Vaisakh News Letter



HAMSA SIVA SOHAM

♏

Scorpio 2026 Vrishika

Letter No. 7 / Cycle 40 — 23rd October until 22nd November 2026
The World Teacher Trust – Global



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

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

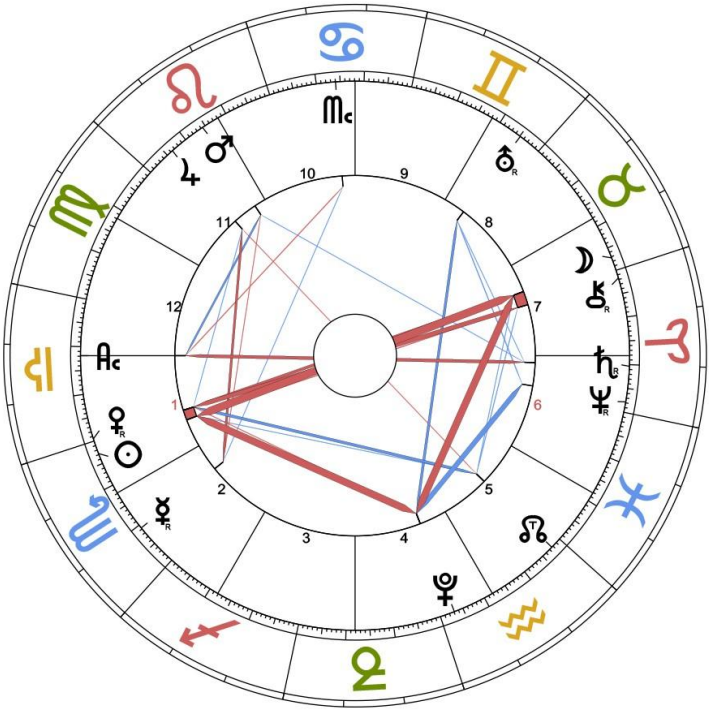
Contact: The World Teacher Trust – Global, Kohlhüttenstrasse 10, CH- 6440 Brunnen, www.worldteachertrust.org

The Vaisakh Newsletter in English and French: info@worldteachertrust.org; German: kulapati@wtt-de.org, Spanish: WTT Argentina: wtt@wttargentina.org, WTT Spain: info@wttes.org

Prayer of the Year 2026-2027

Number one, the rod.
Zero to one, the serpent unwinds.
Number nine, the throne;
Number ten, the crown.
Kingdom gained. Hunter becomes saint.
Hunter bears pot. Light of life carried.
Mind and wisdom married.
Saint blesses the couple with holy water from pot.

Occult Meditation 81



Full Moon of Scorpio, 26 October 2026, 05:11 am CET (UTC + 1)

Message of the month of Scorpio ♏

Scorpio belongs to the fixed cross of Taurus-Scorpio, Leo-Aquarius, also known as the cross of discipleship.

There are nine ruffians of Scorpio: sex, comfort, money, fear, hate, ambition, pride, separativeness and cruelty.

Self-forgiveness and forgiving others is an inner transformative process in Scorpio. Scorpio is widely considered the least forgiving zodiac sign, often holding grudges for a lifetime and finding it nearly impossible to forget betrayal. We should learn to forgive but not necessarily forget – all depending upon situation. We can forget about an incident if we have learnt from it. To forgive oneself can be one of the most difficult tasks in the inner healing process.

According to Master DK, adepts of the Black Path can reach the 2nd initiation. When one is caught under the spell of anger, greed, hatred, possessiveness, jealousy, envy, mischievousness, malice, ill-willed, malicious intent, pride, selfishness and the list goes on and on … one is caught in a limbo in a purgatory state. This is intuitively known to most of us, either as a personal experience, a deep-seated state of the psyche or we have seen it in others. As one becomes aware of the White Path, choices have to be made so that the inner healing process can start.

To repent and be self-forgiving or forgiving oneself is the inner healing process of Scorpio. However, this only leads to one freeing oneself of the purgatory condition in which one finds oneself on a temporary basis. If the foundation of the psyche is not changed nothing will come of this except more dis-trust in our fellow human beings. To truly become healed from these human conditions, the Grace of the Mother is necessary, so that we can find peace of mind. To repent and be self-forgiving or forgiving oneself has to be coupled with the yoga process of Patanjali so that the new foundation of the psyche can manifest and become permanent in us. Only the Grace of the Mother can make this process complete and irreversible. Some of us are not free from one or more of these feelings and to learn self-forgiveness is one of the internal secret processes of the second half of Scorpio, the inner healing power. But to be triumphant in Scorpio we have to conquer all nine ruffians of our psyche.

The key to our success is hidden in how we go about implementing Yama and Niyama as described by Patanjali. Master EK writes about the solutions for such a

person who has been influenced by the negative aspects of the human psyche (which is most probably some of us). These titbits are from Overseas Messages vol. 1-12.

"The positive way of living is established during these two steps (Yama and Niyama of Patanjali Yoga) and the attitude towards his own living is gradually habituated to positiveness. The attitude towards his own life will be gradually transformed into a positive way of behaviour, not by fighting the evil of himself, but by ignoring the negative aspect by engrafting into his daily life a new habit and a new habituated way of living."

"We remain what we were 30 years ago, even though we read the four Gospels and understand them completely; study the Bhagavad Gita completely and the teachings of the Buddha and Confucius completely. We will be learning, discussing and knowing, but we will remain as we were because our habit nature is not touched at all by this approach. It is this habit nature that is to be transformed."

"Think of the positive, think of what you have to do, think of how you can include people of other countries and nations. Think of how you can be one with others. It is what is called Love in its purest sense. The love which makes you not to exclude anyone from anything, the love which makes you forgive everyone. That is what is wanted. By practising positivism and love, it becomes a habit. Just as negativism has become a habit with many of us, love becomes a habit with us. Positivism becomes a habit with us."

"Speak only instructive and informative sentences. Let your speech help someone in some way or another. Let your speech encourage others and create optimism and positivism in them. Let your speech rectify others as far as possible. This is what we have to practise."

