

Vaisakh News Letter



HAMSA ŠIVA SOHAM



Gemini 2010 Mithuna

Letter No. 2 / Cycle 24 –22nd May until 22nd June 2010

The World Teacher Trust - Global



Invocation

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

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

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

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



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

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Prayer of the year

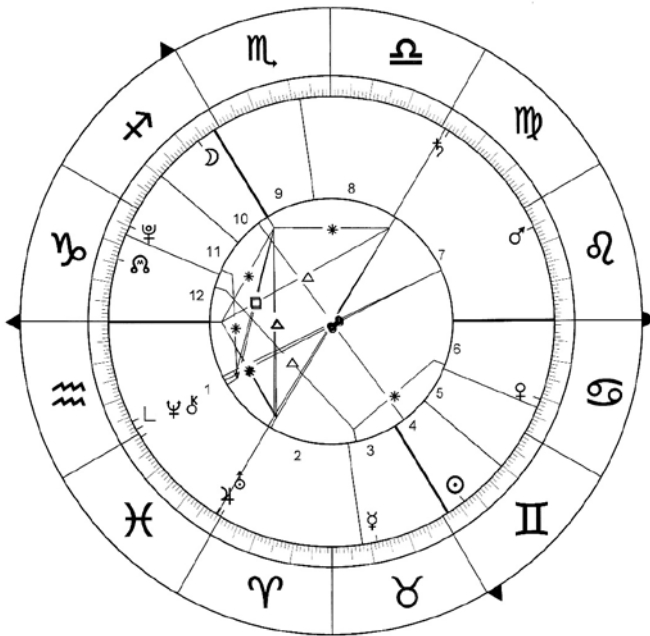
TWO FISHES, FIVE LOAVES GAINED. ST. MARK SPEAKS:

"FEED THE HOSTS OF WISDOM.

NO MORE HUNGER, SUFFERING, DEATH."

THE BOAT SAILS. THE WIND BLOWS.

THE WAVES DANCE. THE FISH JUMP.



Full Moon of Gemini, 28th May 2010, 1.07 am MEST



Message of the month of Gemini

The glyph of Gemini is a pair of persons. In fact they are a pair of opposites, a man and a woman. Gemini shows the contrast. It can differentiate, it can discriminate, it cannot compare, it cannot synthesise. It remains an intellect with the two brains left and right, 'man and woman' running parallel in him. To a Gemini mind a Sagittarian is the answer, who can shoot in between the two and show the way. The judge in Sagittarius enables key solutions to the intellect of Gemini. Otherwise Gemini remains just an intellect, always seeing the contrasts. The two pillars indicate the contrast to an average man. He remains a diplomat, an interpreter and a translator.

An aspirant is required to focus in the space between the two pillars to synthesise and comprehend. When he does so he touches the levels of intuition. The whole humanity is divided as materialists and spiritualists. They are the two parallel lines from ancient most times. They provide a contrast to each other. Only a Yogi knows the meeting place between matter and spirit. Only he can give the process of expansion to the parallels that run through all the seven planes of existence. The left vagus and the right vagus nerves represent the two pillars, while the central nerve Sushumna represents the golden mean. The glyph gives a message, which the student should learn: not to see the two pillars but to see the space in between. By doing so one walks through the threshold.

Pythagoras walked through and found the contrast as complementary. Such is wisdom.



Message of the Teacher

The veil of name and form

As one wakes up one knows himself. He feels 'I am'. As the awakening happens one unfolds into all that he knows. But before such awakening one does not unfold into the memorandum of his life, for he has no memory of himself. When there is no memory, there is no memorandum. Before the awakening, how one was, is the question. This question does not arise to the one who is not a true enquirer. He just spreads into all that he knows and defines himself as all that. He defines his position in the family, he defines his profession with which he relates to the society, he defines his relation to everything that surrounds him. This is his self-definition of himself. By this definition he remains finite. He shuts down all other possibilities relating to him, for he has already defined himself strongly and effectively. His definition is very concrete. Hence he becomes finite while he is infinite.

The wise ones do not define themselves. They remain as a being and as an expression of THAT. They do not identify either with their name or with their gender or with their kind (for example human, man, woman) or their race, the nationality, or the social position or any other position. They know that they are nought. They know, 'THAT exists as I AM'. That is all. They know, daily THAT comes as I AM and conducts what is to be conducted for the day in the given place. As they retire at the end of the day or even during the interlude between work to work they recollect 'THAT I AM'.

The one that defines himself excessively is the one that conditions himself or herself excessively. Definitions are but a facility but are not reality. Man speaks of equators, tropic of Cancer and Capricorn. He draws lines across the globe. It is only a facility to understand the temperatures, the rain falls, the seasons etc. But in reality there are neither horizontal nor vertical lines around the globe. Likewise man divides one ocean of waters with many names, but there are not so many oceans. It is one ocean named as many. Such definition by names should be understood as a faculty, but not as reality.

Removing the label of name one gains a little more comprehension. Removing the label of form he gains further more. Name and form are but initial veils, which even the so called occult student does not unveil to see. Let this unveiling be the beginning for further unveiling.



Gita-Upanishad

Lord Krishna

Equanimity

KNOW THAT A TRUE MENDICANT NEITHER LIKES NOR DISLIKES ANY; NEITHER DESIRES NOR REJECTS ANY; HE IS BEYOND DUALITY. HE IS BLISSFUL, FOR HE HAS OVERCOME THE BINDING OF DUALITY. (5, 3)

Generally people divide the whole life with the mind as things, persons, places, events that they like and things, persons, places, and events that they don't like. Whatever they like, they strive to get. They are not successful in all their efforts. While they try so they get back what is to their dislike. Not only that. Even when not planned and not worked out unpleasant events also happen in life, unpleasant persons also come across in life. One should understand that in life one receives not only things that one likes, but also things that one does not like. A mendicant knows this and therefore responds with equanimity in both situations. The other name for equanimity is neutrality. To be neutral in every situation is to be in the golden middle point. You are equidistant to likes and dislikes, if you are in the golden point. When at the middle, the pans of the balance do not swing. When one tends to one side, not only one side is disturbed. The two sides of the balance are disturbed. And then there is the alternating current of events. There is the law of alternation, which a mendicant knows, but others do not.

