

Vaisakh News Letter



HAMSA ŠIVA SOHAM



Scorpio 2014 Vrishika

Letter No. 7 / Cycle 28 - 23rd October until 22nd November

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.

Master EK



Letter No. 7/Cycle 28 – 23 October until 22 November 2014 ௐ

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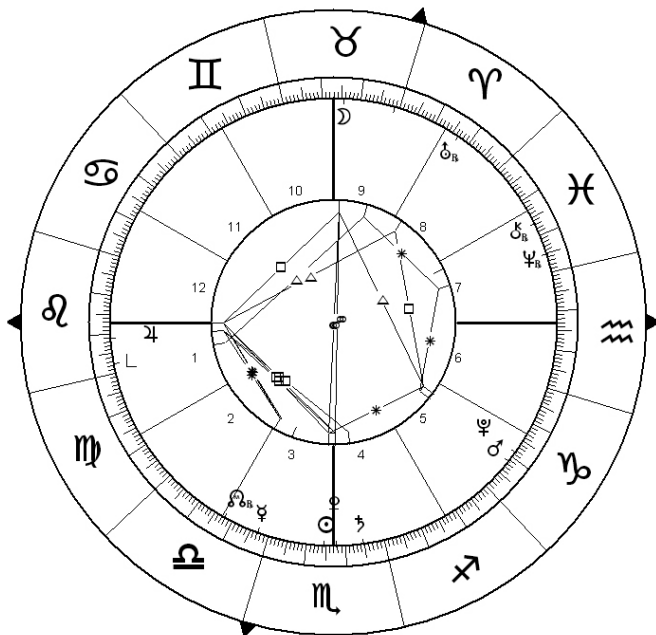
The World Teacher Trust - Global

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Prayer of the year 2014 / 2015

VIRAT SHINES THROUGH TEN DIGITS. VIRAT HAS TEN FINGERS.
MAN HAS TEN FINGERS. MAN IS FRAME OF VIRAT.



Full Moon of Scorpio, 7th of November, 00:23 am GMT+1



Message of the Month of Scorpio

Scorpio is the 8th house of the zodiac and the 8th house speaks of death. The birth of soul into matter happens in the first watery sign Cancer and its death happens in Scorpio. The soul that is born in matter slowly drowns into matter via Leo and Virgo. It further drowns through the passion of Libra. In Libra, the fires of passion are quenched. When once the passion is quenched, the light of desire ceases its subtle. By that, the descent is complete. He reaches the bottom.

In Scorpio, there is the reversal of the path in the inner most consciousness. The soul wills to ascend and ascends to the surface of matter with the assistance of Mars. It is through Mars he drowns into matter. It is again through Mars he affirms to ascend and ascends to the surface of earth. Drowning deep down, the soul disappears. And through the reversal of the will, the drowned soul affirms to ascend and reappears on the surface of matter. At the surface of matter, a white horse awaits him. Mounting the horse, he precedes to yet another death.

The white horse that awaits the true aspirant is located in the first degrees of Sagittarius. The soul that drowns into matter, in its return through the second half of Scorpio, catches up to the tail of the horse and later mounts it.

The story of the drowning soul finds its complete fall in Scorpio and again in Scorpio, it finds its reascent from matter. This is why the 8th sun sign Scorpio stands for culmination of earthy life and commencement of spiritual life. On the regular zodiacal wheel, Scorpio as 8th house brings death and on the reverse wheel as the 5th house, it brings the second birth of the soul.

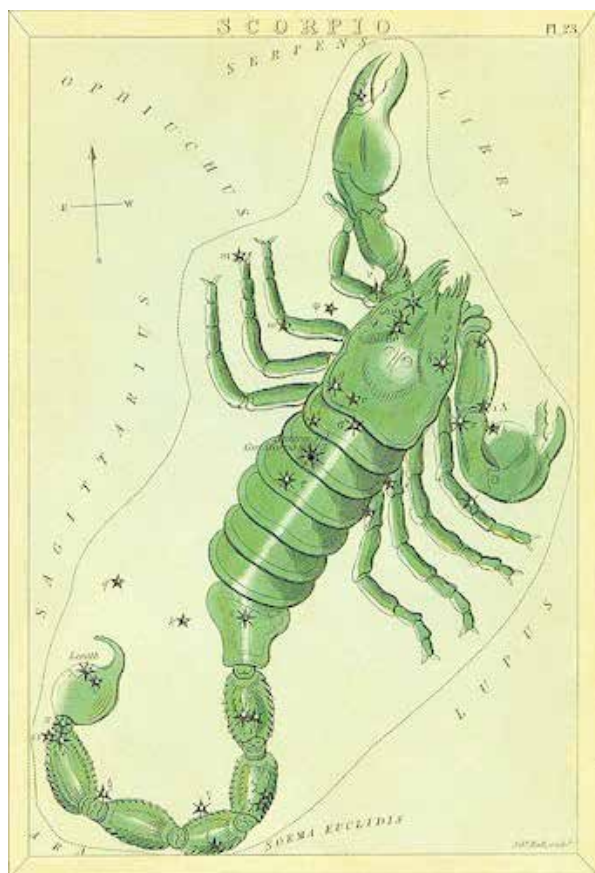
Then again there is a second death. Such a death is death of personality, 'Nirvana'.