This is the yoga path shown to us in real practical terms and this will make us transform our selfish nature and, in the end, we will become unselfish and only seeing the other as a brother.

Composed by Heinrich Schwägermann Lorenzen



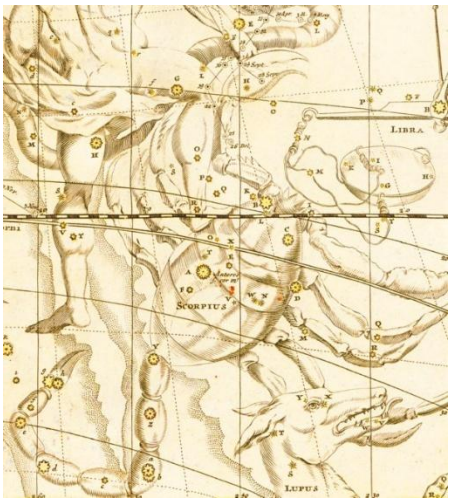
Message of the Teacher

Development of Conscience

The acts of goodwill you did in the past to people come back to help you. The acts of hurt and harm that you do to people come back to be repaid. This arrangement of life of how event after event should come back to you is done by the devas of time. Then you have some resolve with you so that next time a similar event comes you don't act as ignorantly as before because within you there comes a conscience restraint. The restraint comes because of the repentance you had after departure from the last incarnation and also the repentance you did in the womb of the mother. This is how the soul keeps on learning.

It is a process of evolution in so far as the degree of repentance brings you enough conscience not to do again. If you do again the same thing, again the same thing repeats. The repetition is needed to develop the related conscience. More and more you get the pain, more and more you repent. The related conscience develops. That's why when we get pain it is seen as a teacher. The pain enables you to rethink the whole thing. For this reason, there is lot of emphasis on reviewing and repenting acts which are not well done.

Compiled by Ludger Philips



Johann Gabriel Doppelmayr (1677-1750): Scorpio

Utterances of Lord Krishna



Everyone gets devoted to his own god. Let it be in his friend, wife, child or parent, or an idol prescribed by himself. He offers his worship to his own idol according to his own nature and requirement. I draw his attention and devotion through that idol because I AM in all. (7, 21)

He is drawn to his own idol by the devotion granted by Me. Thus he worships his own idol and receives through it what I decide and grant him. (7, 22)

Krishna statue installed by Master Kumar in Olavarría, Argentina



Lord Maitreya
Maitreya Community



Cleansing through renunciation

Each being is moved by a particular energy. But the important question is the direction in which that energy is taking us. We must look within and understand the real intent of our deepest aspiration. Without this inner clarity, even an act that appears noble on the outside may not bring freedom. It can, in fact, create a subtler kind of bondage.

The disciples once asked the Master how the commandment of renouncing property should be understood. They had seen one disciple give up everything he owned, yet the Teacher still cautioned him about the subtle feeling of ownership. Another remained surrounded by many things and received no reproval from the Master. Thus, the lesson was revealed: ownership is not measured by the number of objects one possesses, but by the thoughts one holds about them.

A person may own very little and still remain burdened by the desire to possess, fear of losing, pride in having renounced, or concern over what is “mine.” Another may have many responsibilities and material resources yet remain inwardly free. Such a person sees all things as tools entrusted to them, rather than as personal claims.

True renunciation, therefore, does not mean neglecting life, destroying possessions, or choosing poverty for its own sake. It means freeing the mind from accumulation and possessiveness. One can fulfil duties, use material resources, and care for what has been entrusted to them without becoming inwardly bound by it.

The idea of community must also be accepted inwardly. What we hold should not separate us from others, but should serve the common good and the natural growth of evolution. The Teacher recognizes those whose consciousness has become free from attachment.

When the thought of ownership is washed away, renunciation brings a profound inner cleansing. Consciousness becomes entirely clear. Then deeper striving can move forward unhindered, directing human energy toward service, cooperation, and a higher purpose in life.

Composed by Srikanth Kaligotla

PRACTICAL WISDOM

The groundwaters of a sacred place
are equally sacred.



Arkhip Kuindzhi: Night on the Dnieper



Master Morya
Maruvu Maharshi

Necessity as Impetus and Love as Enlightener

The measure of success is the degree of necessity. You may be sure that one would not leap across an abyss without absolute necessity. The more unavoidable the necessity, the nearer is the step of victory. Let the most dire necessity arise!
The measure of understanding is the degree of love. One can memorize lines word by word, yet one remains dead if the knowledge has not been warmed by love.
Truly, when one learns to discern the emanations of feeling in others, one will perceive that precisely love above all attracts the Fire of Space. He who said, "Love one another," was a true Yogi. Therefore We welcome each outburst of love and self-sacrifice. Just as a lever sets the wheels in motion, so does love inspire powerful responses. Compared with the radiance of love, hatred is only a hideous blot. For love is the true reality and treasure.
I do not speak about love abstractly but as a physiologist. I consider that as necessity is the impetus, so love is the enlightener. *(Agni Yoga, 1929)*

Compiled by Sabine Anliker



Nicholas Roerich: Victory (1941)



Master Koot Hoomi
Devâpi Maharshi

Shambala 2: The Members of Shambala

Recollect Shambala, bow down to Lord Sanat Kumara, and tread the path of Lord Maitreya, The World Teacher.

The Puranas affirm that Shambala is in the second ethers hidden in the desert of Gobi. The Gobi Desert is within the geographical territory of the present day's Mongolian nation. It is hidden and is in-accessible to humans. Only advanced initiates gain access to Shambala as per the call from Shambala.

The members of Shambala are those who have demonstrated a life of sacrifice for the welfare of the beings. Only sacrifice enables the complete baptism by fire. Such ones, through meditation reach Shambala. The members of Shambala reside in the four corners of the world, preferring mountain ranges. They continue to serve and inspire the surroundings.

Some of the members of Shambala also hold high positions in the world affairs from where they steer the activity of goodwill and demonstrate selflessness.

