa;
7. Sannati (the Curved or Outline Model), the wife of Marichi;
8. Urja (Nourishment or Maintenance), the wife of Daksha;
9. Prasuti (Delivery), the wife of Vasistha.

(Prasuti is also called Arundhati in some scriptures. Such minor alterations occur because these terms are not their names, in the sense of proper names. They are only qualitative, since they represent qualities and functions. Such system of naming is according to the Vedic scriptures.)

## Extracts From The Teachings Sri Suktam

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

Dr. Sri K. Parvathi Kumar

Wengen Group Living, Switzerland, May 2002

### *Thirteenth Hymn*

#### *continuation*

Pushkarinîm – a lake of lotuses. A lake of lotuses is seen as beautiful. It is a symbol for meditation to visualise a lake of crystal clear water filled with lotuses, preferably white lotuses. Contemplation upon the white lotus helps unfoldment of consciousness. You can visualise in your forehead as many lotuses as you can in crystal clear waters. The whole blue of space is seen as the lake by the Seers, and all the clusters of solar systems seen as stars are likened to the lotuses.

That is how the Mother is worshipped that She is the blue unlimited, and from out of her there are the clusters of systems unfolding. That is how She is worshipped as a Pushkarinîm. It also means Pushti Karini: She fulfils. She is fulfilled, because She is the truth bearer. That is why you find a very noble character in “Mahabharata” called Satyavati, the truth bearer. The noblest being in the universe can only be the one who bears the truth, and truth is God. Truth is partially understood through religion. Religion is too small to contain truth. It can only pave way to truth. Truth can be found by each one by himself, within himself. He can seek the helpers who found truth. It is a choice given to him. It is not necessary that he should seek from those who have known truth, but it is a facility. The truth bearer is originally and essentially the Mother, and hence She is capable of bestowing that fullness and fulfilling people at all levels, and hence She is compared to a lake of plenitude that bestows plentiful to the beings. That is how Pushkarinî is seen. Pushkarinî is the blue sea of the space, and within that lake there are clusters of systems like lotuses

unfolded, and the other meaning is: She is the one who can bestow plenitude and bestow those lotuses to all who seek.

*cont.*

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



Paracelsus

Health & Healing

Observation



The modern man today is involved either in action or in sleep. Ever since he awakes he is in one kind of action or the other. The action too, is one of involvement but not of dispassionate handling. The passion for action involves the person so completely that he loses the ability to observe that which is being acted upon. Experience of acts will be absent when the involvement is total. To experience an act there needs to be an experiencing one distinct from the act. Multitudes of actions happen during the day and with total involvement into every action. One becomes many in the absence of an observer of the actions.

Observation of one's own acts and one's own speech enables the experiencing consciousness to be afloat amidst the stream of activity. One can easily see the difference between a person swept away by the currents of the stream and the person that is afloat the stream. The latter gives the fruit of experience while the former results in draining of energies.

From ancient most times man is told that he is pure consciousness upon the background of which events happen according to time and place. The events can be better experienced only when one stands aside the events and observes them. Observing daily actions and remaining a witness are cultivable habits. These habits shall have to be cultivated early in life. If not, man gets involved to the point of submersion.

Sickness is also to be observed by the sick. By observing the sickness the observer stands aside the sickness. One should know that he is not sick; his body is sick; his desire patterns could be sick; his thought patterns

could be sick; his habits could be sick; his rhythm could be irregular. By standing aside one can see one's life and its patterns and he can bring in the necessary rectifications from out of the observations made. The identity with sickness results in growth of sickness, for such identity enables the energy flow from the person to the sickness.

Men today know only involvement into actions and involvement into sleep. Thus they stay submerged either in activity or in sleep. The practice of Yoga recommends to give birth and nourish the witness in oneself. This would enable the witnessing conscience to witness thoughts, speeches, and actions during the wakeful hours and even witness sleep during sleep hours. Witnessing sleep looks to be queer. But in a state of poise even sleep can be witnessed, while the person is at rest. Rest is different from sleep.

These are some facets of life, which need to be pondered over and brought into the busy modern life.

Dr. K. Parvathi Kumar

Extract from: Paracelsus – Health and Healing

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

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Web: www.paracelsus-center.ch

**Children's Section**

The Doctrine of Ethics\*

**INDIGESTION  
DIRT IN DRINKING WATER,  
LUST FOR PREGNANT WOMAN  
AND GOAT MILK  
ARE DEEPLY DISGUSTING.**

Dear Children

Wisdom informs us:

1. Not to instruct elders
2. Not to serve the undeserving
3. Not to praise one's own self
4. Not to talk unrequired
5. Not to waste time
6. Not to look for gossip and
7. Not to meet in crossroads

Try if you can follow them.

Dr. K.Parvathi Kumar

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

\*\* See [www.jugendforum-mithila.de](http://www.jugendforum-mithila.de)

## Stories For Young People

### The Leonine Initiate 2

Yudhistira, two of his brothers, Arjuna and Bheema, and a dog proceeded further on their way to north.