Thereafter there is the third death, where the soul joins the spirit annihilating self-existence.

Death to the lower is birth to the higher and the scheme repeats three times. Scorpio offers energies related to death and transcendence.

May the aspirants gain ground into light, bit by bit! Every step gained

into light is the death to ignorance. May the aspirants dwell on these and expel the hindrances to light with the assistance of Mars.



Message of the Teacher



The Sun

One Sun appears to many, on a one to one scale. Every seer sees the Sun but there are not many Suns. The rising Sun of one is the setting Sun of the other while the meridian Sun to yet another. Yet it is but one Sun. Sometimes the clouds veil the Sun. Other times he is unveiled.

The night in one place is the day in another place. Though one cannot see the Sun in the night, one cannot say that there is no Sun.

Sun is 'that' to the onlooker according to his angle 'he is' or 'he is not', 'he is raising' or 'setting'. But when one sees within, one sees the Sun eternal in one's own heart. One can gain an unchanging relation with him. The Sun that one sees within, reveals various colours of varied brilliance. The seer, relating to the Sun within realizes himself gradually, that the sun seen within is no other than the Self.



Gita-Upanishad

- Lord Sri Krishna -

Substituted Truth

**prasanta-manasam hy enam yoginam sukham uttamam
upaiti santa-rajasm brahma-bhutam akalmasam**

The internal visualization of the light of the soul, with consistency and continuity, enables the student to neutralize the hyper and hypo activity. He settles ultimately in a state of equilibrium, that bestows peace. In the process, the impurities are filtered. The blissful experience of Brahman happens thereafter. (6-27)

Commentary:

Mind, associated with the objective world through the means of senses, gathers much information. It also experiences likes and dislikes, comforts and discomforts, pain and pleasure, success and failure. Man develops attractions and repulsions. Life becomes a life of duality with ups and downs in one's own state of awareness.

Regular meditation upon the light of the soul-within enables balancing of the self-opposing energies. Likes and dislikes and such other pairs of duality slowly find their balance, providing the needed bliss of equilibrium. Once this bliss is tasted, interest grows for meditation. As much as one orients to the light of the soul 'within', so much the balance keeps happening. When balance prevails, bliss prevails. When bliss prevails, the student realizes that it is 1000 times tastier than the pleasures of the senses of the mind. In such a state, the impurities of imbalance gradually disappear. To a true student of meditation, nothing else would be more interesting than meditation. Through such meditation aspirants truly transform in to disciples. A daily practice of meditation leads to a light of meditation.

Message of Lord Maitreya



Profitability

The community of Maitreya is a community of friendliness. Enmity cannot be traced in the community. The members of the community hold no enmity towards any in the world. Since no enemies exist to the community, there is no dispute, no conflict and no aggression.

Those who work against community are seen by the community as indirect coworkers. By their opposition, they precipitate and manifest the work. They too hold through their part of opposition the presence of the community. The presence being divine, the opponents touched by the divine precipitate the needed transformation within them. Subtle is this process, yet it is visible. The community visualizes opposition as complementary. They know that opposition is profitable.



Message of Master Morya

- *Maruvu Maharshi* -

A Fiery Work

“Man, know thyself!” is an age old dictum. This dictum is not for the weak and the meek. It is not for the debilitated one. It is also not for the indocile and timid one.

Not all can know. It requires courage. It requires adventure. It requires strong will. It requires patience. It is not the steadfastness. It also requires ability to withstand innumerable changes, most of which are unexpected. One should be prepared for enormous labour, discomfort and even pain. The work is a fiery work. The fire causes the needed transformation for the base metal to turn into precious metal. The seeker is ignited and enflamed. The flame is fanned to glow. In that glow, the seven tissues transform to give birth to the eighth one, Ojas, which is the divine brilliance. In that brilliance the seeker sits in as the eighth child. The will of the eighth child enables the inner fire.

Master Koot Hoomi

- Devâpi Maharshi -



Incessant Labour

As long as one holds the thought relating to success, profit, splendour, power and comfort, one is an prisoner of mind.

To overcome the mind's imprisonment, the keys are labour, dedication to ordained work, non-avoidable transferability, and alignment of thought, speech and acts.

As one is at labour relating to the ordained work, the mind, senses and body continue to align.

Speech transforms into silence. A silent alignment enables liberation from mind.

While one is at work, thoughts of expectations and imaginations and even aspirations stay at a distance. To such one, fulfilment is a happening.

Aspiring for fulfilment shall have to be replaced with incessant labour relating to ordained work.

Know that work is true magic. Other magics are torturing.



Message of Master *EK*

The Work Fulfils

“‘What is’ and ‘what is not’ one’s work?” Knowledge of this is the key to life, here and hereafter. The ability to know one’s work and the inclination to dedicate one-self to it fulfils one’s life.

Neither austere practices nor breathing exercises, or just meditations are not helpful for fulfilment. The work, the work and only the work fulfils.

Vidura
Wisdom Teachings



Pride, irresponsible speech,
fury, anger, selfishness,
unlawful acts,
and breaching the trust
are the five weapons
that cut short the longevity.
Death overtakes him.



Shirdi Sai Sayings

You and Me

You cannot know Me until the moment you know yourself. Since I know Myself I know you, in and out. I exist in you as I AM. You exist in Me as I AM.