The members of Shambala are courageous. They hold the Will of God and work it out on Earth.

Nothing in the World really attracts them. They are the dispensers of nature's wealth for the benefit of larger communities. Being human, they have all tended to be semi-divine through submission of personal will, and through sacrifice of personal will in favour of the Will of God.

Originally conceived in Telugu by K. P. Kumar; translated into English by Tapovana group.



Message of Master E.K.

Zodiacal Periods 2

Aquarius is a sign of space and radioactivity. Therefore, the Aquarian age will give us many wonders which we cannot estimate now, but the Theosophical Masters have predicted through Madam Blavatsky three things for three centuries.

In 1875, it was predicted that scientist was a slave of matter, because he was not in a state to believe unless he sees anything with his own eyes and feels with his sense of touch. He was blind to the forces of space. In 1975, the scientist was a master of space. In 2075, Man will travel through space. That is the prediction which is awaited.

The first two have come true. We know how the 19th century scientist was a fool not believing in any finer forces. We know how the 20th century scientist is a sceptic discovering everything in space, but not believing in the human values on this earth. These two things have come true about the predictions of the Aquarian Age. The third thing awaits, that is, the man will go into a cabin, close himself and tune to the station where he has to go. Then he will disintegrate and dissolve into the pre-atomic state of existence and once again form into atoms and his own body and himself in the cabin where he has to arrive. These are some of the features of the Aquarian Age.

Compiled by Ludger Philips

Master CVV-Yoga



Aphorisms to Disciples 102

304. Gross has its basis in the subtle. Thought is subtle and action is its manifestation in gross. The work for you is in the subtle. How much ever you fix the gross it does not work.

305. Therefore, work with your thoughts. Thoughts in you are the basis for your actions and your actions determine what you have become and what you would transform into.

306. Your actions in turn impact your thought patterns. Therefore observe. Observe your thoughts, observe your thought patterns.

Composed by Guru Prasad Kambhampati



Mount Shasta



Vidura

Teachings of Wisdom

The one
who strives for the welfare
of the beings, holds a soft nature,
speaks truth pleasantly,
and entertains noble thoughts,
is the wise one that shines forth
amidst the race.

PRACTICAL WISDOM

Kindle a lamp without fail during twilight.



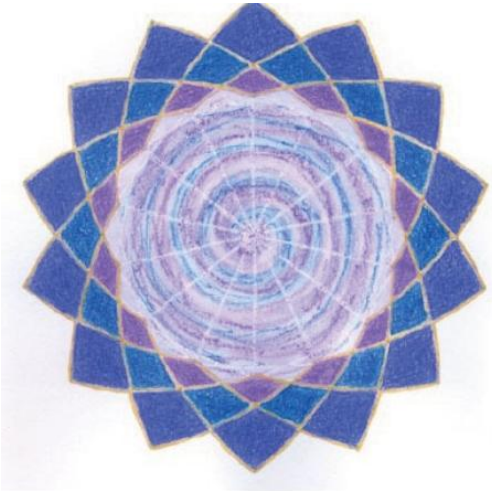
Saraswathi



Saraswathi Suktam 12 – 5
Our Triple Existence 2

The body is the disciple of the soul and the soul is the disciple of the Spirit. In fact the body is not only disciple of the soul, but also disciple of the Spirit. It works for us, because we are also working for the Spirit. If we are not working for the Spirit, the body does not co-operate.

This is our triple existence. The Father of the body and our Father are both in the Sahasrara. The body is not really our subordinate, although it is willing to work for us. It is willing to work for us as long as we are willing to work for the One. Otherwise it gives troubles. Our bodily troubles indicate that we are not doing what we are supposed to do.



Ana Sirinian: Mandala



Hanuman

8. Hanuman and Mahabharata 2

Another interesting episode from the Mahabharata is the meeting between Hanuman and Bhima, the second among the Sons of Light. (The details of this episode can be studied in the Mahabharata). Pleased with Bhima, Hanuman blessed him saying that in the battlefield, Hanuman's roar will resonate with Bhima's war cry and amplify it filling the skies and striking terror in the hearts of the enemies. He added that, he would stay on the flag of Arjunas chariot and witness the war to help them in victory.

During the great Mahabharata war, Hanuman adorned the flag of Arjunas chariot with his presence and helped Arjuna greatly by creating favourable winds for Arjuna. The wind always flows favourable to Arjuna, unfavourable to the opponent.

Lord Krishna and Arjuna with Hanuman on the flag



On Secret Doctrine



Sophia

The various Cosmogonies show that the Archaic Universal Soul was held by every nation as the "Mind" of the Demiurgic Creator; and that it was called the "Mother," Sophia with the Gnostics (or the female Wisdom), the Sephira with the Jews, Saraswati or Vâch, with the Hindus, the Holy Ghost being a female Principle.

* * * * *

1. The word 'Sophia' comes from an ancient Greek noun, meaning 'wisdom'. Sophos means 'wise'. 'Theos' in Greek means, Divine or God. Thus Theosophy means the Divine Wisdom
2. In the scriptures of the East, the principle is known as 'Aditi'.
3. The earliest manifested logos was female everywhere – the mother of the seven planetary powers.
4. 'Pistis Sophia' is the holy book of the Gnostics. Pistis in Greek is the deep trust or faith. Thus 'Pistis Sophia' means 'Trust in Wisdom'.
5. In the Gnostic doctrine found in "Pistis-Sophia" (Knowledge=Wisdom), Sophia Achamoth is shown lost in the waters of Chaos (matter), on her way to Supreme Light, and Christos delivering and helping her on the right Path.
6. She is said to be the mother of seven sons, the seven principles. They are also said to be the seven vowels (The Greek language had one word for vowels and voice).
7. The words, so often used in the Upanishads and the Purânas, "Sound" and "Speech," may be collated with the Gnostic "Vowels" and the "Voices" of the Thunders and Angels in "Revelation."

Compiled by the Brotherhood of Sadguru Tapovana



Venus

Venus in its Three Dimensions 1

Aquarius in its three decanates functions with three planets. Up to 100 it is Saturn, from 100 to 200 it is Mercury and from 200 to 300 it is Venus. This is the path of ascent as far as Venus is concerned.

