

Vaisakh News Letter



HAMSA ŠIVA SOHAM



Pisces 2010 Meena

Letter No. 11 / Cycle 23 – 18th February until 21st March 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.

Vaisakh News-Letter in German: wtw@kulapati.de, in Spanish (WTT Argentina):

wtw@wtwargentina.org, (WTT Spain): wtw.spain@gmail.com

The English Vaisakh News-Letter: Please contact: **The World Teacher Trust - Global**

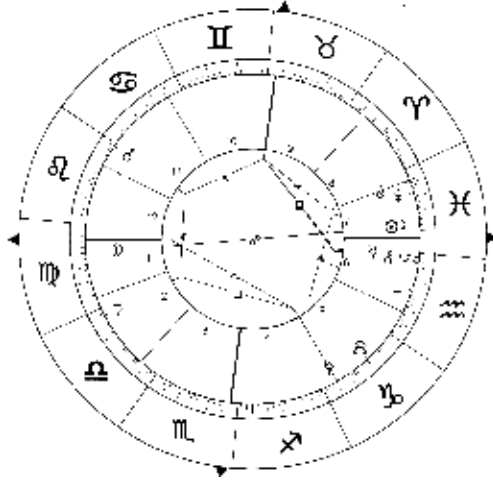
The Vaisakh News-Letter, Wasenmattstrasse 1, CH-8840 Einsiedeln, Switzerland

E-mail: info@wtw-global.ch Website: www.worldteachertrust.org

Prayer of the year

PUSHAN EKARSHYE YAMASURYA
 PRAJAPATYA VYUCHARASMIN SAMUHA
 TEJO ETTE RUPAM KALYANATAMAM.
 TATTE PASYAMIYOW SAVASOW PURUSHAHA.
 SOHAMASMI.

"Oh Solar God!
 You are the son of Prajapathi.
 You are lone ranger of the sky.
 You are all nourishing and all regulating.
 Please withdraw your rays and brilliance.
 By your grace I would then be able
 to see your beautiful golden disc."



Pisces Full Moon, February 28, 2010, 5.38 pm MET



Message of the month of Pisces

Pisces inaugurates a 30day period of blessing through eyes. The World Mother whose two eyes are like the two fish, blesses beings with compassion, love and affection. The work of the Mother is to bless and strengthen the beings. Since She has wide open and beautiful eyes which are in the shape of a well grown fish, the Mother is called Meenakshi. Meena stands for fish and akshi stands for eyes. Blessing through eyes is Mother's quality. On the Planet Earth Lord Maitreya has this ability. He too blesses through the eyes.

The fish nourishes its progeny through eyes. So is the Mother. The predominant quality of the Mother is, Love. Love of Mother in Pisces is complete. She blesses all. She blesses the ignorant as well as the knowledgeable ones. She blesses regardless the merit of the beings. It is called the Grace. Grace does not lay down conditions for it. Grace is always unconditional, for love is unconditional.

The Master of the Piscean Age, Jesus Christ, transmitted this Grace even to the so called sinners. The work of love is to lift up beings from their ignorant states. He lifted up thieves, robbers, the blind, the lame, the sick and the dead besides the righteous.

Ardent worship is the only key to receive the Grace. The worshiper need not evaluate his merit. Transit Sun in Pisces brings down to Earth the rays of Grace. May the ardent worshiper bathe in the rays.



Message of the Teacher

All is Divine

Verily the Divine is in the form of the beings. He exists not only as the beings but also as their forms. He is the form; he is the content. He is uni and is yet in variety. There is no other than the Divine. Ignorance divides the indivisible one into beings, bodies, creation, etc. The ignorant ones are caught in the web of names and forms. They differentiate the creation by the quality forgetting that all qualities emerge from Nature and that Nature itself emerges from the Divine.

Ignorance leads one to divide the Divine into esoteric and exoteric. Some believe that the Divine is within. Some believe that the Divine is without. The Divine has no such demarcation. As one defines the Divine to him that remains to be a truth but, a limited truth. Defining the infinite one gives finite experience but not infinite experience.

The Divine is in the name and is beyond. He is in the form and is beyond. He is in varieties of qualities and is beyond. He is in and out as well. Experiencing this is experiencing synthesis. Synthesis excludes not, for, all is Divine.

Gitâ-Upanishad

Lord Krishna Offering



“KNOWLEDGE YIELDS TO THOSE WHO WORK FOR GOODWILL WITHOUT ASPIRING FOR THE FRUITS OF IT. TO SUCH ONES THE DARKNESS OF IGNORANCE IS CLEARED AS THE KNOWLEDGE DAWNS; DOUBTS DISAPPEAR.”(4/41)

The humanity has not yet understood Yagna – Goodwill in action. Humans act with expectations. Nature acts-not with expectation. Nature works, since it likes to work, loves to work. It acts-not to be appreciated by any. Human nature is otherwise. Humans act with motive. Humans cannot see action as a way of life. They look for results; they look for fruits. All ignorance emerges from this attitude of self-profit. As long as self-profit, self-growth, self-satiation, self-gratification, self-aggrandisement exists, a human cannot be out of ignorance. Knowledge cannot be their cup of tea. Action for the sake of action, love of action (not of result), love of others welfare can be learnt from the Nature. The plant the tree, the sun, the moon, the earth, the elements do not act for themselves. Their labour is for others; for the sustenance of others; due to their love for others.

Seeking for self is a loophole in awareness. Seeking God is a deeper one. All seeking is selfish. Antidote this by offering. Offer yourself to work. Offer yourself for others welfare. Let your soul, mind and body be offered in its completeness. When the offering is complete you are already Divine. Sun is Divine, for, his offering is complete. Tree is Divine for, its offering is complete; it therefore grows vertically towards the Light. Learn from Nature and follow. Learn from teacher who offers himself and seeks nothing. The teacher is but a fulfilled product of Nature. When you follow this path of offering the doubts die and you would have no more resistance for self preservation. Such are the grand examples of Nature and of the Divine.