Message of
Sri Ramakrishna



Immortality

Consciously or unconsciously, in whatever way one falls into the trough of nectar, one becomes immortal. Similarly, whosoever utters the name of the Lord, voluntarily or involuntarily, finds immortality in the end.



On Secret Doctrine

See-You-Kee

Hiouen-Thsang speaks of see-yu-kee in his own diary. See-yu-kee means a sincere prayer with faith to receive the hidden impression. Faith and sincerity are not as they should be, when people ordinarily pray. Their faith is feeble and their sincerity is questionable. Until the two are vibrant, an aspirant cannot gain the impressions of light, which are hidden within and without.

Once Hiouen-Thsang desired to adore the shadow of Buddha. He invoked with the power of his soul, (invoking with upmost power and sincerity). He rendered such a prayer in a cave, which was dark and dreary. Even as he entered the cave, he was full of devotion. He made one hundred salutations with utmost faith and sincerity.

He neither saw nor heard anything in the cave. He was remorseful. He felt himself to be too sinful. He cried bitterly in despair.

But hope prevailed, and he continued to make again a hundred salutations with the power of sincerity and faith. He did so, with strong hope that the Light of Buddha is compassionate and would grace him, in spite of his sinful state.

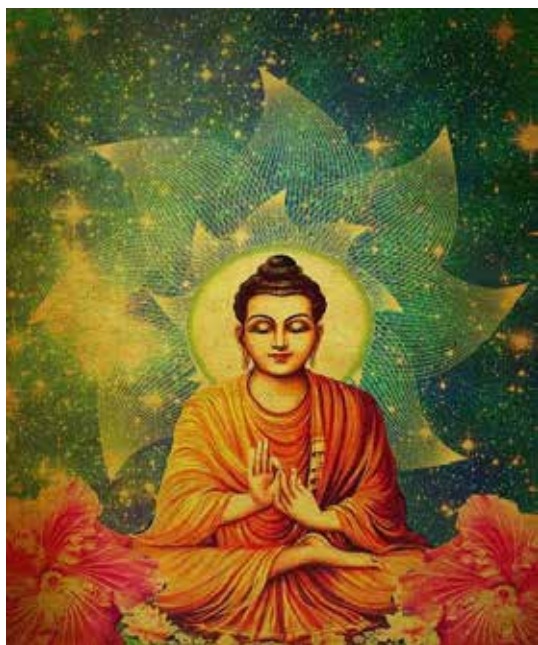
Lo! He saw a flash of light that appeared and disappeared in the cave. His hope then multiplied in strength. His spirit to pray multiplied much more. He decided not to leave the cave until he sees the shadow of light of the "Venerable Sage". He prayed longer, he waited longer, after having done two hundred prayers.

Lo! The Eastern wall of the cave received a lighted form. It was of brilliant

white colour and carried the shape of Buddha. The lighted form rose gradually on the wall to be majestic. It was as if the clouds suddenly opened and at once there was the marvellous light of the mountainous one. A dazzling splendour lighted up the features of the divine countenance. Hiouen-Tsang was lost into its wonder.

He could not return from the cave for a while on account of his atonement with the lighted form. Such is the power of see-yu-kee.

Let see-yu-kee be the foundation of every aspirant.





Lay Man's Prayer

We are not tolerant.
Nor are we patient.
We get frustrated soon.
Respond soon to our Prayers.
We cannot Pray enough.

Discipleship

The Antidote

The aspirant that seeks liberation is surrounded by thought relating to objectivity. The five senses functioning as messengers bring forth information from the world and stimulate the mind into variety of thoughts.

In the name of yoga practice, people intend to suspend the self-activity of the mind. A mind affected by sense activity is not strong enough to resist and suspend sense activity. In attempting to suspend the sense activity, one gets disgusted, frustrated and disappointed. Irrational anger keeps coming, on account of inability to resist the inflowing information from objectivity. Yoga practice tends to be suspended.

To antidote this situation, devotion to a divine form or colour or sound and worship of such a form enables an engagement to mind. Such an engaged mind reviews out of the encirclement of thoughts and the activity. Being divine in form within oneself is the key. The scripture of Bhagavad Gita recommends envisioning a beautiful deep blue human form decorated with shining ornaments and flowers. The scripture gave Lord Krishna in such a form. Krishna means the invisible blue one.

A disciple



The Teacher

1. Sreesamanchitam One with Sree

Will, Knowledge, Activity, Splendour, Beauty and Illusion

Sree denotes the deities Maya, Saraswathi, Lakshmi and Parvathi. Maya is the deity of illusion. It enables magic, it causes appearance and disappearance. From seeming nothingness apparent something is created with the help of this deity. Saraswathi is the goddess of all wisdom and its very origin. Lakshmi represents wealth, splendour, good luck and beauty. Parvathi stands for courage, stability, will and continuity of purpose. These four deities put together is called Sree, the Divine Mother or the World Mother. They enable formation, growth and dissolution of all that is created at macro and micro levels.

A person who is blessed by all the four energies and gains their cooperation is called the Master, Sreesamanchitam. In him all the four energies co-exist. The above energies exist with him in a friendly manner and bless his followers.

Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.