From Saturn to Mercury and from Mercury to Venus. Working with Saturn means working with our own limitations and overcoming them. Working with Mercury means improving our comprehension, and working with Venus means experiencing that which we have comprehended. This is the fundamental triangle of Venus, Mercury and Saturn. That is why in all spiritual schools, the first step is to work with Saturn. Those who have overcome the limitations shall have to take up working with Mercury, where the limitations of concepts are also broken.

The first step is working with Saturn, that is the individual limitation. The second limitation is the conceptual limitation. We are asked: “Do you work with Bailey or Blavatsky?” Our answer is: “No, with Jesus Christ!”; as if the three were different! Be it Jesus Christ, Bailey or Blavatsky, all that has flown through them was wisdom. If somebody asks: “Do you work with the Theosophical Society or with the World Teacher Trust, with the Mercury School or with the Arcane School?” Finished! We just remain with our own concepts; we cannot grow beyond comprehension and we deny ourselves the beauty of experience. Be it the Theosophical Society, the World Teacher Trust, the Mercury School or the Arcane School, what is important is to experience life. If the living experience is gone, we only carry the load of the concepts as donkeys; concepts of wisdom, but not wisdom. The same truth can be said by one Master in one language, by another Master in another language and we take them as two different things! This is how we are settled to some names and some concepts. We do not see the import of the concepts. When we travel towards the import from the concepts, we overcome Mercury to experience Venus. This is Venus in its three dimensions.

Discipleship



Keep the link unbroken

'Keep the link unbroken' is said to be a dictum coming through Madame Blavatsky. The vertical link that is aimed at on the path of discipleship, can become a constant anchor for our being in this world and beyond. Yet how to keep this link unbroken? The scriptures of the world present many paths, yet each one of us must tread the path to make it manifest or rather said to prepare ourselves, namely our personality and personality life, in such a manner that the link can manifest through us and remain with us. This can be a tricky situation as the aspiration for having a link and its manifestation often do not happen simultaneously. We may therefore face the challenge of glamour or illusion, making ourselves believe that what we wish to happen, is already a reality, and that we no longer need to guard ourselves against possible breakages anymore. Lo, the path is a razor-edged path, where constant alertness, observation and honest introspective are our working tools to check and identify where and whether reorientation or repair is needed.

A way to stabilize this vertical link is by building a horizontal axis to lead the energies vertically received into the surrounding life, into the world.

This can be an effective way to prevent our egos from becoming inflated by assuming that we are further ahead in our development than we really are.

A useful counter-remedy for this kind of ego-focus is to work in groups and consider how we can be of use to support the development and upliftment of the smaller and larger groups that we relate to.

Thus, this link may gradually establish itself as an unbroken, vital connection, benefitting the group work, while the individual focus will be slowly dissolved into thin air.

Composed by Ute and Peter Reichert



Hymns to Agni, the Sacred Fire
Rgveda, Mandala-1, Sūkta – 13, Ṛk – 11

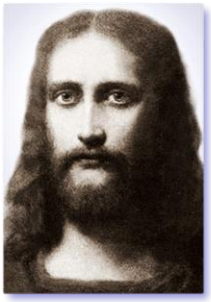
अव सृजा वनस्पते देव देवेभ्यो हविः ।
प्र दातुरस्तु चेतनं ॥
ava | sṛja | vanaspate | deva | devebhyaḥ | haviḥ |
pra | dātuḥ | astu | cetanam ‖

Word Meaning:

he vanaspate	Oh Vanaspati!
deva	the intelligence (dimension of Agni)
devebhyaḥ	to the devas
haviḥ	the offerings, oblations
ava sṛja	do send
dātuḥ	of the sacrificer, offerer
cetanam	an awakening
pra astu	may it expand (may it be bestowed)

Meaning:
Oh Vanaspati Agni! (It is a dimension of Agni as Iḍā). May you transmit the oblations and the offerings of the ritual to the devas and bring forth awakening to the offerer!





Life and Teachings of Master Jesus

Part 30

The guide continued: It is by divine will that beings know themselves as soul and realise the Self by their own experience. Self-effort is necessary for that. The sleep-like state of beings is not complete evolution. The mind should be formed for self-effort, self-realisation, and experience of self. Those who carried out this great work in the past were the Rudras and the mind born sons of Brahma. The story of the beings of the earth obtaining the mind is included secretly in Puranas, in stories of the Prachetas worshiping the Rudras, the Rudras being pleased, Shankara ruling the Prachetas, etc. Rudras are verily the Divine will. In order to externalise the consciousness of the beings, for their consciousness to enter into the five senses (Jnanedriya) and the five limbs or five organs of action (Karmendriya), and for the mind to be formed as the centre for the ten, namely, five sense organs and five limbs or five organs of action, eleven Rudras came down as rays from the buddhic plane. This is a great incident in creation. It is Rudras that help in the formation or dissolution of creation. It is because of Rudras that divinity entered the five elements, the five sensory perceptions (Tanmatras), the five sense organs and the five organs of action. It is thus the Rudras that quintuplicated (sets of five) the creation. It is also the Rudras that made the consciousness descend into the five-fold creation. It is not possible for anyone to explain in totality about the Rudras. They cooperate in the evolution (progression) and involution (regression), both in the creation and in the body.

For the being to externalise through the five senses, to conduct the body with consciousness through the organs of action, to experience the creation of the five elements through the five sensory perceptions (sight, hearing, taste, touch, and smell); all the eleven Rudras with Shankara as centre, permeate through the above – mentioned aspects. Due to the above reason the seers have handed down the tradition of worshipping Rudra based on five-pointed symbol (Panchakona Yantra) with five syllabled mantra (Panchakshari Mantra). The sky, air, fire,

water, and earth are filled with Rudra. Similarly, the five elements in the body are also filled with Rudra. The five senses are also filled with Rudra. The five limbs (legs, hands, speech, organs of defecation and urination) are all filled with Rudra. The five sensory perceptions in the body are also filled with Rudra. By recognizing and worshipping Rudra according to the law of correspondences (Mahanyasa), the body, senses, and mind of the being become purified, and it facilitates entrance into the buddhic plane.