Message of Lord *Maitreya*

Third Attempt

The teachings of Buddha remained in the cave temples of Himalayas. They reverberate in the caves. His teachings are forgotten by the humanity. His grand doctrine of Ahimsa (harmlessness) is more in the books and in the teachings but not in practice. Buddha the over-viewing Son of God smiles at human response and yet blesses through his right palm.

Christ has come; he lived the sacred doctrine of self-offering in love. The humanity distorted his teachings. His biography is torn into pieces. A patch biography merged out of it. The devil took position of his name and caused aggression and bloodshed. In the name of love and compassion there was wholesale massive killing of knowledge.

Maitreya now mounts the cross and offers the doctrine of synthesis. He decided to stay subtle and help humanity and has been recruiting the sincere and innocent ones into his fold and transforming them as transmitters of Light. The work is subtle and the teaching is for those who learn to listen from the heart. It is silent, harmonious and effective way of gradual transformation.

He stands out as a channel to the Avatar of Synthesis who is at work. The Avatar is introducing tremendous changes in human life and activity. He propels the humans into high velocity of activity by which they shed their dense energy and move towards the light of love, which is upheld by Lord Maitreya.

Message of Master Morya

Maruvu Maharshi



My Ring

To my accepted disciple I pass on a ring. The one that wears this ring carries my abilities and my discipline. The ring enables manifestation of constructive activity. It gives one pointed focus in relation to work of goodwill. It prevents from indulgence into speeches and to the activity of senses.

The ring bearer has a responsibility. If he gains pride from the work and its fulfilment, the ring disappears. If the ring disappears for any reason then that disciple is dropped for that life. He will have go-through the insurmountable Karma and the related repentance. When the repentance is complete he once again treads the path.



Message of Master *Koot Hoomi*

Devâpi Maharshi

Divided you perish

A man built a house of seven floors with the cooperation of his lady. He begot 7 children and let them live in it. The man and the lady went on pilgrimage. The seven children married and begot children. They divided the house into 7 parts. They started living in portions owning them up as theirs. Each one of them gave birth to 7 children. As the children grew up they further divided the house by 7. The house was thus divided into 49 little portions. Every one found themselves uncomfortable with the little portions. They thought of annexing others portions either crudely or intelligently. The disputes arose and they have ever been quarrelling and the quarrel has not ended.

The grandfather along with his lady received the news of innumerable quarrels and wanted to set right the situation. He sent 7 helpers. The 7 helpers are working incessantly to impart knowledge. The work did not yet bear fruits. One night the seven teachers/helpers gathered the whole group under the sky and a voice broke-out from the sky, "divided you perish." And the second night it happened again; so also on the third night. On the fourth night when they gathered again in the open area outside the house a thunder and lightning struck the house and the house perished. The group are now trying to find the way to rebuild the house.

Message of Master *EK*



Omnipresence - Bliss

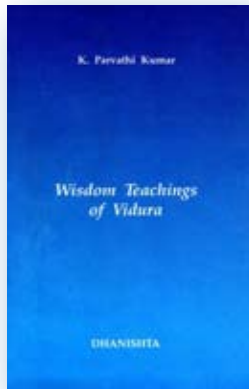
Strive to experience the Omnipresent God. Do not limit him to a name and a form. If you limit him to a name and form your experience is incomplete. You would not have a stable mind. You continue to live in duality.

When the Divine is in form of an avatar or a guru the ones who strived as said before would find the bliss in the presence of the guru or the avatar. The others would have only a peripheral experience of the guru. The grand sire Bhishma and the lady Kunti experienced the Bliss of Existence in the Presence of Lord Krishna, which Sons of Light could not experience. The difference is in the approach to the Divine.



Vidura
Wisdom Teachings

When you dislike a person,
you do not wish
to cognize his virtues.
When you like a person,
you do not wish
to cognize his vices.
Either way
your judgement suffers error.

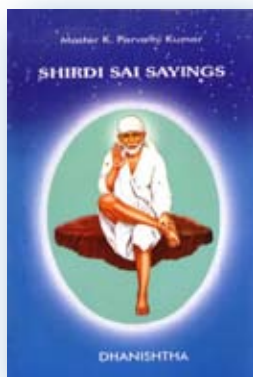


Shirdi Sai Sayings

The Soul's Quality



The orientation of the lotus is exclusively towards the solar ray. It opens by the touch of the tender morning sun ray. So too the soul individual unfolds by My touch through the morning prayers. The unfolded lotus gives joy to the beings that pass by. So too the unfolded disciple distributes the Soul quality to the surroundings. The quality of the Soul is essentially triple. It spreads light, love and the will divine.





Message of
Sri Ramakrishna

God in Man

Seekest thou God? Then see Him in man! His Divinity is manifest more in man than in any other object. Look around for a man with a love of God that overflows – a man who lives, moves, and has his being in God – a man intoxicates with His Love. In such a man has God incarnated Himself.

Lay Man's Prayer



We pray
that we may give and grow.
Grow to Be.
To Be with You.
To Be one in all!



Occult Meditations

Meditation 39

**ANT-MAN-BRAHMA. ANT AROUND MAN.
MAN AROUND ANT. MAN ANT EAGLE. MANTLE.
ANT TO BRAHMA, ABRAHAM.**

Commentary:

This is a poetically composed meditation with sound rhythms. Ant, man, Brahma is the path of ascent. Ant around man is also the path of ascent. Man around ant is the path of fall. Man, ant, eagle is the solution for the fallen ones. Mantle is the state of fulfilment. Ant to Brahma is the path and Abraham is the Brahman in existence. Let us consider the statements one by one.