He even knows further that in due course of time sweet things become bitter, bitter things become sweet. Problems unfold gifts, gifts unfold problems. Pain brings due reward of light and love. An additional dose of love and light will bring back pain. When one aspires for love, pain

is also hidden in it. This knowledge when is deeply anchored in one, he only settles in neutrality and does what is to be done in a given time and place.

People desire health, but ill-health sets in. People desire to live, but death visits. People desire prosperity, but the contrary also happens. One should therefore understand the law of life and of nature and try to stand as far as possible above the pairs of duality.

A modern civilised man says, "I hate the heat of this summer", and slips into an air-cooled room in summer. Again in winter he says, "I hate this cold", and hides in a heated room. Instead, if he knows that nature works as per seasons and that he should attune to the seasons and if he does so, he is in harmony with nature. If not, he is cut off from nature and thereby suffers.

The Lord says, "Be conscious of what you have to do at all times and just do it. The rest is but your own projection of your feelings, which have no place in nature. Do your lot. It keeps you alive. Done is death. Be with action, be with life, be above the pairs. You are already a mendicant. You do not have to run away from the family and from the world, if you have the attitude of a mendicant. Changing into orange robes, growing hair and barb, putting on a queer face would not make you a mendicant. Be normal, be natural, and be neutral and work out to stay above the pairs of opposites. You will enjoy the life much better when you have an attitude of a mendicant. You don't have to put on the attire."



Message of *Lord Maitreya*

My Promise

It is not so easy to step into the path of Truth. It all depends how truthful you are and how fiery is your aspiration for Truth. As much as you crave for the Truth, so much you create the possibility to grow proximate to the path of Truth. When the core of your being pulsates and respires for Truth, you find the right path and the right teacher. Acts of goodwill done in the past also help you to a great extent to find the true path.

Having found the path do not relax. You need to multiply your vigour to stay on and move forward consciously. You need to consecrate to the path and make sure that you do not look hither and thither. On either side of the path there are many attractions. There are also exit routes. Once if you take to exit from the royal path it takes long time to get back to the path again. Sometimes it could take lives.

See how the horse is consecrated to the path with the help of side-blinders. The horse just gallops on the path. Let that be your ideal. If you do so for sufficiently long time on the way, you get the first gift of stability. Further on the way your fear disappears. Thereafter knowledge visits you. The three gifts enable you to pass through the deep valleys and high peaks of life and lead you to the threshold. There at the threshold learn to wait, learn to be patient, learn to pray ardently. The door opens. We come out and fetch you through. This my promise.

Message of Master Morya

Maruvu Maharshi



The Decisive Factor

The world moves as per the direction given. Many dream the new age, the golden age. They believe in it and they see this in all the developments that happen in the world. There are others who see the fall in morality, the fall of law and justice, the poor quality of governance, the ever emerging conflicts and the fiery wars happening incessantly at one place or the other on the globe. This category of people are deeply disappointed with the human behaviour. It is fair to say that both categories express their dimensions of reality.

But it is humanity, which has to decide which way to go, either for development or for fall. It is the humanity that is at work. Humanity is the creator of its future. Just like every human creates his future on the basis of his present thoughts and actions. If humanity can bring down their dreams of golden age into thought plane, there would be much clearance of debris in the thought plane around the planet. If they can further bring down the new age golden thoughts into their actions, they would enable manifestation of golden age. Generation of good thoughts is primary, but translation of those thoughts into action to manifest on the ground is necessary. It is in this regard, most of the goodwill workers fail. They generate good thoughts which are not strong enough and they find excuses for not translating their thoughts into action.

Standing on the high places and speaking of ideal things is not helpful, though today many leaders do so. Let the new age begin with you. Evaluate your own work and your own ability to manifest a thought of goodwill into action. Let every individual strive at his level. It is much better than looking for some leader or some messiah doing it for us. This would be truly Aquarian.



Message of Master Koot Hoomi

Devâpi Maharshi

Separativity

Separative attitude is dangerous. Cooperative attitude antidotes it. Separativity leads one to be an islander circumscribed by waters. They suffer from emotional break-down due to their separativity. Know that you tend to be separate, since you have not submitted yourself to the spirit of cooperation. Your consciousness is already separated from the universal consciousness by your own definition of yourself. For this reason you remain an individual within a frame of flesh and blood. When you tend to separate through inability to cooperate with the fellow beings your consciousness suffers further disintegration. Thereby you become a prisoner of your mental, emotional, and physical body. You tend to be stiff, inflexible, rigid, and difficult to yourself and to others. In such a situation we cannot reach you, even if you pray. Be friendly and be loving to the fellow beings that surround you. This would enable your consciousness to unfold from its contracted state. Without such readiness to unfold into the surroundings not much light can reach you. Be cautious of your separative thought.

Message of Master *EK*



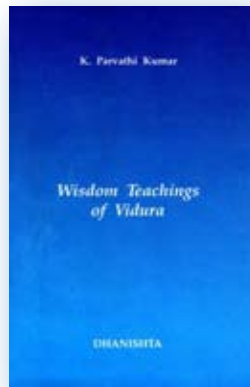
The Labour

To fulfil desires the worldly men strive to improve their wealth. To fulfil themselves the disciples meditate, pray, and worship the Divine. The former desire worldly objects. The latter desire the Divine. The former remain worldly, entangle more and more in it. The latter transform into semi-divine humans. As the Divine descends into them, the Divine graces the disciples not only with Divinity but also with the splendour of materiality. Thus the disciples are fulfilled in the world and beyond the world, while the desire-natured ones keep labouring for life. They continue to work life after life. Their labour has much effort and less joy. Contrary to this the disciples labour not so much, but are fulfilled either way. It is for each man to desire what is to be desired.