It is mentioned in the 'Vishnu Purana' that the Rudras, becoming fierce, instilled the consciousness into the mind, senses, and body. In the Bhagavata Purana, Maharshi Maitreya told this whole story in detail to Vidura. Based on the facility arranged by the Rudras, the divinity reached the mental plane and the sensory plane. Meaning four states (vyuhas) were formed in the being. Out of the four, the first is the state of soul (Atma vyuha), the second is the state of buddhi, the third is the state of mind , and the fourth, the state of senses. Thus, in the four vyuhas, in the four states of existence, it was made possible for the being to experience both the worlds, the subjective and the objective (ihaparamulu). The wise know these four states as soul, buddhi, mind, and desire. The Vaishnavas recognize these as the states of Lord Vishnu Himself by the names of Vasudeva, Sankarshana, Pradyumna, and Aniruddha vyuhas. In Rig Veda, these are called the four states of utterance, Para, Pashyanti, Madhyama, and Vykhari. These four vyuhas are praised as the four arms of God. The knowers praise the Lord as four-armed (Chaturbahu or Chaturbhuja), four-faced (Chaturmukha) and as fourfold self (Chaturatma). The four mind born sons of Brahma have assisted in establishing the above four vyuhas, connection between them, and the path between the four vyuhas. They then, stood as Gurus, teachers of Yoga. They are the guides to the path of descent and the path of ascent, for the four vyuhas in the beings and in creation. Humans barely know the magnitude of help that the Rudras and the Mind born sons of Brahma are doing for the beings. That is Maya.

The Externalisation of Hierarchy 17



It is said in the orient, the human being behaves as the son-in-law on the planet. When the son-in-law goes to father-in-law's house, he is not made to do anything. he is being served, given a good room to rest. The father and mother-in-law keep on offering to the son-in-law. The human being behaves like the son-in-law. The days are over for this. You cannot continue to behave as before. You have to gain the status of being selfless. No more I – I – I. You have to dismantle the centre in you and expand into the surroundings. "I am not important; the group is important". Everywhere the false I comes forth. The scriptures say, don't make yourself the centre, distribute into the surroundings.

Master CVV says, there is no centre, the centre moves to circumference. You permeate into others through your acts of good-will, of life, of service. Otherwise you continue to suffer more than you give up. Humans on the planet have taken to a U-turn now; therefore we need to reverse our mentality. We cannot go on to take breakfast for ourselves.

There is a story of a father having four sons. The father was holding a huge shop. The sons were taken in and the father went on making money. He was on the death bed. The doctor examined the patient and said hmm, meaning not much hope. So the family came to know that he is about to leave. The man was informed that he was about to pass away. He asked for his wife, for his first son at his right foot. The son said, I am here, at the right foot; the second son, at the left foot; The third at the head, the fourth at the other side. The father said, 'If all are here, who is taking care of the shop?' That is our attachment to the material.

This text is based on a note-taking from the seminar and might contain mistakes.



White Magic 3

That is where the teachings of the Master begin. It is for aligning the personality with the soul or aligning the lower self with the higher self in us. The lower self is the feeble body, the lower triangle with its own thought patterns and patterns of the senses. Sour five senses have their own patterns like the mind and they are very strong. The body also has certain patterns. These patterns create conflicts between the mind, senses and body and are completely away from the soul concept. That is what is referred to as the 'untamed animal.' An untamed bull or an untamed horse is not useful. Basically, we should know the nature of the animal, the nature of one's own animal. That means one has to study one's own personality deeply and thoroughly instead of engaging in studying others. The first and fundamental step is, 'Study yourself.' There are so many things in us which are conflicting and fall short of our requirements. There has to be an urge to overcome them. Our body falls short of our expectations. It has its own complaints to accept a rhythm. Some suggested spiritual practises are generally not acceptable to the body because it has developed the habit of not having a rhythm. Likewise, the senses, the tongue and the mind. That is why even if we wish to contemplate, we cannot really contemplate. If we wish to manifest a work of goodwill, we cannot really do it. We cannot bring out the radiance of the soul and its magnetic effect because the personality hinders us. We have to remould the personality to tune up to the soul.

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

Temple Service

6. Esoteric Temple 6

Secrecy comes from Silence. The man who turns inward is silent as far as the outside is concerned. Silence is seen as a means to turn inwards. Objective mind is for objective work and subjective mind is for subjective work. Objective mind helps us to conduct appropriately in the objectivity. Likewise, the subjective mind is the means to experience subjectivity. The Temple activity is done by the subjective mind and not by the objective mind. The subjective mind which conducts the Temple work, is a great strength even to the objective mind. That is why in the books which are truly esoteric, we find the Solar plexus with the five petals downwards and five petals upwards. The five petals which are depicted downwards represent the objective mind and the five turned upward represent subjective mind. Man should be able to train himself to turn subjective. There is no other way to enter the true temple. Techniques are given to turn subjective, like trying to look within and see how long we can remain looking within. We can look within in the Heart Centre or the Ajna Centre. In the beginning the mind goes out, but if we regularly practice, gradually the mind learns to turn subjective. That is a great labour and it requires lot of patience.

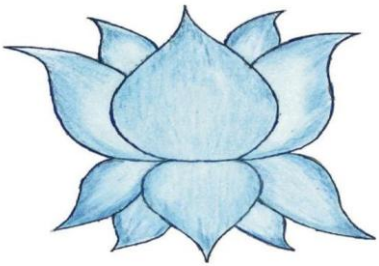


Illustration Solar Plexus
Five petals facing upward and five petals facing downward



On Healing

4. The Fivefold Human Machine 1

“The human is distinct from the machine he functions through.”