Kapila

The Play 5

The Master is one who sees all this happening upon the background. Even while he is in action, he sees that the action is happening in him. But he is not acting. He is the ocean. He remains the ocean. The thoughts, speeches and actions happen in him. He views them. He remains witness to it. Action happens in him. But he does not act. He extends his cooperation by being in it. But when the action that emerges from one overpowers him, one gets conditioned.

Getting conditioned by one's own thoughts, speeches and actions is to get stuck in one's own creation. He is like a spider that is caught in its own web. He is also like a snail that secretes and gets conditioned by its secretions. Don't we see how we imprison our beings by our own secretion of thoughts? When we start believing that which is created out of us is support to us, the inversion happens to us and to our knowledge. Befalling upon vocation, properties, family, social customs, traditions, religious beliefs, practices and even upon the body which is created out of oneself is the inversion. The man becomes slave of his own creation. To create and to remain a master of one's creation is the art of living. This art enables experiencing life in freedom. The difference in the experience of life of the Master and the slave is the freedom that one enjoys. Even when the Master depends upon the slave, He turns into a slave gradually. We are the Masters and our individual creations shall have to remain subordinate to us. "That is all there is to it!"



Ashram Leaves

Ponder on This

1. Interacting with God Form (Form as God) is Yoga of Action.
2. Interacting with the Dweller of Form (Others' behaviour as God) is Yoga of Wisdom.
3. Interacting with the Existence in Form and in behaviour of all is Yoga Integral.

Yogi lives in Yoga and not in terminology!



On Love

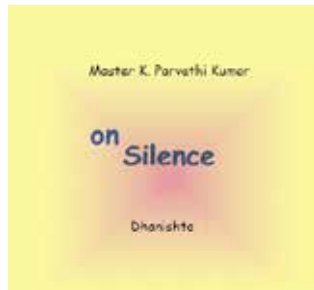
Love turns the world upside down!
But the world is upside down!!
Love seems to upset.
But it really sets up!!!

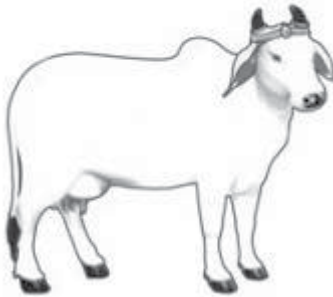




On Silence

The Master speaks to his disciple
through the means of Nada
– the voice of soul (of Silence).
The disciple needs to prepare himself
to listen to Silence
– listening to the voice of Silence.





Cow

The Symbol and its Significance

The one who hurts and kills the Cow would eventually suffer and would not be able to surmount suffering.

Violet Flame Invocations



May the Master in the East
awaken the sleeping ones!

May the Warden of the West
test, check and try all the aspirants of Light.

May the Guardian of the South
instruct and illumine the entrants!

May the Gates of silence open wide
to experience the unseen Master!

May the aspirants be led
by the welcoming hands
and understanding heart of Master.



From the Teacher's Pen

Questions and Answers

Question: Master, I badly need to be guided. I will feel unsafe and fear drifting from the path of light. What is the key to overcome this?

Answer: Remember that your guide is within you. It guides you from within. You speak to him in your hours of prayer. Listen to him after your speech. Wait and listen. Know what is listened. And follow it. Let this be a practice. You can doubt. Open a scripture. You will find the answer. The scripture is truth coming from a Master of Wisdom.

Such is the message of the dew drop.

Agni



An Introduction into the Work of Cosmic Fire, 36

4. The Solar Fire

The Meeting of the Higher and the Lower

So, there are what we call the four aspects prepared by fire by friction, that is, as I have repeatedly said, the mineral, plant, animal and half human unit, half mental unit. It is not yet called 'mind'. It is the unit through which mind functions, because mind carries dual nature. That is why the 5th principle is said to be 'dual devas'. It is the most cherished occasion of the meeting of the 3rd and the 2nd fire. The joy of it cannot be explained in words. It is like the meeting of the higher and the lower to form the 5th principle which we call 'Manas'. So, the fire by friction prepares the physical permanent atom and astral permanent atom and then we have a mental unit prepared. The mental unit is nothing but a memory storehouse. The manasic permanent atom is not yet formed. Up to this point, fire by friction functions. And remember the Agni Suryans who keep ascending through fiery aspiration.

I spoke to you about the fiery aspiration yesterday, and also about the need to entertain pure motives. Continuous entertainment of pure thought and working for an ideal or a goal, it keeps the fire by friction upwards. So, the whole thing is oriented towards an upward movement. And it reaches the 4th subplane of the mental plane. Then, the Kumaras descend up to the 3rd subplane of the mental plane. Then, there is the imposition of light upon the mental unit. The light carries the ability to see with clarity. What is it that light does for us? It enables us to see better. So, in our own unit, which is made up of the three vehicles, the light enables us to see better. Just like in a room, the light turns darkness into

light and enables us to see how things are. Till we switch on the light, we do not know how things are in the room. So, when the light is switched on, we know the state of affairs in the room. How is our mental unit? How is our astral unit? How is our physical unit? We can see it better in the presence of light. This is what we call the 'light of the soul'. Call it Agni Shvattas or the five Kumaras or the light of the soul – that is the grossest manifestation of the 2nd Logos.