Then came the turn of the third brother, Arjuna. The Great War of Mahabharata was won and the fame went to Arjuna, but the truth is, Arjuna was well supported from behind by another leonine man, Lord Krishna, who was also born in the sun sign of Leo. Lord Krishna conducted the whole war and gave the fame to Arjuna. But Arjuna entertained the thought that he was the best warrior on the planet and because of him the war was won. That is why he had to fall on the way.

Then came the turn of the second brother, Bheema, who was like the "Eastern Hercules", - so much was the strength he carried. He was the son of air, the Aquarian man. For him the matter was nothing. Just with one fist he was able to put down a hundred people. He was entertaining the thought in him about his strength. In this manner, all of them fell off. Yudhistira remained with the dog, and they kept on walking.

The King of the Celestial was well pleased with King Yudhistira and sent his chariot for him.

The chariot was made manifest before Yudhistira, and the charioteer explained him the invitation into the Kingdom of the Heaven. Yudhistira thanked him and asked the dog to enter the chariot. The chariot driver said: "No dogs, please. The invitation is for you. In the Kingdom of Heaven there are no dogs. Please enter into the chariot and leave the dog." Yudhistira said: "I am sorry, if the dog is not permitted, I also do not permit myself to be in the Kingdom of Heaven. The dog has followed me all the way up to this point. How can I do, abandon it?"

Because he had refused, the chariot disappeared. Yudhistira was willing to stay back on the planet for the sake of the dog. The animal was so happy that his master did not abandon him. Then it transformed itself into the Lord of Pluto and said: "I bless you. This is what I expect of a human being. Even without chariot you will walk into the Kingdom of Heaven and all your brothers and your wife will also join into the Kingdom."

This is a classical story about grip or Protection – the Initiates offer.

WINDOW TO WORLD SERVICE  
NEWS & ACTIVITIES  
(Inputs welcome)

## SPAIN

**Name of the group:** The World Teacher Trust Spain / WTT España

**Name of the activity:** Ediciones Dhanishatha

**Contact:** Valentin Garcia, edicionesdhanishtha@wttes.org

## Activities

### During the year 2010 were published the following books:

- Sobre el Servicio, de K. P. Kumar, (On Service)
- Brotes de Sabiduría, de K. P. Kumar (Wisdom Buds)
- Las Enseñanzas De Sanat Kumara, de K. P. Kumar. (The Teachings Of Sanat Kumara)
- Las Regulaciones de Saturno del Maestro CVV, de K.P. Kumar. (Master CVV Saturn Regulations)
- Urano El Alquimista de la Nueva Era, de K. P. Kumar. (Uranus: The Alchemist of the Age)

Book sales during 2010 amounted to 11.942,57 euros.

The account balance at 31/12/2010 was Dhanishta 14.144,64 euros, which has permitted to print books without tensions.

At this moment, we have no liquidity problems, because we only print for Spain 300 units of every new book. However, due to the descending sales, from now we will print only 200 copies of every one.

During the May Call Day meeting in Nuria (Spain), the Argentinean group decided that henceforth assume the printing of their own books, with our advice.

## Current Projects

During 2010 have started to translate the following books:

- Ayurvedic principles for everyday life, K. P. Kumar.
- Golden Stairs, K. P. Kumar.
- The Teacher - Meaning & Significance, K. P. Kumar
- Lessons on Purusha Suktam, E. Krishnamacharya.
- Overseas Messages I and II and
- The Science of Symbolism, E. Krishnamacharya.

Also, are being digitized, formatted for editing and reprinting the following books of K.P. Kumar:



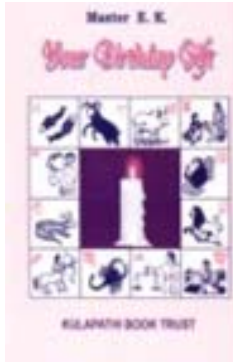
## Virgo Purity and Holiness of Virgin Nature



The symbol of Virgo is a virgin which denotes purity, holiness and the sublime nature expressed through the highest concept of motherhood. The Virgin in the Virgo sign is described as having an ear of corn in one hand and a lamp in the other. The ear of corn represents her son as the spiritual food of mankind. The lamp is the symbol of spiritual light of the light in darkness.

Master EK

### Book review



#### YOUR BIRTHDAY GIFT

The sun gives the influence of the twelve zodiacal signs differently for those born during the twelve months of the year. Each of the zodiacal signs bestows its characteristic touch to all the aspects of life.

Astrology holds the key to life. It is necessary to get into the secrets of the time relating to one's own life in particular and relating to the humanity in general. "Your Birthday Gift" is the first step towards understanding of Time and also a right understanding of the human psyche. It is an invaluable gift to all true seekers of truth, coming from Master E.K.