The five kingdoms of nature function in and around man. In man there is a fivefold arrangement. In nature also there is fivefold arrangement. There is a pentagonal approach to the Science of Creation and the Science of Man. There is also a septenary approach. Likewise, the creation is explained with numbers 3, 5, 7 & 9. It is One becoming many. The ashrams work with these key numbers in Creation in its involutionary and evolutionary paths.
The threefold understanding of creation is: Consciousness, Force and Matter. That is Atma, Buddhi and Manas. Consciousness is the basis for the force to function and create matter and mutate matter. Matter is moved by force and force has its genesis in consciousness. It is verily consciousness that permeates through force and forms as matter.

On Synthesis

In wisdom of synthesis
there is no division of good and bad.
Reconcile what is common between the two.

Sanat Kumara

Practise Harmlessness in Thought, Word and Deed 4

If you are harmless in its completeness, then even cobras coexist with you. A Master lived till recently in South India in Nilgiris with whom cobras lived. He is not a tribal. He is a highly civilised Master, one who went all around the world many times. When he went for his evening walk cobras used to join him. When he came back they too used to come back. The secret is harmlessness. He was living in the Blue Mountains whenever he stayed in India. He also stayed long time in Switzerland, the United States and other places. Likewise, my father used to hold a cobra in hand and chant the name of God. The cobra used to be in as much comfort as it is by itself. We don't have to speak of ancient stories to explain the concept of harmlessness. It is a principle that lives through persons even today. In the presence of a harmless one all persons are at comfort. They find their peace within them.





Seventh Ray and Magic

The incoming of the 7th Ray 48

Once in a while the 7th ray worker needs to check himself. Check whether his personality is at zero error. Otherwise the magnetism and aura that gathers around him through the rhythmic functioning can influence the personality quickly and the personality swells.

Then the personality takes the front seat and the purpose takes to back seat. To avoid this pitfall, the 7th Ray worker has to keep checking himself through an implement called introspection.

The orderly functioning of the 7th Ray worker is for effective manifestation of the work. It is only a means. It is not an end in itself. The 7th Ray worker should always remember this. He should always remember the purpose.

He should always keep the purpose in his sight. If he loses sight of it, then all that he does only becomes routine and a crystalised and concretised form of work and eventually dies. The activity he does loses its energy.

Then, rituals become routine, meditation becomes routine and service becomes routine. Life for any work is its purpose. When the activity is reduced to routine, there is no fire of life in it to transform the one doing it.

This is another pit fall which a 7th Ray worker should watch out for.

Composed by Guru Prasad Kambhampati

Enlightening Encounters

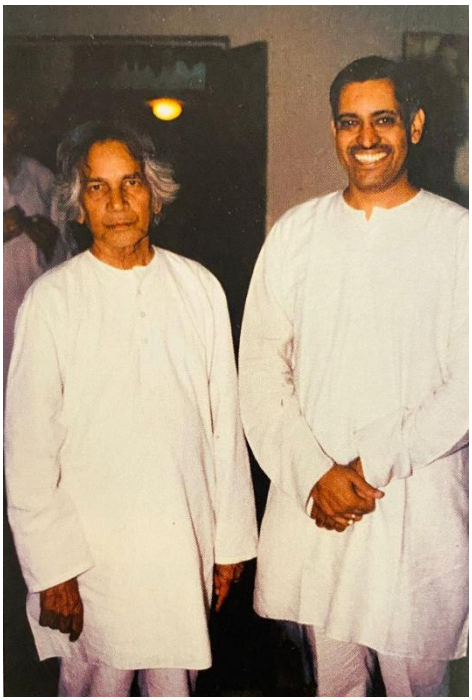


U G - The Master 5

Again, in the evening by the time Saukumarya came, the group was in spicy conversation. Saukumarya saluted UG, went to his room, refreshed himself and joined the group. A retired Army General asked UG, “UG! Can you pass on your spiritual experience to us? The Gurus of the ancient times, I believe did so to their followers.” UG said, “I have no followers. I am not a Guru. I do not believe that anyone can pass on their experience to the other. Can you pass on your experience of sleeping with your lady? It is all nonsense. Each one makes or breaks himself. It is entirely an individual business.”

Another retired professor enquired with hesitation, “If one surrenders, I believe, one gets transmission from his Guru. The Guru passes on to the surrendered one, his energy. This is what I hear. Is the path of surrender true?” UG Said, “Yes! It is true.” “In that case I surrender myself to you. Will you please pass on your enlightenment?” said the professor. UG said, “For sure. Just go up this building to the roof and jump from there. You will get it.” The professor was stunned.

He turned pale. Such are the few examples of UG's answers to seekers whom he felt as idle ones.





Uranus
The Alchemist of the Age
Uranus and the Seven Rays 10

Synthesis is the key word of Uranus in Aquarian Age. Synthesis represents synthesis of all energies. Synthesizing the ray energies, the planetary qualities Uranus leads the army of humans into the realms of the soul whose essential characteristic is synthesis. Aquarian Age ruled by Uranus is expected to usher in synthesis as between divergent activity of humanity. Synthesis leads one to unity of existence from their petty unitary states of existence. Synthesis dissolves the seeming opposites, neutralizes the divergent viewpoints and brings out a common understanding. This work of synthesis relating to Aquarius and Uranus is a theme by itself.





Master EK

Vishnu Sahasranama
Stanza 16 –1-2

भ्राजिष्णुर्भोजनं भोज़्ता सहिष्णुर्जगदादिजः।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः॥

Meaning:
Invoke the Lord as having shining nature and who is the food of all. He is also in the form of the eater of food. The Lord is the one who endures all. He is the one born as the first creation in the beginning. Untouched by sin, he shines as success and as the one conqueror of all. He is the birth place of all things and has everything as his birth -place. He is the replenishing principle of all.

Explanation:
1. Nature is the brilliance of the Lord and through it. He shines forth into his objectivity. He knows himself and he sees himself as all the beings by virtue of his power of brilliance. Everyone knows all others and the environment also by the same power of His brilliance which is called maya or conditioning.
2. The same minerals - water, air etc., which live in our own body exist in the bodies of others which we call animals and plants. Yet we eat the same matter as food from the bodies of animals and plants and sustain ourselves with it. The Lord gives birth to the bodies of living beings beyond number and serves as the food of all. Every being eats another being as food to sustain itself. In doing so, it is eating the Lord in various forms. Verily the Lord is the food of all.