See, the 3rd Logos, its subtlest manifestation is up to the mental unit. And the grossest manifestation of the 2nd Logos meets with the subtlest manifestation of the 3rd Logos. And then, there is the light shed upon the three worlds. When the light is shed upon the three worlds, the three worlds are seen in greater clarity. So, we can very clearly see what is the kind of orderliness we have in the three halls. That is the great function rendered by the Agni Shvattas or Kumaras. It is called 'the most cherished event in creation and also in human being', because it is meeting of light with light. Please, remember that it is only fire that has worked out all the process relating to the matter from the one source. I explained to you, it is from one source the matter sprung up, and also the force called the fire sprung up – and they together worked out. So, they have worked out the three planes of existence or the three worlds.

Now another aspect from the same fire is descending to accomplish the purpose of creation. So, it is a very happy and cherished moment. It is like the Mother meeting the Son. It is the Mother who has worked out, and then there is the Son coming from the Father to bring more light. That is why they are called Kumaras. Their presence gives us greater clarity and greater wisdom. Those are the Ones who build the body of mind in us completely, and also the body of Buddhi. So, the manasa devas are of dual nature. They have the mental unit as the vehicle and the quality of light as the essence. That is how mind becomes the vehicle of Buddhi. To what degree it can function as a vehicle of Buddhi, depends upon the quality of the mental unit. If the mental unit is tough, then the presence of light does not help so much.

You have for instance this light here. It also has five petals representing the mind. Suppose, we have these five petals made up of iron. And they close further. Even if there is light inside, there is no chance of feeling the light. Suppose, we have these petals made up of transparent glass,

then the light shines forth better through the petals. So, with what material these petals are made decides what kind of illumination we carry. The illumination or lack of illumination depends upon the encasing, but not upon the light within. If the encasing is transparent, the light shines forth. And if the encasing is very gross and very thick with material, the light remains very much in the same vibration, but is not useful for being spread. But nevertheless, the light remains.

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





Master *EK*

Vishnu Purâna
CHAPTER XV

Kandu and Pramlochana 1

In ancient days there lived a sage named Kandu (Kandu means itching and indicates the localised sense of touch.) He made great penance on the banks of the river Gomathi, (which represents the vehicle that contains the Sun's rays as reflections or the sense organs and the gross organs). Kandu was among the greatest of those who possess the scriptures of wisdom. (The sensations are those who are most learned about all outward existence.)

The Lord of Devas had sent a damsel named Pramalocha to cause disturbance to Kandu. She approached him smiling and disturbed him for more than hundred years. (Pramalocha is the localised identifying consciousness of the individual, who makes him feel the universe as his environment. Thus it disturbs the constitution for more than hundred years, the probable span of life of a physical human constitution. She works as the continuous objective stimulus to produce responses from the subjective consciousness.)

Then Kandu fixed himself in the hub of mandara, the South pole of our Earth. (This indicates the creation of the lower end of the vertebral column with its set of reproductive faculties and organs in the human constitution.) There the Sage Kandu, the knower of All, sat down with his mind entangled in all the objects of the senses.

After some time Pramalocha said: "Oh Great One! I now want to go to heaven." (Heaven is the original abode of Pramalocha, the Divine damsel. She wanted to seek higher expression for her stimuli.) She waited for favourable orders from that holy Brahmin (a unit of Brahma or con-

sciousness). Being attached to her for a long period his mind was much longing for her prolonged presence. He said: "My sweet one! Live here with me for some more days."

Having received this order from him, she lived with him for another lease of hundred years, during which she enjoyed all the objects of pleasure along with him. Then she said: "My Lord! Be pleased and allow me to go to heaven!" Again he said: "Live with me for some more days."

Again another lease of hundred years and more passed. Then she smiled with attachment and affection and said: "My Lord! Now I have to go." Then the sage caught hold of her and said: "For a little more time, please smile and make me smile. Then you can leave for a very long time."

Afraid of his anger and curse she lived with him for a little less than two hundred years. As she requested him to allow her to go to heaven again, he said: "Please stay".

Out of fear of being cursed and out of sympathy towards the Brahmin she never left him. (Once there is the formation of these two consciousnesses, response and stimulus, they form a spark and do not get separated for aeons of time. At the end of the span of life of each physical body, stimulus tries to escape into space, but the cumulative being of responses forms a habit to keep the stimulus in suspension and to take birth into a new constitution. This is the effect of Vasanas, or associations, being carried from birth to birth).

As the great sage indulged in the happiness of her association, his love for her began to grow younger and younger through multiples of nine. This is all due to the mischief of Manmatha. (Manmatha is the taste which the unit of mind develops for developing its own centre and for churning responses to the various stimuli.) He enjoyed her night and day.

The Science of Man

Dr K. Parvathi Kumar
First Young Group Life Teaching, Part 28
August 2001, Visakhapatnam/ India

What is important is that we give the right tools for the children during the formative years, so that the brain content grows into brilliance. Otherwise, the filament of the brain remains dull, and later, the living becomes difficult. That's why education is the period of formation. The children should be given those values which continue to construct and develop their energy system, but it should not be put to destruction at that time. The danger is more due to excessive exposition.

I said in the very beginning: "Freedom with responsibility." There should be freedom, but that freedom should be concurrent with responsibility. Because the children do not know that they are going to destroy their future. They are like the tender plants. If they are exposed to such rough weather, like a cyclonic storm, a hard summer, or a horrible winter, the plant cannot grow. Once it grows into a strong tree, it can withstand any weather.