All forms in nature evolve and find fulfilment in the form of man. Man can reach the Brahman, the God absolute. The soul is fulfilled thereby. This is indicated by the statement Ant-Man-Brahma.

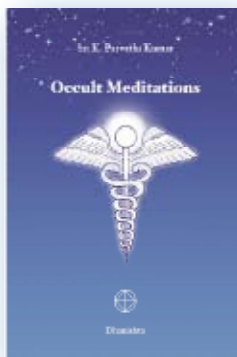
In the path of self-realisation of beings, two steps are conceived. All mundane forms eventually gaining the form of man is the first step. This evolution is conducted by nature for the beings in different forms. In other words, the forms of varieties of mundane beings are conducted by nature until these beings get man's form. The beings inferior to man are not selfconscious beings. Hence, nature itself conducts the evolution. This is indicated by ant around man, moving towards man.

Once the beings get the form of man, they become self-conscious and they are endowed with will by nature. Thereafter, the man has to conduct his evolution. Nature plays a supportive role; it ceases to play the leading role. When a being gets the form of man, nature considers the being as mature enough to conduct itself for its evolution. It is like the mother

who lets off a grown-up child. A mother would like that her grown-up child handles himself, so also nature leaves man to himself for further evolution.

Freewill and freedom are the gifts of man and he needs to learn to use such freewill and freedom with knowledge. Man needs to grow into the light of knowledge. If he does not, he will again fall. This is indicated by the statement man around ant. Man gets back into inferior forms when he does not avail the opportunity. To get the form of a man should be seen more as an opportunity for speedier growth but not a privilege. The opportunity should be handled with responsibility. Man around ant indicates the fall through ignorance and irresponsibility.

The next statement in the meditation indicates man availing the opportunity with responsibility. The responsible one follows the path of knowledge and moves further so that he gets into higher realms, represented by eagle. Man Ant Eagle is a symbolic presentation of ant like man growing to the higher states like an eagle that moves in farther skies. The path of knowledge, when regularly and consistently acted upon, leads man to higher states of mind and further leads him to the states of Buddhic Light. This Buddhic Light is referred to as Mantle. Thus from Ant to Man, Man to Eagle, Eagle to Mantle are the steps of evolution. Man in the buddhic plane further progresses to experience the Brahman, the Atman, the Truth, the God. Thus every ant would realise itself as Brahman.





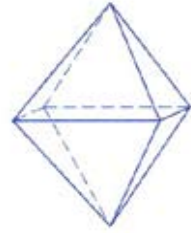
Ashram Leaves

The Pyramid

	1. The Semi-circle (Water-2) fits in the circle (Air-1). This means the Water is contained in the Air.
	2. The (Fire-3) fits in the Square (Solid-4). The Seven states become Five. $\begin{array}{r} 3 \times 4 = 12 \\ 3 + 4 = 7 \\ \hline 5 \end{array}$
	3. The Triangle (Fire) is one fourth of the Solid (12), three fourths being Matter, Water and Air.
	The year is square at the base (4) Fire at the sides (3) and pointed at the apex (1) It is subjective at the apex, threefold in emanation and fourfold in manifestation.

This is the Pyramid

Rudra



42. Ssanga

Ssanga means the path to Sam. Sam is poise. The Lord Rudra is essentially peaceful, blissful and is an embodiment of quietness. These qualities bestow the power of will much better than the ones which are apparently powerful. Apparent power is not real power. The real power is always quiet. It is quiet like a still lake. The power of man is in his quiet attitude. The power emerges from them in a far superior way than from the apparently powerful ones.

To give a recent example: The power of peace demonstrated by Mahatma Gandhi caused tremors even up to the Westminster Abbey. Lord Krishna says in "Mahabharata": "If Yudhishtira, the peaceful one, is disturbed through injustice, the power emanating from him can arouse the oceans and can destroy all."

The human understanding always suffers inversions. The real power of nature is in its peacefulness. Poise as a quality potentially carries dynamism. Such poise is the poise of the Lord. In fact, the Lord's poise is beyond the three qualities of nature and is called be-ness. The one who worships Rudra as Ssanga would lead him through a path of poise and peace, up to be-ness.



On Love

Love and Power are seemingly incompatible.
Love subdues Power and moulds it
to be malleable.





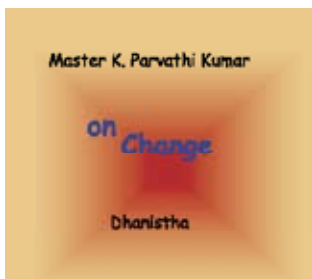
On Change

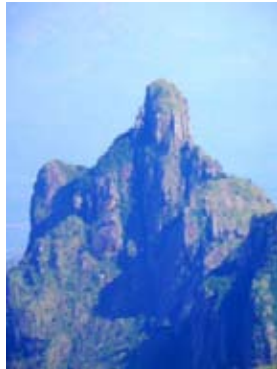
The mutable signs of the zodiac (Gemini, Virgo, Sagittarius and Pisces) are the signs of change.

Equinoxes and solstices are also
the quarters of change.

Wednesday is the day of change.

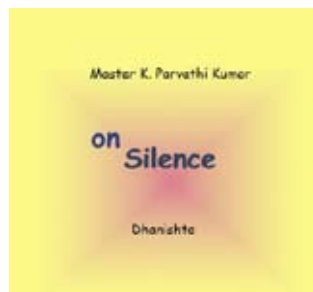
The eighth moon phase is the phase of change.





On Silence

Silence permeates.
Sound manifests.