Paracelsus
Health and Healing
Perception of Prana 4

Even games and sports when played with excessive competitive attitude, tensions build up causing subtle impact on the fabric of health, which the athletes and players cognise only in the later part of their lives. The ancient dictum, “health is wealth” need to be in-grilled even at young age and it should be made known that health depends upon the functioning of the pranic system. Cognition of the five Pranas and the five minor Pranas and perception of their work in the body is of great importance. Healing activity includes imparting this knowledge. Since the function of inhalation constitutes the main pranic function, the related precautionary hints are given here.

Dr. K. Parvathi Kumar: Occult Healing Vol. 1, Dhanishta, Visakhapatnam, India 2019



Master Mountain



The Female Hierarchy

Part 43

The Trinity in creation is Dattatreya. What is Trinity? They preside over the creation. The Trinity that presides over the creation is able to manifest without distortion in creation through the nature which we call the unmaliced nature. This is a grand achievement, so that in creation there is the knowledge relating to will, knowledge, and activity. There is knowledge about activity – what to do, how to do, and doing – the three abilities could be brought into the creation.

In us, the state of unmaliced nature is in the cranium, beyond the third eye. It is over here the unmaliced nature prevails. It is brought into creation, the Trinity, through Ida, Pingala, and Sushumna. You know this – the two serpents intertwining, meeting at the Ajna center, at the throat center, and at heart center, and then only at the Muladhara. The threefold flow of awareness, representing the Trinity, which we call Ida, Pingala, and Sushumna. When the Ida, Pingala, Sushumna flow in us remains intact you are in a perfect state of yoga.

Through this unmaliced nature, the principle of yoga is given birth to. This is what we have to understand. We speak of Dattatreya, and we are slightly crazy about him. Isn't it? Because it is one-in-three, and three-in-one. The Trinity is one form. So he can be like Shiva, he can be like Vishnu, and he can be like Brahma. He can carry out any of the three functions. Normally, the Trinity presides over creation. That which presides over creation is enabled to descend into the creation intact, only because the nature of non-malice. And this nature is said to be second step in Female Hierarchy. It is an unparalleled, beautiful state of nature which you experience only at Sahasrara. While the preceding one is beyond, this is permeating the whole being. That's how we have to understand Dattatreya.

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

Stories for Young People

6. Salutations – Garuda

Sage Kashyapa had two wives, Vinata and Kadru. Kadru became the mother of a thousand serpents, while Vinata gave birth to Aruna, the charioteer of the Sun.

One day, the sisters saw the celestial white horse Ucchaishrava. Kadru claimed that the horse had a black tail, while Vinata insisted it was entirely white. They agreed that whoever lost the wager would become the other's servant.

Determined to win, Kadru ordered her serpent sons to cling to the horse's tail so that it would appear black. Though they initially refused, they obeyed after Kadru cursed them. The next morning, seeing the horse's tail appear black, Vinata accepted defeat and became Kadru's servant.

Years later, Vinata gave birth to Garuda, the mighty eagle. Seeing his mother living in bondage and serving Kadru and the serpents, Garuda resolved to free her. Kadru agreed to release Vinata on one condition- that Garuda bring them the pot of divine nectar (Amrita) from heaven, believing the task to be impossible.

Undeterred, Garuda undertook the perilous journey to heaven. Overcoming many formidable obstacles, he reached the abode of the gods and obtained the pot of nectar without tasting even a single drop. His strength, courage, and complete selflessness pleased Lord Vishnu, who appeared before him and offered him a boon.

Garuda asked for immortality and the privilege of remaining eternally above the Lord as the emblem on His banner. Lord Vishnu gladly granted both boons. Garuda then humbly offered a boon in return, and the Lord chose Garuda to be His eternal vehicle. Thus, Garuda became both the banner and the divine mount of Lord Vishnu.

As Garuda flew back with the nectar, Lord Indra, king of the Devas, confronted him and struck him with the mighty Vajra, formed from the bones of Sage Dadhichi. Unshaken, Garuda smiled and said, "O King of the Devas, I honour Sage Dadhichi, from whose bones this weapon was made, and I honour you. As a mark of my respect, I shall shed a single feather. Know, however, that your weapon has caused me no pain." Saying so, he let a single feather fall.

Moved by Garuda's humility, strength, and nobility, Indra sought his friendship and requested that the nectar should not remain with the serpents. Garuda replied, "I seek only my mother's freedom. Once I fulfil my promise, you may reclaim the nectar."

Upon reaching the serpents, Garuda placed the pot of nectar on sacred kusa grass and asked them to perform their purification rites before drinking it. After they released Vinata and departed for their bath, Indra swiftly reclaimed the pot. Thus, Garuda fulfilled his promise without allowing the undeserving to gain immortality.

Garuda's story is unique. Unlike most devotees who perform penance to receive a boon from the Lord, Garuda's selflessness, unwavering determination, extraordinary strength, humility, and devotion were so exceptional that Lord Vishnu Himself appeared and offered him a boon. Garuda, in turn, was able to offer a boon to the Lord, and even Indra sought his friendship. Such honour came not merely from his power but from his noble character and his constant awareness of the Divine.

The gesture of salutation (Namaskāra) signifies complete self-surrender to one's Higher Self, the Guru, or God. Garuda is its perfect embodiment. In Hindu temples, he is invariably depicted standing before Lord Vishnu with folded hands, ever humble, ever vigilant, and ever ready to serve.