Vidura
Wisdom Teachings

The luck or ill-luck of a person
is beyond rational.
Man cannot master them.
Wisdom recommends one
to accept
that which is offered by life.

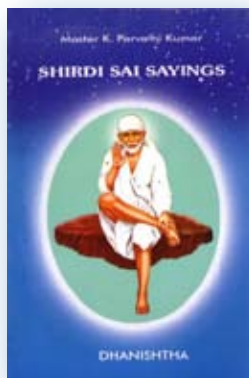


Shirdi Sai Sayings

Circumscription



Do not disassociate from Me in you. Stay in Me and observe the world before you. There is no difference between Me and you except in state. I AM the ocean. You are the wave. The wave is nothing but the ocean and the ocean only exists as the wave. The wave is an emanation of the ocean. If you disassociate from Me, you get circumscribed and limited.





Message of
Sri Ramakrishna

The Avataras

The Avatara is always one and the same. Plunging into the ocean of life, He rises up in one place and is known as Krishna; diving again and rising elsewhere, He is known as Christ.

The Avataras are to Brahman what the waves are to the ocean.

Lay Man's Prayer



Let all our acts be service, based on Love.
Can there be real service without Love?
May our Prayers help in this direction.



Occult Meditations

Meditation 42

ALL NAMES TOGETHER UTTER THE NAME OF GOD.

A PROPHECY THINKS FROM DARKNESS TO LIGHT.

PROPHECY IS FULFILLED.

**ABRAHAM, MOSES, ISIAH, JACOB
PUT TOGETHER FORM JESUS.**

Commentary:

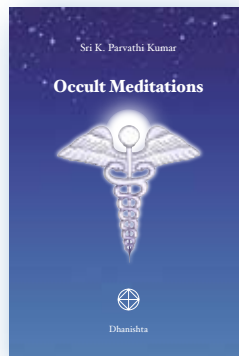
The original understanding of God from Vedic times is that He exists as all names and in all forms. Matter is an offspring of Spirit. When matter is designed and shaped by the forces of nature, the Spirit cooperates and dwells in matter. All that is visible and invisible is God. Through the visible God, the invisible can be realised. By denying the visible God, one cannot reach the invisible easily.

“Visvam Vishnuhu,” says the Veda. The form of the world is Vishnu, the Lord. When this truth is accepted, all names are God’s names because the names are given to the forms which are God made. God dwells in all.

When God is not felt in the form, darkness prevails. When God is recollected in the form, the darkness yields light. The disciple needs to think and recollect God in all that is visible. This is a fundamental discipline for a disciple. Then God reveals slowly. As God (the Light) reveals in the visible, the darkness of the world disappears.

The path of grace, which Jesus Christ followed and which many world disciples followed in India, suggests looking for God in all that is. Then the reality appears and the prophecy gets fulfilled. In Jesus, there was

such fulfilment of prophecy, which was imitated by Abraham, Moses, Isiah, Jacob, etc. The teachings of Jesus constitute the synthesis of wisdom. It is unfortunate that only fragments of his teachings remain today. He taught the synthesis of all that IS. He taught through symbols, through allegories and through parables. He demonstrated the immortality of man. He created and destroyed. He brought the dead to life. He was an embodiment of simplicity, of love, of sharing and of sacrifice. He did not found a religion. He followed the path of truth, which was followed by earlier seekers who turned into Masters. Like them, he too became part of the path.





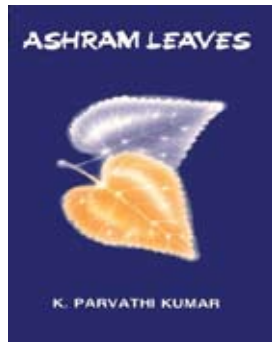
Ashram Leaves

The Path of the Sun

He illumines and protects the Devas and the Pitris. As He courses towards north, he protects the Devas. And as He courses through the south, He protects the Pitris.

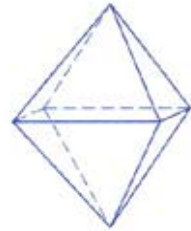
When He courses through the north, one can establish in the person and when He courses through the south, one can return duly illumined into personality.

The disciple is one who follows the path of Sun and learns to work with the Devas and the Pitris.

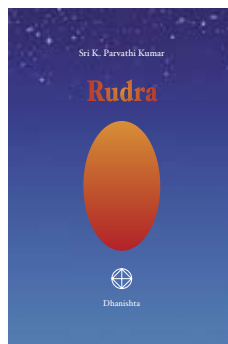


Rudra

43. Ugra



Ugra means anger like fire. Rudra's emergence was a fiery expression from the Noumenon (Absolute) through the brow centre of the Creator. In the initial stages of creation when the Creator desired support of the Kumaras for creation, they did not cooperate. Their non-cooperation carried a profound divine purpose, which the Creator could not understand himself. As a result, the Creator was angry for a while. From out of this anger, through the brow centre of the Creator, Rudra emerged from the Absolute. His emergence was not willed by the Creator. The will of fire emerged itself through the Creator, which was in accordance with the higher plan. The Creator Himself was bewildered at the emergence of the Cosmic Will through him, which was fiery. This fiery emergence is called Ugra.





On Love

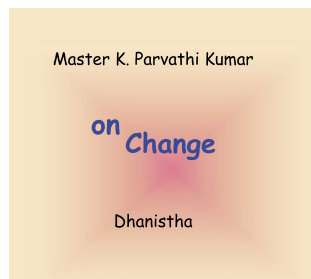
Love is freedom! It lets others free.
Love frees you; and you, dipped in Love,
free others.
It knows not freezing.