Hymns on Agni



**36. BHURINAAMA VANDAMANO DHADHATI
PITAVASO YADI TAJJOSHAYAASE
KUID DEVASYA SAHASACHA KANAHA
SOMNAMAGNIR VASATEEVA VRUDHAANAHA**

Oh Lord Agni! Who so ever invokes your noble name respectfully and offers ghee you are willing to accept it. When you accept the worshiper's offering you bless him to beget sons and daughters. If you accept more than once the worshiper gains vitality, grows in all dimensions and lives contented. Please be benevolent to us, your worshipers. You are the most desirable guest to be at home. Be kind to stay with us and rule our lives.

Commentary:

Regular worship of Fire with devotion pleases the Lord Agni. When the Lord is pleased the flame of fire appears with brilliance; the flame shows up variety of colours and also moves up dancing. Dancing flames but not fierce ones are indicative that the Lord Agni is present in the flame accepting the offering. When the offering is accepted, doors would be opened for good luck. Lord Agni tactfully burns up the Karma that causes obstructions and leads the worshiper to live a contented and joyful life. Even after such contentment and joy when one continues to worship with devotion the Lord stays within the body and causes transformations to enable the worshiper to gain the body of Light. The desirable guest at home means the Presence of Lord Agni within ones being.



Violet Flame

Invocations

Viewpoints are not Vision!
Vision includes all viewpoints.

Viewpoints are the bricks,
Vision is the Temple.

Pool the bricks and
build the Temple of Truth.

A brick denied
delays the building.

The Temple remains unbuilt.
Such is the Key.

Master CSG

From the Teacher's pen



Questions and Answers

Question: When God appears in man, is man forever free from the inner dark demon, desires, bad habits, mundane thought and evil forces from the lower chakras?

Answer: When God appears in man for the first time, it is inauguration of the path to God. The dark demon, desires, bad habits, mundane thought and evil forces disappear slowly. The dark demon may also disappear at once, if the disciple is fit to withstand. Generally in slow and gradual degrees, the descent of God happens and in the same speed the dark demon yields and disappears.

Question: When God appears in man, is this the so-called communion with the Lord?

Answer: Communion happens as the final step. The first step is to see, the second step is to grow near. The third step is to associate. The fourth step is communion. That is how it happens, even in mundane love. The only difference with Divine communion and mundane communion is, in the former case there is no divorce. In the latter the possibility of divorce exists.

Question: When God appears in man, will Goodwill thoughts flow?

Answer: Yes, they flow more and more.

Question: When God appears in man, is he connected with the source of love, with the awareness of the background?

Answer: Even this happens in the final states, but not in the initial states. Love of God is the penultimate state before communion with God.

Question: When God appears in man, is he then the origin image of God?

Answer: When God appears in man, the image of man slowly transforms as the image of God. It is a process of alchemy.



Master Morya Part 20

The road to Jâjmau.
Vast underground tunnels.
The Thâkur manipulates secret doorways.
Immense cave and what took place there ages past.
The Thâkur's strange way.

I will now try briefly to tell the history of this cave and the episode referred to by the Thâkur, concerning the mutiny of 1857. The latter belongs to history, though the English tried to distort the accounts of it, as they have distorted and even concealed many other facts of this, to them, disgraceful epoch. Having learned these facts first from Gulâb-Lal-Singh, we later heard some very interesting details concerning them from several old Hindus, some of whom had been eyewitnesses to the events; and on one occasion we heard about them from an Englishman, an old Anglo-Indian officer.

The Purânas recount the following sad story about the end of the ancient city of Asgarta. Sudâsa-Rishi was the sacred head of the "Brahmâtma," ("Soul of Brahmâ, the highest religious dignity) and his brother Agastya was the Mahâ-Kshatriya (the great warrior-king) of Asgarta. In their absence, the Kingdom was ruled by the Mahârâni (the great queen) who was formerly a kumâraka (Virgin of the Sun) in the temple of Sûrya-Nârî (Sun-Nature). Her beauty captivated the king; at the very moment when she was about to offer herself on the altar of fire (religious cremation), he took advantage of the ancient custom giving to kings the right of saving Hindu vestals from death and claimed her as his wife. There had been previously another suitor, the king of Himavat, but she refused him, preferring death in the fiery embrace of her husband-god, the sacred fire. The

insulted trans-Himālayan king swore vengeance. Many years later, when King Agastya was at war in Lankâ (Ceylon), his vanquished rival, profiting by his and his army's absence, invaded Asgarta. The queen defended her city with the courage of despair; finally however, the city was taken by storm. Then, having assembled all the "Virgins of Sûrya" from the temples, the wives and daughters of her subjects and her own children, in all 69 000 women, including the kumârakas, the queen locked herself in the enormous underground temple of Sûrya-Nârî; ordering sacred pyres to be built along the passages she burned herself and all the other women and all the treasures of the city, leaving to the conquerors but the empty walls.

When the king returned and found, instead of his palace, wife and children, nothing but ashes, he at once set out to pursue the victorious army. Having overtaken it, he defeated it, took the king and 11 000 men of his army prisoners, and returned to the ruins of Asgarta. Here he forced the prisoners to build on the site of the old city a new and more beautiful one, and then, when the work was finished, he ordered them to erect in the middle of the city, in front of the temple of Nârî, a funeral-pyre sufficiently large to take care of 11 000 man. It was there that the king of Himavat and all his warriors were burned alive amidst the curses and insults of the people of Asgarta, to avenge the death of the Queen.

According to tradition and the ancient chronicles, the underground tunnels we had just passed through, as well as that portion of them which was still ahead, on the other side of the cave, are the ones in which the queen had burned herself. The soft soil under our feet which I mistook for fine black sand, consisted of the ashes of 69 000 women and kumârakas, or Virgins! P 381 – 387

We went out of the caves by another passage which led uphill. The road sloped gently, and our feet trod, as before, on ground which was as soft as a carpet. Finally, after turning sharply to the right, we came to a solid wall similar to the first, with this difference: instead of sliding into the side wall, this closing stone went down, to open the entrance, leaving a low wall some foot and a half high, which we had to step over. Behind this wall, in a small cave, there is a deep well. Here, all around us, over 16 square miles, are buried the ruins of the sleeping city of Asgarta.