*Ekkirala Krishnamacharya: Your Birthday Gift*

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

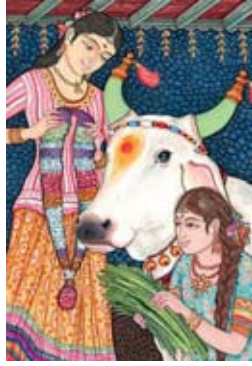


#### WISDOM TEACHINGS OF VIDURA

Vidura was the Chief Counsel in the Royal Court of the Blind King. He is an initiate that knew the Law and advised the king untiringly and patiently. He is considered as the Mahachohan (the chief of a Social Hierarchy of the trans-Himalayan adepts) in the Theosophical world. His teachings to the king are eternally valid. They are given in brief, culling out from the Mahabharata. (The Mahabharata is the great epic composed by Veda Vyasa in 18 books. The Bhagavad Gita forms a part of it.)

*K. Parvathi Kumar: Wisdom Teachings of Vidura*

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



## COW

Man's greed for money compels him to separate the calf from the Cow, by which act the cowherd would have done immeasurable un-conscious damage to himself. The Cow and the calf are inseparable energies and should be taken care of together by those who consider themselves devotees.

## Astrological Important Days in August/September 2011

23.08.	13:21	☉ → ♍ / Sun enters Virgo	
♂		☉ in ♍ – 1 <sup>st</sup> to 14 <sup>th</sup> descending moon phases: Contempl. upon the Pitris	
24.08.	14:22	11 <sup>th</sup> phase of descending moon starts	☉ 01°00' ♍ / ☽ 01°00' ☾
♀		Contemplation upon the Pitris (End 25.08. at 13:58)	
28.08.	08:09	Phase of new moon starts	☉ 04°37' ♍ / ☽ 22°37' ♎
☉		<b>New moon point of Virgo:</b> Contemplation upon 'The Pledge'	
29.08.	05:04	● New moon of Virgo	☉ 05°27' ♍ / ☽ 05°27' ♍
31.08.	18:46	4 <sup>th</sup> phase of ascending moon starts	☉ 07°57' ♍ / ☽ 13°57' ♎
♀		Ganesha-Festival: Contemplation upon Ganesha, the cosmic Jupiter, from Head Centre to Base Centre	
01.09.	15:32	5 <sup>th</sup> phase of ascending moon starts	☉ 08°47' ♍ / ☽ 26°47' ♎
♃		Contemplation upon the 7 Seers of the Great Bear, represented by the 7 Masters of the 7 Rays (End 02.09. at 12:40)	
04.09.	08:23	● 8 <sup>th</sup> phase of ascending moon starts	☉ 11°24' ♍ / ☽ 05°24' ♎
☉		(End 05.09. at 07:04)	
07.09.	06:07	11 <sup>th</sup> phase of ascending moon starts	☉ 14°13' ♍ / ☽ 14°13' ♎
♀		Contemplation upon Gâyatrî, the World Mother with a rainbow halo around the head (End 08.09. at 06:24)	
09.09.	20:53	23 <sup>rd</sup> constellation Dhanishta starts	☽ 17°21' ♏
♀	21:00	Dhanishta- <b>Meditation</b> (Dhanishta-constellation ends 10.09. at 22:47)	
11.09.	09:40	Phase of full moon starts	☉ 18°14' ♍ / ☽ 06°14' ♎
☉		Contemplation upon Gâyatrî, the World Mother	
12.09.	11:26	☉ <b>Full moon of Virgo</b>	☉ 19°17' ♍ / ☽ 19°17' ♎
☽		☉ in ♍ – 1 <sup>st</sup> to 14 <sup>th</sup> descending moon phases: Contempl. upon the Pitris	
20.09.	03:05	● 8 <sup>th</sup> phase of descending moon starts	☉ 26°44' ♍ / ☽ 20°44' ♎
♂		(End 21.09. at 04:00)	
23.09.	03:22	11 <sup>th</sup> phase of descending moon starts	☉ 29°41' ♍ / ☽ 29°41' ☾
♀		Contemplation upon the Pitris (End 24.09. at 01:45)	
	11:04	☉ → ♎ / Sun enters Libra	
		<b>Autumn Equinox:</b> Contemplation upon the female Hierarchy	
26.09.	16:54	Phase of new moon starts	☉ 03°1' ♎ / ☽ 21°11' ♍
☽		<b>New moon point of Libra:</b> Festival of Lights, to dispel the darkness of the darkest new moon; contemplation upon 'The Pledge'	
27.09.	13:08	● New moon of Libra	☉ 04°00' ♎ / ☽ 04°00' ♎
♂		☉ in ♎ – 1 <sup>st</sup> to 9 <sup>th</sup> ascending moon phases: Worship the descent of the Lunar Ray through the symbolism of Durgâ, the Mother impermeable, ...	

All dates are in MEST (middle European summer 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.