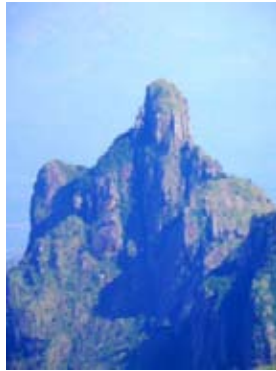




On Change

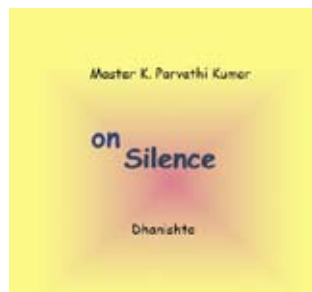
Change,
just for the sake of change,
is poisonous.





On Silence

God is Silence, only Silence.
The rest is sound!



Hymns on Agni



**39. A YASTE SARPIRASUTE
AGNE SAMASTI DHAYASE
ISHU DYUMNAMUTA SRAVA
A CHITTAM MARTYESHU DHAAH!**

Oh Lord Agni! You are the Master that bears all the creation with its detail. May our worship cause comfort and joy to you. May you be fulfilled with our offerings. May you be favourably disposed to grant to us chaste food, splendid wealth, and shining Antahkarana.

Commentary:

The worshipper of Agni worships ardently offering the best to the Lord. He makes sure that he offers chastiest of cow ghee by feeding the cow with right food. He makes sure that the cow itself receives pure and natural food and that the cow has ideal ambience and volunteers to deliver milk with joy. It is not just any ghee. It is the ghee that contains the joy and the purity of the cow. Likewise he collects sticks of fuel not by cutting the tree, but by collecting in the forest the fallen stems, stacks, and branches of the tree. He cleanses them and makes them ready for fire ritual. All the material and equipment he uses for fire ritual, he ensures them to be as clean as possible. He too commences his worship with clean mind, body, and clothing. He ensures that nothing impure enters into the ritual. That is the degree of devotion one shows when one is deeply sincere in his worship. When the worship is thus of deep sincerity, the Lord of Agni is pleased. The worshipper seeks the blessings in a

particular order. Firstly he seeks chaste food, then plentiful clean wealth, which he would use for him, for others, and for worship. Finally he prays that he may be granted an extremely clean Antahkarana, which would enable him to experience the Presence of the Lord within his own being. Thus the worshipper seeks fulfilment, inner and outer as well.



Violet Flame Invocations



Violet Flame!
Violet Flame,
verily and verily,
You are the valiant One,
volunteer valiantly
to unveil the veil
and set the sail onto the Path.



From the Teacher's pen

Questions and Answers

QUESTION: I felt I am not this physical body. This is only a container. I am only a pool of energy and I am from the universal energy. Like me all the others are also the same. There is no difference between me and them. Thinking that someone is my relative and others are not is just a trick of mind.

But how to accept this? My mind again and again makes me think of those from whom I expected. I don't blame them and I don't want to disturb them again. But how to overcome the thought that they exist differently from me?

Whenever I get that thought that they are different I get tensed and become weak. But when I recollect that there is only one who exists in all and everything I come to normal state.

I pray you to teach me how to always be in one existence. How to forget that I am different from others?

ANSWER: You are common and yet different. As units of consciousness, we are common. Our natures are different. The unity is in that which is common. Diversity is in that which is different. That is why it is called uni-verse. We not only need to recognise unity, we have to also accept diversity. All are flowers, but there is variety. All are animals, but they are different. Likewise men and angels also. It is not enough to see one in all. It is required to see the beauty of their diversity. Then only the Wisdom is complete.

Master Morya Part 23



Scorching Heat. Thâkur's calm Attitude. Revealing
Conversation with the Thâkur. The Thâkur's Mysterious
Powers. The Thâkur's Recorded Voice in Âkâsha.
The Thâkur sends a Chela with Instructions.

Now, however, before the arrival of the rain, the "beloved of the earth" according to the Greek poet, Râjputâna could offer us no more than she herself possessed. Everything was scorched, and there was really nothing further left to burn. Miss B. was right, the first sight of the surrounding country was not favorable. All was death and silence; on the bare fields, the familiar figure of the farmer, a poor black skeleton, digging like a mole nearly all the year round, was no longer seen... He had nothing to do until the first rain came. During such heat even the all-enduring camel lies down wherever he can; his cud loses its taste and he either sleeps soundly day after day, or simply dies. Everything in nature seems dead and congealed, and its activity is revealed only in death or putrefaction... During such days, birds fall to the ground, dying by dozen. P 444

All this we knew as we had been warned of the Râjputâna heat. But all had gone well so far, and this impunity made us rash. At Delhi the Thâkur told us: "Do not be afraid; I vouch for you two, and if both Englishmen will listen to my advice, I will vouch for them also." We were thus quite reassured. The Thâkur, little by little was gaining an ever greater influence over our will and thoughts (I speak about the Colonel and myself). Having swayed our minds and our souls and excited our curiosity to the utmost, he made us feel that at the slightest motion of his hand we would be ready to follow him anywhere, through fire or water, without the least hesitation; yet, having finally entirely subdued our voli-