All I am speaking here is moderation and regulation of desire and orienting for nobler desires, but not suppression of desires. When a higher taste is developed, the lower taste falls off. It is the fundamental duty of every parent and teacher to consistently and constantly inform the student so that he would get inspired for a higher taste in life. Otherwise, it will lead to diseases like psora, syphilis, diabetes – these are all diseases coming from suppression of desire. Excessive satiation would result in rheumatism or arthritis which is a disease that has no remedy till date. It also depletes the energy and shortens the life and leads to other problems, like nervous weakness, depressions, and morose mind. All this is due to excessive indulgence.

The psychology of Homoeopathy and Ayurveda speaks of varieties of diseases arising from either suppression or over-satiation. Just a simple example: If you tend to over-eat, you get diseases, and if you don't eat at all, you get diseases. You have to eat as much as it is required. In anything,

there is a golden mean. That's why I use the word discrimination. Always carry discrimination and function according to it.

There is a movie which is being publicized since six months. It depicts the culture of a state of India. Today is the last day that it is shown in Visakhapatnam. Yesterday my son asked, "I'm going for the movie, would you like to come?" I said, "I have a class, I have to go to the class." Today he again wanted me to come, today is the last day. Though I was looking to see this movie, I decided what is more important. It's a very small incident, but even in small events, you should decide which is better to act upon. If there is a better option, the tendency should be to act for the better one. That has to be the priority. This faculty can come to you only during the formative age, not later. If I like the class more than the movie, then in my mind the movie goes away and the class remains. In every aspect of life we have to use discrimination. It is not what we like to do; we have to see what is the right thing to do.

What is the right thing to do would come to you much better in the third sub-chamber of the third chamber of the mind. Third chamber is mind. The primary chamber relating to mind works for the body. The second sub-chamber of the mind carries the tendencies. You have to get into the third sub-chamber where you can see your tendencies and see which tendencies help you to remain constructive and to grow, and which are the other tendencies which would cause your fall. That's why I said there has to be a genuine analysis of our tendencies to start with. Normally, when you get a very strong desire, and if you can wait 10 to 15 minutes to make an analysis and to ask yourself whether this is really the thing to be done, you will get a clear answer from the fourth chamber, whether you should do it or not. That facility and that technique should be taught to the youth in education. Then he is safe. He may fall once or twice, but not always.

Even the Masters say: "We are not infallible, only God Absolute is perfect." The rest of the hierarchy of archangels, angels, they all have some little imperfections. In spite of our best efforts, we may not be 100 % perfect. We don't have to worry about it, but we keep perfection as the goal and keep tracing perfection.

Sometimes we are satisfied with us and at times, we may not, it does not matter. But mostly if we don't perform well and at times if we perform

well, then we don't find a way out to live life well. The whole process is keeping the lower three bodies in good form so that the man can preside over it and work with it. Otherwise it is an automobile with a flat tire which will not take you. So, with a flat tire or blockages relating to supply of gasoline, there is no movement, and the vehicle only stays there making some jerking but not moving.

As I told you before, the lower three chambers are your vehicle. The vehicle cannot decide the travel. It should move the way you direct. It cannot decide your direction and your travel, because the moment you understand what you are and the purpose of the human vehicle, you identify more with the driver of the vehicle than with the vehicle. That's why all these regulations become necessary to keep the vehicle fit. So, if you excessively use the vehicle, it gives problems. If you don't use the vehicle it gives you problem. You have to use it as it should be used. Same principle applies in all the three planes: mind, senses and body. That should be the understanding.

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

Paracelsus

Health & Healing

Do Not Cling to the Past



People should be taught not to brood over the past and dampen the health of the psyche. Brooding and mourning over the past events, the past mistakes, creates a platform for future sicknesses through despair and depression. Innumerable people look back and get stuck with their past failures and past losses. The only benefit from such looking back is to learn from the mistake and move forward. Beyond this, if one broods over it only creates more and more burning in oneself, damaging the nervous system and thereby the health system. The primary energy is affected by constant brooding over events. There is no wisdom in looking at the burning city or a burnt city and inhale the carbon of the smoke. What is to be learnt has to be learnt, but if it is nurtured over and over again it brings carbon into the system. Carbon is anti-life and builds its own anti-life system within the life system. Instead, it is wisdom to bid farewell to the burnt city and the desecrated temple. Clinging to the desecrated temple, destroyed synagogues and churches or mosques, only brings sorrow and hatred towards those who were the cause of it. Least one remembers that it is a past event for which no avenges can be entertained in the present.

Today humanity is preoccupied with the past acts of injustice and reacts unjustly in the current times as a reply to the past.

There is a children's story where a tiger drinks water of a stream and a deer also drinks water down the stream. The tiger says to the deer, that it is contaminating the water. The deer says: "But I drink down the stream

and you drink up the stream. How can the water you drink get contaminated? Is it not the contrary?" The tiger says: "No, no, no... Do not argue with me, your forefathers did it. So I punish you now." This children's story is at play in humanity, that the present community has to fear for the remote forefathers' actions.