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To recount our underground trip in greater detail cannot be done for

many reasons, the main one being the fact that this locality is absolutely unknown; in addition, much of what we saw and heard there is so strange that I probably could not find words with which to describe it accurately. Other underground tunnels also exist, for instance at Amber, near Jaipur, that have never yet been visited by any other Europeans but ourselves; then there is also the underground passage leading far out under the sea at Elephanta, where having descended for some two miles, we, and our Pârsî guides nearly suffocated. These passages, however, are known to the English, though they have never visited them. As to the underground of Jâjmau, to my great astonishment and in spite of my frequent questioning, I found them to be unknown to the English. No wonder, then, that the Thâkur, who made us promise never to give a hint as to the road leading to them, was so sure of the fact that they would remain undiscovered by the English. The Hindus are in general a very secretive and mysterious people; but among them, the Thâkur was more mysterious than any of them. Not long ago, intending to describe this trip, I asked him: "Would you mind if I told my Russian readers about the underground tunnels of Jâjmau?"

"Certainly not," he said, "if you will trust your memory."

"I do trust my memory. But you said that the English do not even suspect their existence? What if they should read my article and make note of these facts? They avidly read all Russian papers and translate at once into English everything that in any way concerns India or even Asia in general."

"Well, what of that? Let them take note of these facts."

"But what if they should go looking for these caves and find them?"

Gulâb-Singh blinked strangely and looked at me either inquiringly or a bit contemptuously.

"What is there so strange in my words? I think the supposition is very plausible."

"Very," underscored the Thâkur, "but only from the European point of view, and not from our own. Permit me to take the liberty to say that I probably know a little better than you do, not only the English, but human nature in general. And having studied it, I can tell you ahead of time, there are nine chances out of ten that in reading your story the Englishmen will think it a tale of your invention. They are too proud and

boastful a people to concede that there exist places in their dominions of which they have not heard, and where they have no guards stationed."

"But what of the tenth chance; what then?"

"Then they will go looking for the caves and will find nothing."

"How can you be so sure of that?... The underground passage does exist... It has not disappeared from the face of the earth, has it?..."

"Just because it actually does exist, they will not find it. Now, in case you had invented it, the English would surely find it, even if they had to excavate it themselves... They would do so to frighten the natives, and so prove their prowess at home. 'You see what fine chaps we are! Nothing escapes our all-seeing eye!' They did invent forged political correspondence and caught alleged political criminals by bribing escaped thieves; and all this merely to justify reports invented by them and which they had sent to themselves."

"Now one last supposition! They, i.e., the Government and its spies, know that you were with us at Cawnpore and Jâjmau... I shall describe this as it took place... If they should bother you and insist on your showing them the caves, or, pardon me, if they should try to make you tell them the secret... what will you do then?"

The Thâkur laughed that silent laugh which always made me shiver.

"Do not worry. It can never happen. But in case they get the idea of 'bothering' me, I can warn you in advance that it will be you and not I, who will be in a false position. You can be sure I will not utter a single word under such circumstances and will leave my defense to the collector of my district and to those inhabitants who know me personally. The collector, Mr. V., will report, that from March 15th and up to June 3rd, 1879, I did not leave my 'Râj', and that he called on me twice a week during that time, and the inhabitants, mostly English, will confirm it."

Having said this, he got up, mounted his horse, took his leave, and rode away, tossing this parting remark in a rather jeering tone:

"How do you know, perhaps I have a twin brother whose existence is as little known to the outer world as the caves themselves?... Put that down also; otherwise even your own countrymen will take us and our Theosophical Society for an enlarged edition of Munchausen."

They surely will.

This had already happened once to the Thâkur. People once saw him in

Poona, where he went about openly for a whole month. But when the authorities wanted to involve him in some political offence, the collector, the municipality and two missionaries bore witness that Gulâb-Lal-Singh had not left his estate for the last six months. I merely state the fact, as usual without attempting to explain it. This happened less than a year ago. P 392 - 395



Entrance of the Elephanta Caves

Master *EK*

Vishnu Purâna
CHAPTER III



The Prayer of the Kumaras

The Siddhas who could not contain their fullness of joy burst out into prayers unintentionally and gave the first awakening to the many Yogis who made their first appearance. The Kumaras Sanaka, Sanandana etc. tried to lift up their necks to have an idea of the head of the Great Boar with the Goddess of Earth, but had to bow down their heads at the sight of his eyes that are fearful and graceful at the same time. They praised the Lord thus:

"Your success is the success of all the Lords and the Lord of the Lords. We see you armed with the club, the conch and the wheel and the sword. Your form includes the merging, the expansion and the emerging causes of all the universes. You are the background of all that is known as background and nothing is known as something beyond. The four Vedas stand as your legs. The two tusks are the pillars of the grand sacrifice. As you open your mouth we see the set of teeth as the various formulae of different Yagnas. As you protrude your tongue we understand what is the primordial fire. As you are the very personality of the cosmic sacrifice we see the tuft of rough hair on your back as the bundle of the sacred grass Dharba. The wink of your eyes cause day and night, and your head is the abode of all the wisdom with the imaginable branches of Vidyas* . The differences in the lengths of your tufts of hair are those of the Vedic hymns arranged in order. The movement of your nose is the beautiful flicker of the flame of various colours with the various types of oblations

*The arts of learning and wisdom

mixed in Ghee (clarified butter). The curvature of your nose is the little ladle to carry the Ghee to the flame. Your roar is the synthesis of all the Sama sounds. The different joints of your body manifest the different forms of rituals in the grand sacrifice. One ear of your flutters as the fulfilment sacrifice and the other as the sacrifice for desires. You the spirit Eternal, favour us with your beautiful attitude".