tion, he evidently did not want to make use of his power... Always calm and friendly to everyone, with us he seemed to be at times even more so, but still as secretive as with anyone else in regard to his mysterious and undeniable knowledge of the "secret science." That he knew of our intense wish to learn from him and to receive an explanation of his extraordinary psychological powers, of which we had absolute proof, is just as unquestionable as the fact that he knows at this very moment, if he so wishes, though in Tibet, every word of what I am writing. But knowing this, he was silent. At times it seemed to me as though he were studying us, wanting to assure himself as to what extent he could trust us, and I was afraid to speak about him even with the Colonel. Though belonging to our "Society," he remained but an ordinary member, refusing the title of "honorary member of the General Council," which had been repeatedly offered him. One of the General Councillors of the Theosophical Society in London, a Lord and an Earl, a man known as one of the most learned Fellows of the Royal Society, having heard of the Thâkur, wrote last year to another member of the Council of our Society, the editor of the chief government newspaper: "For heaven's sake, ask the Thâkur to tell me whether there is any hope for me to attain the goal I have been vainly striving for these last 15 years... Spiritism has treacherously betrayed me. Its phenomena are facts; their explanation – rubbish. How can I renew my former contact with the person I used to speak to so freely across three thousand miles, each of us sitting in his own room?... It has all ceased now; he does not hear me and even does not feel me... Why?... " When I transmitted the letter of the editor to the Thâkur, Gulâb-Singh asked me to write down the following, which he dictated to me: "My Lord! You are an Englishman and your daily life runs according to the English pattern. Ambition and Parliament began the work of ruin, the meat you eat and the wine you drink finished it... For the assimilation of the human soul with the Universal Soul of Parabrahman, there is but one narrow and thorny path, and this you will not tread. The material man killed in you the spiritual. You alone can resurrect the latter; no one else is able to do so for you..." P 445 – 446

Embarrassed by the conduct of Miss B., and ready to take our seats in the carriage of the Mahârâja of Bhurtpore, we were startled by contact with it. It was an enormous half-opened prehistoric landau quite comfortable

and seating six or even eight easily. But while waiting for our arrival, the seat had been turned into an inquisition chair, where formerly victims were slowly roasted... One could have baked an omelette on the steps and other iron parts of the vehicle, and at the touch of one of its sides I very nearly lost the skin of the palm of my hand. I drew it away in horror and did not dare to sit down; even the brave Colonel hesitated. Such a vehicle can only be used by Beelzebub, the Prince of Hell!

"You cannot use this carriage before evening," remarked the Thâkur, knitting his brows. "You will have to spend the day somewhere nearby. Go to the station restaurant, while I fetch a covered vehicle..." A council meeting followed. To the fairy gardens of Dîgh, with its 600 fountains (the historically renowned heritage of the Bhurtpore Mahârâjas), it was 18 miles; to the capital of the state – 5 miles. The train was late and it was already 10 A.M. To drive in the midday heat, when we were already dizzy from it, would have been sheer folly. Even the Hindus, everybody, in fact, but the Thâkur, grew pale, their faces turning an earthly color, and were fanning themselves with their scarves. The Bâbû alone seemed to be quite blissful. Bareheaded and fidgety on the front seat of the carriage where he had already climbed, he plunged through the waves of the red-hot air as a swimmer would dive through the cool waves of a river, assuring us that it was not so hot after all, and that in Bengal such a day would have been considered by many people to be a cool one.



The Palace of Deeg (Dîgh)



Master *EK*

Vishnu Purâna
CHAPTER V

The Nine Types of Creation

Afterwards, there was the creation of the egos in eighteen groups of beings; all of them develop and unfold within their subjective consciousness and surround each other. The creator understood that they were not fit to practise the experience of self-consciousness which gives rise to soul-consciousness in course of time.

Then He meditated again for another and a different type of creation. Then there was the third out-pouring which is vertical and upwards. It is the sattvic creation which began to grow from below upwards. They have developed subjective and objective consciousness and also happiness and liking. It is called the Deva creation. This creation gave satisfaction to the creator.

Then he caused the fourth creation which is the creation of those who practised the art of self-realisation. He understood that even this creation was not completely fit for the required practice.

Then He again meditated. Again He created the beings of ascent and descent through spiral spark. It was the spiral out-pouring. They could shine forth into the many types of beings of Rajas or Tamas. Again and again, they caused various types of misery to themselves. They are the ones we call the mental beings who include the human beings.

These are the six types of out-pouring of creation, Oh Great Sage.

- The first is the creation of Mahat (volume).
- The second is that of the Tanmatras which are five in number. It is called the creation of the five states of existence.
- The third is the creation of combinations and forms which gave rise to the senses.
- The fourth is that of the immovable ones (mountains, etc.).
- The fifth is that of horizontals.
- The sixth is that of verticals.
- The seventh is that of the spiral spark. This includes the mental beings which include the human beings.
- The eighth is the creation of the sattvic and the tamasic beings. Among these eight types of creation, five are of form and three are of nature.
- Then there is the ninth creation which is called Kaumarya (the creation of childhood and purity). These are the nine types of creations and tell me what more do you want to know."



Message of Master CVV

On the Occasion of the first May Call
for the second Century of Master Yoga

Master Yoga is also known as Master CVV Yoga, Satya Yoga, Briktha Rahita Taraka Raja Yoga, and Kundalini Yoga. The Master Yoga emerged 100 years ago through the great Adept Master CVV at Kumbhakonam on 29th May 1910. His advent has been like the birth of a river. The birth place of a river when observed it looks very insignificant, for it is a feeble spring of water. But in its coursing it grows bigger and bigger and bigger to be a grand river. Eventually it joins the ocean. Such is the work of an Avatar. When an Avatar takes to incarnation the event generally remains unnoticed. It was so with Krishna, with Christ, with Buddha and now with Master CVV. There was a great expectation relating to advent of Avatar of Synthesis. The event happened a 100 years ago and its impact is seen growing from year to year and has almost become global in 100 years. The work is done in silence and the transformations are happening at groupal level. The Master works in the etheric plane. He builds the etheric body and transmits energies. The transmitted energy is electrical and is penetrative. It clears the human system of its impurities when the Master is invoked. The Master established himself in the ether around the planet. Whosoever invokes him, he functions directly with the student. He says, his method is direct, while he also has channels to transmit. He calls the channels as his mediums. Even these mediums eventually settle in the etheric plane to multiply the transmitting centres relating to the energy of the Master.