Dr. K. Parvathi Kumar

Extract from: **Paracelsus – Health and Healing**

With a subscription you support this important work (€ 84 / year).

Children's Section

On Service

**WHAT TO SERVE, WHERE TO SERVE,
HOW TO SERVE, WHEN TO SERVE, WHOM TO SERVE
NEEDS TO BE CLEAR
BEFORE ONE JUMPS INTO SERVICE.**

Dear Children!

Know the following:

- Avarice consumes the mind, senses and body.
- Indulgence consumes intellect.
- Desire consumes discrimination.
- Anger consumes energy.
- Beings are consumed by time.
- But a devotee (or a disciple) is consumed by the divine and remains divine. Better be a remainder through inevitable combustion and consumption.

K. Parvathi Kumar

Stories For Young People

The Mother Saves Bharatha

To a Brahmin there was born a son named Bharata. He was a high soul and knew his previous births. He longed to get freedom from this earthly bondage. So he accepted everything he experienced and avoided to be affected by the events of life and the meaning of anyone. People called him a fool.

When his father was dead, the brothers made young Bharata work on their fields to earn his daily needing. He did his duty and was satisfied with the little food, his brothers gave him. His was only thinking on the Lord.

A robber chieftain wanted to please the Great Mother with a great offering. He searched for a human being fit enough for sacrifice. His servants found Bharata, covered with clay, but looking strong and powerful. When he was tied up, carried away and prepared for the sacrifice, Bharata did not resist. He remained silent and unaffected.

The Mother saw the glow of the Brahmin boy and the crime was about to be committed. When the priest lifted the sword to kill him, the deity stopped his arm. She freed Bharata, blessed him and disappeared. Bharata went his own way, his mind directed towards the Lord.

Story compiled from Srimad Bhagavatam.

WINDOW TO WORLD SERVICE NEWS & ACTIVITIES (Inputs welcome)

SPAIN

Name of the Group : – “ Associació d'Amics del loga del Montseny”

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Email : issasol9@gmail.com

Phone: Isabel Minguell ++34 +692 09 58 70; Domenec Pera ++34 +689 67 34 63

Prayer&meditation:

- daily: prayer&meditation, morning and evening; Purusha Sooktam & Sri Sooktam Vedic Hymns
- weekly: Planetary Purification. At times: Fire Ritual, Water Ritual
- monthly: prayer&meditation New Moon and Full Moon; Dhanishtha Meditation. Celebration of equinoxes and solstices.
- Last Quarter of 2013 we started recitation of mantras recommended for each month; Recitation of Dum Durgayei Namaha during the days dedicated to Durga.

Study and Activities

Conferences:

- Workshop recitation and study of the Bhagavad Gita, Miquel Samarra
- about basic astrology and spiritual astrology, Joanna Garcia
- Seminar "Born to a New Consciousness" - experiential workshop. Valentín García
- Some Laws and Principles of the New Era. Anthropogenesis – Genesis. Introduction to the Science of Man. Josep Paradell
- The Cross. Ignacio Acero
- Meditations on the Paths and the Sephiroth of Light. Yoga Kabbalah. Taller and Pranayama. Domenec Pera

- Study and reflections on the Kabbalah. Adolfo Alvarado.
- Archetypes and Sacred Geometry. Ray Sorigué.
- Workshop on English pronunciation of prayers and astrological messages. Ana Ceres.
- Family Constellations. Josep Verges
- Family Constellations / Family Therapy. Ferran Garcia Andreu
- DNA Songs. Sílvia Pérez Guilera.
- Meeting with the "Friends for Peace" Association. Mantras, energetic food and clowns.
- Kitchen Workshop from Es Purna for members and volunteers.
- Space in Vitamènia Radio (Local Radio) entitled "Fragments of Saviessa" by Alicia Garcia and Domenec Pera.
- Musical Encounters

Special Events

- June 22, 2013: Tour Master K. Parvathi Kumar and his wife Smt Krishna Kumari.
- May 31, 2013: Recognition Peace Embassy
- Campaign Project.

Our center is a place where different people from different provenances live together and eat together. Meenakshi is located in the countryside near the Montseny Mountains.

Picture of the Month of Scorpio:
Scorpio - The Master of the Violet Flame

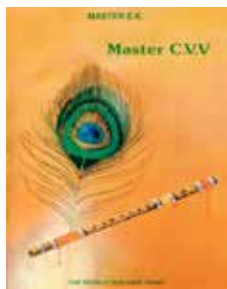


CVV stands for cosmic violet vibration, it is the ray of the cosmic system. The cosmic violet vibration is the 7th ray of the cosmic system. The 7th ray on the planet is violet and it is represented by the most sublime and noblest Master, Master Count Saint Germain. From cosmic vibration of violet to planetary vibration of violet a channel has been established by the great initiate coming from Master Jupiter's ashram. Master Jupiter is known in the oriental scriptures as the great sage Agastya. The advent of the cosmic violet vibration was as per the plan to lift up humanity. The lift up is something when humanity can experience within him and around him the beauty of the Kingdom of God.

Dr. K. Parvathi Kumar: May Call Day 2012

Book review

Master CVV



The word Master means 'one who has a complete mastery over the threefold personality'. This fascinating book describes the work of Master CVV and the work of senior disciples, Master M.N. and Master V.P.S., plus the founder of the World Teacher Trust, Master E.K.