Composed by Sanath Sripathi on the basis of Śrīmad Bhāgavatam



Lord Vishnu on Garuda

Window to World Service
News & Activities

SPAIN

Name of the group: Karuna_A

Contact: Manolo Gómez

Address: Carretera Palma del Rio km.5.5 (El Quiñón) 14005 Córdoba

Phone: +34 676757673

E-Mail: magorro_1@hotmail.com, wttcordoba@gmail.com

Activities

- Full Moon, New Moon and Dhanistha meditations.
- Fire and water ceremonies.
- Gatherings on the equinoxes and solstices.
- Group study of the book “The Moon”
- Group study and work on Eneagram
- Dissemination of occult meditations
- Mula work and sharing the gathering in Toledo
- Volunteering at the Rey Heredia soup kitchen
- Conscious Thursdays, with meditation, dances, and personal and group reflection.

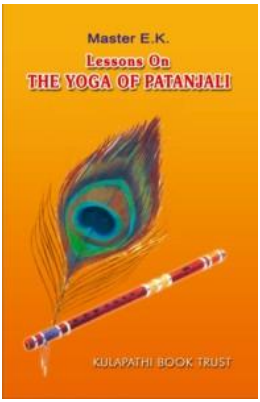
Picture to the Month
Scorpio - Breaking Free from Old Structures and Forms



You cannot hold the global spirit while holding only local values. You need to grow to be a global spirit in which your values are also global.
God in Aquarian age itself is called energy. To experience energy beyond form and beyond name is what Aquarius is all about. To reduce it into a form makes it Piscean. Let not the goodwill worker walk into the past. Shambala hits hard at such attempts!
Dr K. Parvathi Kumar: Shambala. Dhanishta, Visakhapatnam
Image composed by Ludger Philips

Book Review

Lessons on the Yoga of Patanjali



The whole practice of Yoga is to sublimate one's own activity of the lower nature and get it absorbed into the Original Existence so that one can live with the same machine of the human constitution in terms of true existence. Master E.K. makes us experience a masterly synthesis of the essence of Patanjali unfolded by dynamic teachings that simplify complex ideas, and through a process of correspondence to everyday life makes them accessible to the modern mind.

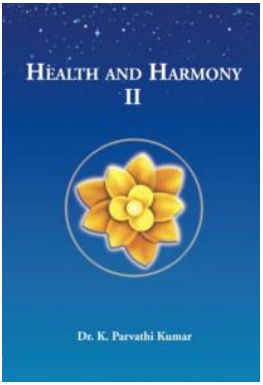
The book contains a session of 9 lessons in Geneva, October 1981, giving an introduction to the Science of Yoga, propounded by Patanjali and the Bhagavad Gita.

Ekkirala Krishnamacharya: Lessons on the Yoga of Patanjali

PDF: https://worldteachertrust.org/_media/pdf/en/ek/lessons_on_yoga_of_patanjali.pdf

Order Book: https://www.aquariusbookhouse.com/product/lessons-on-the-yoga-of-patanjali/

Health and Harmony, Vol. 2



Modern life brought along with varied developments the related ills, sicknesses, and diseases. Popular medical treatments are found to be inadequate to meet the varieties of challenges that humanity encounters in terms of diseases.

A different direction to restore health, a different way of living, and a new way of looking at life seem necessary. Until such effort is made, the locked up treasures of nature do not unfold.

In 60 articles by Dr. K. Parvathi Kumar the book "Health and Harmony 2" presents practical and helpful aspects of healing.

K. Parvathi Kumar: Health and Harmony, Vol. 2

PDF: https://worldteachertrust.org/_media/pdf/en/health_harmony2.pdf

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Astrological Important Days

in October / November 2026

23.10.♀	11:38	**Sun enters Scorpio**
	♏	*every evening at the twilight hours: Light a lamp at the front-door and worship the serpent-power Kundalini, that encircles around the stem of the Base Centre.*
		Every Monday: Contemplation upon Siva, the cosmic 1st Logos
25.10.☉	03:00	*End of summertime (CEST 03:00 h → CET 02:00 h)*
	08:26	Phase of Full Moon starts: *Worship the cosmic 1st Ray, Lord Siva, and chant the five-syllabled Mantra OM NAMA SIVÂYA*
26.10.☽	05:11	**Full Moon of Scorpio** ○
01.11.☉	10:22	8th phase of descending moon starts (End 02.11. at 08:41)
04.11.☿	06:33	11th phase of descending moon starts (End 05.11. at 06:06)
		Contemplation upon OM NAMA SIVÂYA
07.11.♄		**Goodwill Day:** *Birthday of Master KPK (1945)*
08.11.☉	06:58	Phase of New Moon starts
09.11.☽	08:02	**New Moon of Scorpio** ● ***Divali-Festival of Lights,*** *to dispel the darkness of the darkest new moon; (in Libra according to lunar calendar).*
16.11.☽	21:46	23rd constellation Dhanishta starts (End 18.11. at 00:04)
	23:50	8th phase of ascending moon starts (End 18.11. at 01:35)
17.11.♂	**21:00**	**Dhanishta-Meditation**
		1875: Foundation of the Theosophical Society
18.11. ☿		*1971: Foundation of The World Teacher Trust at Visakhapatnam*
20.11. ♀	02:46	11th phase of ascending moon starts (End 21.11. at 02:02)
		Contemplation upon OM NAMA SIVÂYA
22.11.☉	08:23	**Sun enters Sagittarius**

All times until 25.10. 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); Data source: Astrological Diary 2026/2027, www.worldteachertrust.org
The World Teacher Trust - Global, CH-6440 Brunnen



The Great Invocation

Let us form
the circle of good will.
Omnia Vincit Amor.

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.

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.

Master DK

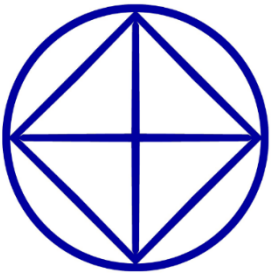
From the Avatar
of Synthesis
who is around,
let his energy pour down
in all kingdoms.
May he lift up the earth
to the kings of beauty.

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.



May we stand in Light and
Perform our obligations and duties
To the surrounding Life to be Enlightened.

May we float in Love and
Share such Love and compassion
With the fellow beings to be fulfilled.

May we tune up to the Will and
Thereby alert our Wills to gaze
The Plan and cause the work of Goodwill.

May the Light, Love and Will
Synthesise our lives into One Life.