The Master has done away with all the past traditions and gave out a

simple process of transformation which leads to transcending death. He gives 5 principles for such transformation:

1. Regular prayer, invoking the sound twice daily at the self-appointed hour, which should not be changed for convenience.
2. Offering oneself to the light within the heart and observing the inner movements when the transformation is at work.
3. Look out to serve, not to seek. Look out to give, not to receive.
4. Look to the omnipotent Master as far as possible in the daily life.
5. Any instructions felt during the prayer should be made note of and be attempted for practice.

Students all over that sincerely work with these principles find much change in their lives, inside and outside. Such is the grandeur of the work. The Master prophesied that in 140 years from now, humanity generally gets aware that there is no death and that death is but a myth. This is the great transcendence, which humanity is looking to. The Master is also known as Aquarian Master. He is transmitting Yoga ever effectively from year to year and every May Call is a nodal point. May the May Call that ensures and that inaugurates the second century be fulfilling to all at large. May the Presence of the Master be gained much more tangibly than before.



Extracts From The Teachings Sri Suktam

The Nature And The Characteristics
Of The World Mother, Part XXX

Dr. Sri K. Parvathi Kumar

Wengen Group Living, Switzerland, May 2002

Ninth Hymn

GANDHA DVÂRÂM DURÂ DHARSHÂM

NITYA PUSTHÂM KARÎSHINÎM

ÎSVARÎM SARVA BHUTÂNÂM

TÂM IHO PAHVAYE SRÎYAM

We have been speaking about the inner and outer purity as the essential platform to experience the divine. How purity is defined is generally common in all theologies, except that some have gone too far with it to make it difficult and some have gone too little with it to make it difficult again to experience the divine. What is said by Master Djwhal Khul in the book "Letters on Occult Meditation" is good enough for the new age. There is a chapter dedicated to purification of the three vehicles. Please read it very carefully, make points out of it, and try to ensure that you follow. It is the basis upon which any divine comprehension is possible to start with. People may read occult books, because they are available in the shops. But each one of them understands according to his own degree of purity. But only the one who maintains a fair degree of purity can comprehend the message coming from the book or scripture.

Even if books are available, and even if people read, not all get benefited the same way. Hence, before you try to pick up a book to comprehend, you ask a question to yourself: Have I done enough in terms of purity? Many are confused with many profound concepts given in books, because they straight away try to read the book than to work with themselves before reading the book. The East always emphasized the need to be pure inside and outside and did not give so much importance to reading books. The Eastern understanding is: If you read books with profound wisdom without putting yourself to purity, you make a very con-

fused understanding. It settles down in your concrete mind, and you are neither here nor there, and you cannot implement what you have studied in daily life.

Many people read for the glamour of reading. But how far that wisdom is useful in their practical life they do not consider, because wisdom is the stepping stone for experiencing that which is divine in daily life. People carry loads of wisdom and demonstrate impracticality in life. When they speak, they seem to know much, but if we see their life, it is in shambles. They speak about harmony, and the man has divorced with his wife and is discarded by the friends and relatives. So, what he speaks and what appears in his life we find them contrary. That means, it is only some mental fund accumulated without taking care of the fundamentals. That is the danger of approaching books earlier than gaining the necessary purity. The approach has to be from purity to wisdom, and from wisdom to experience. Otherwise lack of divine experience always haunts you in spite of your knowing thousand things.

A man may know thousand things relating to wisdom. He has no experience of them nor can he emit the related vibration from him. If he introspects, if he asks himself to what extent this wisdom has helped him in life, he will not be able to answer. Wisdom should give us better implements, techniques and tools to live with.

Many persons come to me asking for their personality ray and soul ray. When I say something, they make note and go happily. They don't even think: 'Why is it so?' To encourage members, I always have to give the best rays. The teacher has to encourage, never to discourage at the personality level, but in a general class there is discouragement! People go around the concept as going around the bush, and they can't bring wisdom into life. In so far as we find ourselves unable to bring the wisdom into our life, we have to understand one hard and bitter truth: we are not pure enough. This purity is more and more given a 'go by' today. Pure waters are disappearing, pure air is disappearing, pure food is disappearing – you cannot therefore have pure thoughts of devotion, and devotion is hopelessly mixed with emotion. Crystal clear thinking is asking for the Moon.

No doubt, we are progressing in terms of science and technology, but in terms of human science we are going down, in terms of human rela-

tions we are going down. This is due to our inability to give appropriate importance to purity. When there is so much of impurity around and if someone tries to be pure, he is seen as an aristocrat and is haunted away. If your child does not go with a boy friend or a girl friend, today the parents think that there is something wrong with the child. There is something wrong with the parents. Something is wrong with the society. We are slowly building a society, where purity is almost impossible. Hence we have to know how difficult it is to remain pure.

Now the drugs are also legalised. Everything gets legalised slowly. According to the power that rules the planet to suit its pocket it keeps on legalising things and supply things abundantly, and the logic is funny. You know, if the drugs are not made available, the young ones are learning to thief, and then they have to be put in jail. Why should we make them thief? Better make the drugs available! What kind of government it is! A government that keeps open the night clubs, a government that encourages drinking and lascivious activity, a government that allows drugs – what is it they are governing actually? They are trained to govern their money and their power giving a ‘go by’ to the humanity whom they are supposed to govern for their welfare.

So, it is becoming more and more difficult, because the society around does not permit an effort to be pure. We have Valentin’s day – as if for the rest of the year no one needs to love each other. We have Father’s day – if the father asks for the son, the son will answer, “Wait for the Father’s day, I shall come to you.” Mother’s day, brother’s day! Instead if they make one day as drug’s day and for the rest of the year no drugs!

We have built such dark impure layer. People are concerned about ozone layers, but what about the layer that we have created? It is so dark that the divinity cannot get in. We have to clear some little way to enable something to happen in terms of divine intervention. This is our responsibility. But even in our groups where people are around the teachings of the great ones, we find these things. So, where is the key? Where is the solution? People are emotionally disturbed. Till date I know members who don’t adopt to pure practices, though they have been listening to teachings over years. I am not complaining, I am only analysing the general situation. If we who are trying to work with the teachings are like this, how can you expect the rest of the world to be better off? If I say so,

the Master will object. He says, "People outside are better off than the people in the group." He always shows the contrary. Once when I had a question in me: What kind of brothers I have around?, the answer came like a flash that there are others in brothers and there are brothers in others.