"Oh Lord, your form is the whole universe. You are the first letter of the alphabet which we call the variety of the whole creation. The syllables, words, sentences and the meaning are four quarters of your great form. They manifest as your own feet of the incarnation of the Great Boar. The division of words in the Veda and the order of their utterance, manifest as the various strides of your form. With these strides, my Lord, you occupy the whole universe and walk up and down the creation. You are the understanding of the beings of the universe. You are the Lord of everything which has nothing beyond. Beyond and within of our comprehension there is nothing other than Yourself.

We pray for your favour. The whole globe into which this earth is being moulded is poised upon the tip of your tusk and is so conceived by you. We see the whole earth placed upon your tusk as the unfolding bud of a lotus well-fixed upon the lotus-leaf floating on the surface of the great waters That which is filling the space between our earth and our heaven is but the bulk of your body. Hence we see thy splendour unparalleled. The light of your presence fills the whole expanse of that which is created.

We pray you, contribute to the welfare of the whole universe through our attitude. You are the one meaning, significance and supreme object of the whole universe. The whole creation, when realised is no other thing. You and your splendour form yourself and the creation. That which is seen in form belongs to the body of your wisdom. Those who cannot co-ordinate themselves with the light or your synthesis look to your form of the universe with illusive perceptions and believe that it is something other than yourself. All this, including the form of all this, is the wisdom that is yourself.

Those who cannot co-ordinate, find the meaning and the significance of all this in a different way and float helplessly amidst the waves of localised interests. Those who know you as their knowledge are owned by the purified consciousness. They look to the whole universe as the spirit of the wisdom, which is your own form.

Oh Lord of all, Oh spirit and soul of all, you shower your grace for the existence and welfare of all. You are beyond measure and shape. Invoke the presence of the globe of earth which is concealed hitherto in the nothingness. Be inspired by the impulse to exist and re-establish this earth globe. Your proposal to create is the greatest favour for the whole creation. We bow down to you and let there be peace, poise and tranquillity unto us."

Extracts From The Teachings Sri Suktam

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

Dr. Sri K. Parvathi Kumar
Wengen Group Living, Switzerland, May 2002

Seventh Hymn

UPAITU MÂM DEVA SAKHAHA
KÎRTIS CHA MANINÂ SAHA
PRADÛR BHÛTOSMI RASHTRESMIN
KÎRTIM RUDDHIM DADÂTUMEH

Pradûr Bhûtosmi Rashtresmin – “I am born in this state, and hence let me do those acts here, acts of divine will, and speeches of divine nature, and let me get the related fame.”

That is how the prayer is to the Lord of desire. See, how ingeniously prayers are conceived. If someone is an obstruction of your path, pray him to give way, don't try to fight with him. The attitude to fight should die. Instead the attitude to make a cordial appeal should win, because everyone has a heart. So, make a cordial appeal, don't fight! That is the divine way of progressing. In the mundane world we have enough fights. Why don't you extend these fights into the inner kingdom? You know the higher ruler for Aries is Mercury, and Mercury rules you in Aries provided you stop fighting. That is why the teachers tell us: “Don't put the fight outside! There is enough to fight inside. Take the fight into you! You have a full-time job.”

There are so many things that you have to fight with inside, because Aries is believing in fighting. So, take the fight inside! Then slowly the light will manifest, after the fight ceases. Then Mercury becomes the Lord. That means that you are more engaged with light than with fight either insider or outside. When the light enhances, Uranus becomes the Lord of Aries. For Masters of wisdom Uranus is the ruler in Aries. For disciples Mercury

is the ruler. For the rest Mars is the ruler. When you are getting into the divine side of things, at every point you meet a dweller at the threshold. Pray! Pray with heart! Ask them to give way! They give way. That is the cordial way to progress.

For the first ray man pride is the threshold. For the second ray man fear is the threshold. For the third ray man manipulation is the threshold. For the fourth ray man thousands of conflicts are there. A very small conflict is enough to put you off. For the fifth ray man concrete mind is the threshold. For the sixth ray man emotion is the threshold. For the seventh ray man lack of order is the threshold. They don't want to fall into a rhythm, and the solution is only to fall into rhythm.

Mostly the things we are averse to are our thresholds. That is why all bitter things are given for practice in occultism. Bitter because they are not bitter by nature, but they have become bitter to us. Getting up early in the morning is bitter to us, because there is a lot of inertia in us. Pure food we get bored. Why? Because there is the ignorance which dispels any form of light coming in. People don't want to listen. Some pretend to have listened, but they don't. Why? Because the level of ignorance is very high. The ignorance in us is so strong, and it is very sure of us. It laughs at us: "Do you want to go to a group life? Go and let me see! Do you want to see C.V.V.? I will ensure that you don't meditate regularly." This is how from inside there is the dark man who is stronger than the white man. He has to be thrown out. It is not so easy, but when you take a cordial approach to him and make him friendly, then he becomes compassionate: "Okay, this child knows my power and seeks my blessings."

You know, when you seek the blessing of someone, he will be pleased. If there is a stronger enemy on the other side, before you fight, you go and seek his blessing. That man will not fight with you with full strength. That is what Krishna did with the Sons of Light. The Sons of Light have prepared themselves very well to fight, and they were all charged to fight. On the other side there was the war general who was invincible in the mortal and in the immortal planes. His name was Bhishma who gave us "Sahasranama". He was a great initiate. Krishna said, "Before you fight with him, you go and take his blessing." So, they all went to him and said, "Grandfather, please bless us for victory." He said, "Yes, I

bless you.” Enough! If he says ‘I bless you’, it means, I shall allow you to defeat me, not that you can defeat me, but I allow you to defeat me. Go ahead.”