A section of the book is also devoted to the science of Yoga where Master CVV is described as "the founder of the Raja Yoga path in a form which

is most suitable and practical in the modern age."

This is a book that gives a valuable perspective into the work of the Masters who serve the divine Plan for the evolution of humanity and our planet Earth.

Ekkirala Krishnamacharya: Master CVV

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



Healer's Handbook (On Healing).

The Science of Healing has much larger scope than what is usually understood. It extends upto rectification of thoughts and neutralisation of emotions which are not natural. The sacred science of Healing works upto transformation of the mental and emotional attitudes of those who are affected. It thus has larger area of operation than

mere attendance to physical diseases. Subtler and subtlest matter such as thoughts need to be cured by subtle and sublime methods such as color, sound and meditation.

K. Parvathi Kumar: Healer's Handbook (prev. On Healing).

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

Astrological Important Days in October / November 2014

23.10.	13:57	☉ → 𑌕 / Sun enters Scorpio	
𑌔		☉ in 𑌕 – every evening at the twilight hours: <i>Light a lamp at the door-front and worship the serpent-power Kunda- linī, that encircles around the stem of the Base Centre.</i>	
		☉ in 𑌕 – every Monday (27.10., 03.11., 10.11., 17.11.): <i>Contemplation upon Śiva, the cosmic 1st Logos</i>	
	23:56	● New moon of Scorpio (Solar eclipse)	☉ 00°25' 𑌕 / 𑍇 00°25' 𑌕
26.10.		End of summertime (CEST 03:00 h → CET 02:00 h)	
30.10.	16:49	● 8 th phase of ascending moon starts	☉ 07°09' 𑌕 / 𑍇 01°09' ≈
𑌔		(End 31.10. at 14:44)	
31.10.	20:23	23 rd constellation <i>Dhanishta</i> starts	𑍇 17°24' ≈
♀	21:00	Dhanishta-Meditation (<i>Dhanishta</i> -constellation ends on 01.11. at 18:50)	
02.11.	10:10	11 th phase of ascending moon starts	☉ 09°52' 𑌕 / 𑍇 09°52' 𑌔
☉		<i>Contemplation upon OM NAMA ŚIVĀYA</i> (End 03.11. at 07:46)	
06.11.	01:06	Phase of full moon starts	☉ 13°30' 𑌕 / 𑍇 01°30' 𑌔
𑌔		<i>Worship the cosmic 1st Ray, Lord Śiva, and chant the five-syllabled Mantra OM NAMA ŚIVĀYA</i>	
	23:23	☉ Full moon of Scorpio	☉ 14°26' 𑌕 / 𑍇 14°26' 𑌔
07.11.		Goodwill Day: Birthday of Master <i>KPK</i>	
14.11.	03:00	● 8 th phase of descending moon starts	☉ 21°37' 𑌕 / 𑍇 15°37' 𑌒
♀		(End 15.11. at 05:33)	
17.11.	10:26	11 th phase of descending moon starts	☉ 24°57' 𑌕 / 𑍇 24°57' 𑌔
𑍇		<i>Contemplation upon OM NAMA ŚIVĀYA</i> (End 18.11. at 12:20)	
21.11.	14:12	Phase of new moon starts	☉ 29°08' 𑌕 / 𑍇 17°08' 𑌕
♀		New moon point of Sagittarius: <i>Contemplation upon 'The Pledge'</i>	
22.11.	10:38	☉ → 𑌔 / Sun enters Sagittarius	
𑌔		☉ in 𑌔 – Every morning: <i>Utilize the two hours before dawn for intense spiritual practice – particularly the first 13 degrees of Sun's transit</i>	
		☉ in 𑌔 – Every Thursday (27.11., 04.12., 11.12., 18.12.): <i>Healing prayers and healing work</i>	
	13:32	● New moon of Sagittarius	☉ 00°07' 𑌔 / 𑍇 00°07' 𑌔
28.11.	01:44	23 rd constellation <i>Dhanishta</i> starts	𑍇 17°24' ≈
♀	21:00	Dhanishta-Meditation (<i>Dhanishta</i> -constellation ends on 29.11. at 00:17)	
29.11.	00:08	● 8 th phase of ascending moon starts	☉ 06°38' 𑌔 / 𑍇 00°38' 𑌔
𑌔		(End 29.11. at 22:06)	
01.12.	18:30	11 th phase of ascending moon starts	☉ 09°26' 𑌔 / 𑍇 09°26' 𑌔

All times until **26.10.** are in CEST (Central European Summer Time)/UTC+2 (Universal Time Coordinated plus 2 hours) later in CET (Central European Time)/UTC+1 (Universal Time Coordinated plus 1 hour);

From: »Astrological Diary 2014/2015«;

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Great Invocation



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

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

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

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

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

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

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

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

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

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

Let love prevail.
Let all men love.

Master DK



*PÛSHAN EKARSHYE
YAMASÛRYA PRĀJĀPATYA VYÛHA RASMÎN
SAMÛHA TEJĀHA.
YATTE RÛPAM KALYĀNATAMAM.
TATTE PASYĀMI YO
SAVASOW PURUSHAHA.
SOHAM ASMI.*

"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."

ISAVASYA UPANISHAD, 16TH MANTRAM