Anyway, purity is the basis for any divine experience. There is no compromise on this. Mental purity is the most important. If we try to entertain thoughts of goodwill and do not allow other thoughts, the scope for emotions does not arise. The Masters always recommend the path from above downwards, and every day we have to see what kind of thoughts are entertained by us through an introspection. The whole world is a thought-world. It is pure or otherwise according to the thoughts that we emit. You cannot emit impure thoughts and expect pure life and divine experience. Then see how the emotions are, and see how the habits of food and speech are. Recognise them! Be unbiased in your judgement of yourself! You don't have to tell others, but at least be truthful to yourself! Ask yourself: How pure I am in my thinking processes? How pure I am in my emotions? What is my attitude to the other genre? What is my attitude to people around? Does it have malice, jealousy, prejudice or am I proud? Like that – keep asking yourself! These are fundamentals, but from time to time it looks as though the fundamentals are the major factors. How pure is my food habit? How pure is my speech? What kind of odours my body emits? That is what comes as the basis for the 9th stanza and hence, this initial purification work is given.

cont.

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Paracelsus

Health & Healing

Karma and Health

The ancients spoke about ‘liberation’. The moderns speak of ‘liberty’. Liberty is seen as freedom from any imposition of rule, freedom to do as one wishes, freedom to think and to live as one chooses. This freedom or liberty is sensible when man also accepts responsibility. Today for many moderns, freedom or liberty means freedom without responsibility. They would not like to be responsible for the wishes they fulfil, choices they make, and thoughts that they entertain. Such freedom is nothing but selfishness coupled with ignorance. Freedom or liberty doesn’t go hand in hand with selfishness. As a consequence the wrongly understood freedom led many to illnesses besides varieties of conditioning. The ignorance that these liberty lovers carry disables them to see the consequence of their desires, choices, and thoughts. Diseases breed from irresponsible acts of indulgences, emotions, and thoughts of selfish nature.

Man is as yet not free from selfish desire and his selfishness motors him to do acts which would be painful to the surrounding life. His attitude towards nature and life carries much ignorance in it. Man continuously hurts the other kingdoms of nature and is hence hurt in turn. He is unconscious that he hurts the animal kingdom, the plant kingdom, and the mineral kingdom. He also hurts the intelligences relating to water, i.e. the rivers and oceans. Man cannot escape the consequences of his acts, which boomerang on him in turn. He is promoting the activity of hurt on one side and attending to his own sickness on the other side. He least realizes that the law of karma is inescapable. The situation of man

is like a biting dog that bites. He receives bites and keeps licking his own wounds. This may look derogatory or degrading, but this message may be taken positively. Today the nations are reaping what they sowed by way of diseases, calamities, crises one after the other.

This great law of karma is now a recognized factor in human thinking. The question 'why' so frequently asked by man, brings in the concept of causes and effects with constant inevitability. The concepts of heredity, of environment, of placement in life, racial characteristics, local and nations' temperaments, historical causes, social superstitions, blind religious beliefs are all seen from the standpoint of karma.

The law of karma informs every person what health or ill health he brought with him from previous lives and how he should progress to improve health and gradually eliminate the ill health. Liberation of the ancients was a process of liberating oneself from selfish desires, choices, and thoughts. In that process, liberation from ill health was also seen. This is where karmic liabilities find a place for consideration by the healer when he proposes to heal a sick person. Just medicines or healing techniques do not cure sicknesses until the karma is experienced and is thus neutralized.

Dr. K. Parvathi Kumar

Extract from: Paracelsus – Health and Healing

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

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Dates of the Next Travels

51st International Tour of Master KPK 2010

Dates	Program
25th May	Departure from India
26th May	Arrival in Spain
27th May	Morning start May Call seminar
1st June	Conclusion after breakfast
1st + 2nd June	Barcelona
2nd June	Barcelona Doctor's Conference
3rd June	Valencia
3rd + 4th June	Onda
4th - 6th June	Toledo
10th -11th June	Einsiedeln, Switzerland
11th - 14th June	Heiligenberg, Germany
12th - 13th June	Seminar
14th - 18th June	Einsiedeln, morning Bhagavatham
18th - 21st June	Summer Solstice Seminar in Königswinter, Germany
21st - 25th June	Germany
25th - 27th June	Brussels, Belgium
End of June	Return to India

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

Children's Section

The Doctrine of Ethics*

LOVE AND FRIENDSHIP OVERLOOK MISTAKES.
SUSPICION AND MALICE INVENT MISTAKES.

The Fallacy of Induction

Dear Children

Induction is a method of reasoning usually adapted. In this method it collects all facts within its reach, observes them, subjects them to the limitation of human comprehension and draws conclusions therefrom. Induction is generally used as an instrument of prove, but suffers from its own limitations. With respect to collection of facts and comprehension of the examiner occult philosophy rejects this method of induction on account of these limitations. It would rather accept the method of reasoning given by Plato. It is but natural and should get back into human way of reasoning. The modern philosophy ignores Plato with respect to many dimensions he gave. It is due to the fact that they could not understand Plato with respect to those concepts. The theory of 'inaccessible grapes are sour' continues to be with the modern and scientific man. "One would do well to remain open than to build theories on the basis of insufficient collection of facts and inadequate application of brain", says a Master of Wisdom. When you base on the method of induction, be sure if you have been unbiased in your collection of facts and in your examination of them.