That is intelligence. There is a way to please the opponents. If the opponent is stronger, you have to make him weak through your cordial approach. This kind of technique is generally used in the Path of Worship. People fear Saturn. But in India they conceived worships for Saturn. Only one principle: Every being has a heart. Heart is the pulsating principle. It carries love, compassion. Appeal to it! That is what comes out as a great statement from Master Khut Humi: Every man has a heart. Remind him of it through your continuous acts of goodwill. That is the secondary approach. Fighting creates more discord. That should not be given any kind of importance.

Why I say all this is: You don’t hear prayers to Cupid. Even if you pray to Cupid, you pray to fulfil your personal desires. Here the prayer to Cupid is: “Don’t put me into desires, but put me into divine acts and make me a tool in the hands of the divine, so that I carry out such acts of goodwill in the state where I am and that there is a benefit at large to the community.”

cont.

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

Paracelsus Health & Healing

Post Death Healing



Be it healers or doctors, all meet their helplessness in healing when a patient approaches death. They may even entertain a sense of futility. They feel that their efforts have terminated into a stunning disability. In spite of all their knowledge and their will to aid to restore the departing one, there seems nothing to be done but to step aside with a sense of futility while the patient is passing through the exit gates of life to the in-gates of death.

Nowadays there is increased belief even in the West that the soul survives and reincarnates. Even this deep-seated belief in the persistence of the immortal soul proves inadequate. The serving healer may at best console himself with this belief. Nevertheless at the back of his mind he feels his limitation.

But the healer and the doctor can help further, though not for restoration of life but for peaceful and comfortable departure of the soul into the subtle world. This knowledge and practice of such knowledge is part of healing, many times a very effective practice. There is as much healing that can be offered to the patient after death, as it is done before death. But this part of healing is to be done more by the family of the departed person. The healing work after death can be briefly stated as under:

maintaining serene, silent, and peaceful atmosphere with light music (violin) in the background, in the room where the body is kept, lighting sandal wood incense in the room where the body is kept before its cremation or burial, placing a lighted lamp behind the head till the body is moved to the burial or cremation ground, taking home and retaining the

body at home for the near and the dear to pay homage is far better than taking the body to burial ground straight away from the hospital where the patient died.

The esoteric wisdom enunciates that the departed soul hovers around the dead body till it is cremated or buried. Hence any acts of goodwill done before the burial are very helpful to the soul in its journey. Normally such acts are done within 10 days from the date of departure. Reading scriptures relating to the immortality of the soul and guiding the soul into the realms of light is also helpful. Chanting mantras is also done in the East. In the times to come, this practice of post death healing would be better understood and practiced than now. When man knows that he comes back to fulfill the unfulfilled aspects of life, death would be observed more as a facility to change over into a fresh body, a more sophisticated equipment, from the present decaying and disabled body. Resistance to death would then no more be.

Dr. K. Parvathi Kumar

Extract from: Paracelsus – Health and Healing

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

Dates of the Next Travels

Dates

25th February to 2nd March

13th, 14th, 15th March

16th March

24th March

Program

Bangalore and Mysore.

Vijayawada.

Lunar NewYear celebration

Celebration of Sri Rama's birthday

During these dates you won't be able contact Dr. K.P. Kumar.

You find the updates on: www.worldteachertrust.org/vaisakh15_e.htm

* Contact: Paracelsus-Center, Wasenmattstr. 1, CH-8840 Einsiedeln
Tel.: +41-554220779, Fax: +41-554220780, E-Mail: info@paracelsus-center.ch
Web: www.paracelsus-center.ch

Children's Section

The Doctrine of Ethics*

EVIL ASSOCIATION IS PROHIBITIVE,
SOCIAL REPUTATION IS EXHIBITIVE,
LENDING MONEY IS SELECTIVE,
LADIES' ADMIRATION IS RELATIVE.

Dear Children

Do you know how to open doors for good luck? Good luck visits if you follow simple principles mentioned hereunder:

1. Wakeup early.
2. Clean the mouth including the tongue. Ensure that the mouth does not smell.
3. Take shower (from head to foot).
4. Put on fresh clothing (do not wear used clothing after shower).
5. Expose to the dawn covering yourself fully. The exposure is meant for the eyes.
6. Observe the same routine (1 to 4 mentioned above) before going to sleep (cleaning the mouth, washing the body, putting on fresh clothing.)
7. If you like, pray for 5 to 7 minutes in the morning and evening after shower.

Note:

The Masters of Wisdom recommend that one should sleep before 10.30 in the night and wake up at least by 5 in the morning. Try to follow this. Keep the things that you use as clean as possible and keep them in order. If you can, also bring daily routine to order along with cleanliness. Good luck visits you.

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 Münster

CONTACT: MARLIES-Yavaline Leicht

ADDRESS: Max Winkelmannstr. 36, D-48165 Münster

PHONE: ++49 +2501-8955 E-Mail: M.Y.Lleicht@web.de

ACTIVITIES

• The members of our group have their main focus in the field of health, because some of them are naturopaths by profession.

Our activities cover the following domain:

- It is essentially the hospice work with its manifold tasks concerning the out-patient mourning accompaniment. In the different parts of the town, we are addressed by the people. Also the public relations work belongs to it.
- Some members regularly visit a home for handicaps people, and for harmonizing them, they get an ear-acupuncture massage.
- Active cooperation in the field of marketing for the Paracelsus Magazine. November 2008 we participated in a consumer health fair in a district of Münster with a stand of our own. The resonance was so good that we also participated in the big health fair Futaris in the Trade and Congress Centre of the Münsterland Hall. The idea of the Paracelsus magazine was so well received that other exhibitors gave us even ideas how we could present the stand still better. The equipment of the stand was done with props of group members, who also took care of our bodily needs, so that again many persons were involved in the activity.
- One group member takes care and works with self-help groups of diabetic, tinnitus, cancer, and pain patients. She gives lectures about energetic healing therapies and corresponding self-help exercises.
- Care of family members who accompany an Alzheimer patient. We want to express our highest gratitude to our beloved Master for his teachings that enable us to do this social and spiritual work with joy and devotion

Book review



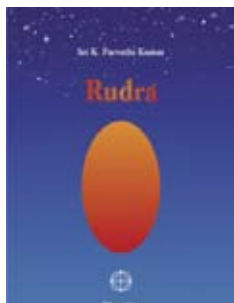
OUR HERITAGE

This book draws upon Master E.K's rich experience. In the form of questions and answers sessions the reader is taken into a very readable and enjoyable tour of the following subjects for investigation: Vedas - Religion - God - Yoga - Man and Dharma - Law of Karma - Astrology - The Guru - Spiritualism - Miscellaneous.

The reader will find this book easy to enter into, due to the spontaneity of the Master's replies, and his power of synthesis and precise explanations will be readily digestible by a wide audience. A book full of practical answers and wisdom for the seeker of truth.

Ekkirala Krishnamacharya: Science of Homeopathy

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



RUDRA

In the scheme of Vedic Wisdom and its related Puranas, Rudra is the Lord of Will, the Lord of Fire, who opens the way for Creation at various levels. He is also the Lord that clears impediments to Creation. He is also seen as the Lord who helps to path of return. Thus for entry into and exit from the world, Rudra remains the chief helper, Guru,

Teacher, Yogi. He is generally referred to as Siva. He is Agni at the supra-cosmic plane, Rudra at the cosmic plane, is Vayu (cosmic breath) at the solar plane and Surya (Sun) at the planetary plane. He is the Will principle that vibrates unimpeded. May the Lord Rudra help the seekers supplementing their will with His fiery, yet Good Will

Dr. K. Parvathi Kumar: Occult Meditations

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

Astrological Important Days in February / March 2010

18.02.	19:35	☉ → ♓ / Sun enters Pisces		
21.02.	13:57	☾ 8 th phase of ascending moon starts	☉ 02°47' ♓ / ♌	26°47' ♏
		☉ (End 22.02. at 13:18)		
24.02.	10:02	11 th phase of ascending moon starts	☉ 05°39' ♓ / ♌	05°39' ♏
		☿ Contemplation upon the healing energies (End 25.02. at 07:29)		
27.02.	21:21	Phase of full moon starts	☉ 09°08' ♓ / ♌	27°08' ♏
		♅ Contemplation upon Mitra-Varuna, the not untrue beings		
28.02.	17:38	☉ Full moon of Pisces	☉ 09°59' ♓ / ♌	09°59' ♏
07.03.	04:12	☾ 8 th phase of descending moon starts	☉ 16°26' ♓ / ♌	10°26' ♎
		☉ (End 08.03. at 05:23)		
10.03.	09:41	11 th phase of descending moon starts	☉ 19°40' ♓ / ♌	19°40' ♎
		☿ Contemplation upon the healing energies (End 11.03. at 12:22)		
12.03.	18:00	23 rd constellation Dhanishta starts		♌ 17°20' ♎
	21:00	♀ Dhanishta-Meditation (Dhanishta-constellation ends 13.03. at 21:02)		
14.03.	20:01	Phase of new moon starts	☉ 24°05' ♓ / ♌	12°05' ♓
		☉ New moon point of Pisces: Contemplation upon 'The Pledge'		
15.03.	22:01	● New moon of Pisces	☉ 25°10' ♓ / ♌	25°10' ♓
20.03.	18:32	☉ → ♈ / Sun enters Aries		
		♅ Spring Equinox: Contemplation upon Shambala, Sanat Kumâra and the six Dhyâni Buddhâs		
		☉ in ♈ and 1 st - 14 th phase of ascending moon:		
		Contemplation upon Master Morya and 15 days yogic programme to lay down a good seed for the coming year		
23.03.	00:39	☾ 8 th phase of ascending moon starts	☉ 02°14' ♈ / ♈	26°14' ♏
		♂ Contemplation upon Master Morya		
	23:14	9 th phase of ascending moon starts	☉ 03°10' ♈ / ♈	09°10' ♏
		Birthday of Lord Śrī Râma (End 24.03. at 21:19)		
25.03.	18:57	11 th phase of ascending moon starts	☉ 04°59' ♈ / ♈	04°59' ♏
		♄ Contemplation upon Master Morya (End 26.03. at 16:11)		
28.03.		Summer time starts (02:00 h MET → 03:00 h MEST)		
29.03.	07:34	Phase of full moon starts	☉ 08°26' ♈ / ♈	26°26' ♏
		♌ Contemplation upon Shambala, Sanat Kumâra, the six Dhyâni Buddhâs, Râma and Master Morya at the Head Centre		
30.03.	04:25	☉ Full moon of Aries (Shambala)	☉ 09°17' ♈ / ♈	09°17' ♏
05.04.	22:37	☾ 8 th phase of descending moon starts	☉ 15°57' ♈ / ♈	09°57' ♎
		♌ (End 07.04. at 00:44)		
09.04.	02:05	23 rd constellation Dhanishta starts		♌ 17°20' ♎
	05:53	♀ 11 th phase of descending moon starts	☉ 19°12' ♈ / ♈	19°12' ♎

All dates are in MET (middle European time), starting on 28.03. in MEST (middle European summer time)

From: »Astrological Calendar 2009/2010«;

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



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!

Master CVV