Dr. K.Parvathi Kumar

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

** See www.jugendforum-mithila.de

WINDOW TO WORLD SERVICE NEWS & ACTIVITIES (Inputs welcome)

Group Reports: Germany

Name of the group: WTT-Group of München

Contact: Dörte Amt-Euler, E-Mail: doerte.amt.euler@web.de

Address: Elisabethstr. 29, D- 80796 München, Phone ++49 +89 2712789

Activities

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

Group Reports: Germany

Area: Francfort

Contact: Karin Diekmann, E-Mail: KarinDiekmann@gmx.de

Address: An der Steinkaute 17a, D-63225 Langen, Phone: ++49 +6103-929596

Activities

- Working for the poor 2-3 times a week, giving out food, clothes etc.
- Visiting retarded people approx. 1 a month.
- Healings and lymphdrainage

Book review



THE GOLDEN STAIRS

With the growing interest in esoteric and spiritual subjects in recent years, a person who has sown the seeds for this in the 19th century also has a renaissance: Helena Petrovna Blavatsky (1831-1891), called by her friends in short H.P.B. More important than the events of her life, however, are the traces of her spiritual work in the service of those whom she dedicated her whole life: The

Mahatmas, also called "Masters of Wisdom". 'Golden Stairs' is one such contribution from her. This book is an outcome of the talks delivered by Master K. Parvathi Kumar in June 2008, at the Theosophical Society in Buenos Aires, Argentina.

Extract: "Madam Helena Petrovna Blavatsky is as tender as a freshly unfolded white lotus. The tenderness of her being cannot be expressed in any language. In her case incompatibles have become compatibles. She is as fiery as she is tender. Her being is essentially and naturally tender and extremely motherly. But at work she is an embodiment of fiery Will. She was the chosen darling of the Hierarchy to inaugurate an era of enlightenment. Inspired by her teachings ever since, thousands of groups sprang up in all the four corners of the globe, trying to find the way afresh with the help of knowledge that she unfolded for the forward march of the present humanity. Any praise or appreciation of her work would be inadequate. This teaching is offered at the lotus feet of Madam Blavatsky, who continues to be an inspiration in the heart of numerous beings all over the planet. The Madam stood by the Golden Stairs and her life is a demonstration of the Golden Stairs.

Dhanishta, Visakhapatnam, India / Einsiedeln, Switzerland 2010
ISBN 978-3-9523338-1-5 Price: € 18/Sfr. 28.50 /US\$ 26/Ind. Rs 150

Dr. K. Parvathi Kumar: The Golden Stairs

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

Astrological Important Days in May/June 2010

21.05.	05:34	☉ → ♊ / Sun enters Gemini	
23.05.	08:17	11 th phase of ascending moon starts	☉ 02°02' ♊ / ☽ 02°02' ♎
☉		Day of Nârâyana (End 24.05. at 06:17)	
25.05.	04:28	13 th phase of ascending moon starts	☉ 03°48' ♊ / ☽ 27°48' ♎
♂		Day of Narasimha (End 26.05. at 02:57)	
27.05.	01:48	Phase of full moon starts	☉ 05°37' ♊ / ☽ 23°37' ♎
♋		Birthday of Lord Maitreya and Master DK	
28.05.	01:07	☉ Full moon of Gemini	☉ 06°33' ♊ / ☽ 06°33' ♎
29.05.		May Call Day	
02.06.	17:55	23 rd constellation Dhanishta starts	☽ 17°20' ♎
♀	21:00	Dhanishta-Meditation (Dhanishta-constellation ends on 03.06. at 20:55)	
04.06.	11:03	☾ 8 th phase of descending moon starts	☉ 13°39' ♊ / ☽ 07°39' ♎
♀		(End 05.06. at 13:19)	
07.06.	16:30	11 th phase of descending moon starts	☉ 16°45' ♊ / ☽ 16°45' ♎
☽		Day of Nârâyana, to dedicate oneself to Master DK in thought and in word, to study intensely his teachings and to link up to the disciples of the world in thought. (End 08.06. at 17:10)	
11.06.	15:04	Phase of new moon starts	☉ 20°31' ♊ / ☽ 08°31' ♎
♀		New moon point of Gemini: Contemplation upon 'The Pledge'	
12.06.	13:14	● New moon of Gemini	☉ 21°24' ♊ / ☽ 21°24' ♎
18.06.	19:34	☾ 8 th phase of ascending moon starts	☉ 27°23' ♊ / ☽ 21°23' ♎
♀		(End 19.06. at 17:29)	
21.06.	13:28	☉ → ☊ / Sun enters Cancer; Summer Solstice	
☽	14:17	11 th phase of ascending moon starts	☉ 00°02' ☊ / ☽ 00°02' ♎
		Contemplation upon the personal Teacher, the Guru (End 22.06. at 13:14)	
25.06.	12:44	Phase of full moon starts	☉ 03°47' ☊ / ☽ 21°47' ♎
♀		Dedicate to the World Teacher and Vedavyâsa	
26.06.	13:30	☉ Full moon of Cancer	☉ 04°46' ☊ / ☽ 04°46' ♎
30.06.	01:34	23 rd constellation Dhanishta starts	☽ 17°20' ♎
♀	21:00	Dhanishta-Meditation (Dhanishta-constellation ends on 01.07. at 04:31)	
04.07.	03:42	☾ 8 th phase of descending moon starts	☉ 12°00' ☊ / ☽ 06°00' ♎
☉		(End 05.07. at 05:19)	
07.07.	06:36	11 th phase of descending moon starts	☉ 14°59' ☊ / ☽ 14°59' ♎
♀		Contemplation upon the personal Teacher, the Guru (End 08.07. at 06:07)	
11.07.	00:34	Phase of new moon starts	☉ 18°33' ☊ / ☽ 06°33' ☊
☉		New moon point of Cancer: Contemplation upon 'The Pledge'	
	21:40	● New moon of Cancer	☉ 19°24' ☊ / ☽ 19°24' ☊

All dates are in MEST (middle European summer time)

From: »Astrological Calendar 2010/2011«;

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 WORSHIPPING 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.