

Vaisakh News Letter



HAMSA ŠIVA SOHAM



Taurus 2009 Rishabha

Letter No. 1 / Cycle 23 –19th April until 20th May 2009

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.



Letter No. 1 / Cycle 23 – 19th April until 20th May 2009 – ௐ

Contents

Master <i>EK</i> • Invokation	2
Prayer for the year	4
Message of the month of Taurus ௐ	5
Message of the Teacher	7
Lord Sri Krishna: Gîtâ Upanishad	8
Message of Lord Maitreya	9
Message of Master Kut Humi - Devapi Maharshi	10
Message of Master Morya - Maruvu Maharshi	11
Message of Master E.K.	12
Sri Ramakrishna	13
Vidura Wisdom Teachings	14
Shirdi Sai Sayings	15
Lay Man's Prayer	16
Discipleship	17
Occult Meditations – Rudra – Ashram Leaves	18
On Love / On Change / On Silence	22
Hymns on Agni	25
Invocations of the Violet Flame	26
From the Teacher's Pen	27
Master Morya	28
Vishnu Purana Master EK	37
Extracts from the Teachings	40
Paracelsus – Health and Healing	43
Children's Section	45
Window to World Service	46
Cow	48
Book review	49
Astrological Important Days	50
Master <i>DK</i> • Great Invokation	51

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

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

wtt@wttargentina.org, (WTT Spain): wtt.spain@gmail.com

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

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

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

Prayer of the year*

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

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



Taurus Full Moon, Mai 9, 2009, 06.01 am GMT

*From the book Occult Meditations by Dr. K. Parvathi Kumar, Dhanishta Edition



Message of the month of Taurus

In the month of Taurus the great Lights Vedavyasa, Aadisankara and Buddha are recollected into the memory of those who seek Light. These are the sacred bulls that brought forth the light of Aldebaran, Rohini from the higher spheres unto our earth. Their bull work is impressed upon the cow of our planet. Taurus is the bull and Aldebaran is the bull's eye. Its power of illumination is indomitable. In Taurus the Light expresses from higher to lower spheres. Taurus in human constitution covers the eye-brows, the eyes, the ears, the nose and the mouth. The Word expresses in Taurus. Occultly speaking, "the bull roars".

The roar of the bull is even more powerful than the roar of the lion, in the occult science. The Word with its original import expresses through Taurus. To listen to this Word one needs to be extremely oriented with one-pointedness. Listening to the Word that is uttered forth in higher realms and expressing it through speech to uplift the fellow beings, is the sublime work of Taurus. The ears to listen, the tongue to express are of great importance.

While the eyes to see the descending Word is of no less importance. The ability to see and smell the Presence of the Word, the ability to listen to the Word and the ability to utter forth are relatable to Venus, Jupiter and Mercury.

Venus enables perception of the subtle; Jupiter enables listening to the subtle; while Mercury enables expression of the subtle to the gross. Sun represents man's consciousness, and his one-pointed approach to the Word represents Mars. All these disciplines put together makes a person a Divine Bull. For the bull to become the Divine Bull it needs to be heavily disciplined. Its nose is to be threaded.

Its neck has to be yoked and it should put itself to cultivation of the field. Unless the bull toils, it cannot bring forth the fruit. Disciplining the bull was the second labour entrusted to Hercules. If the bull is not disciplined it engages in eating, mating, roaring and sleeping.

Humanity needs to be lifted up from this activity of eating, mating, speaking and sleeping. Hierarchy constitutes the Divine Bull to lift-up the human bulls to the kingdom of beauty. The month of Taurus is the month to discipline oneself to experience the rest of the ten months. Sincere aspirants rededicate and consecrate themselves every year in the month of Taurus.



Message of the Teacher



The essence of creation

The Essence of all the beings is eternal and is indestructible. It is but out of this Essence the Awareness emerges periodically. From the Awareness other states of Awareness spring-up through time. The Essence being indestructible is called NA and RA. This indestructible Essence is the basis for the unfoldment of Awareness and the Awareness becomes the basis for successive unfoldments. All unfoldments fold back through time and the Essence remains. Thus Essence remains before, during and after the Creation and is therefore said to be eternal. Its periodical unfoldment and foldment is called A YA NA. Thus NARA cyclically expands and contracts, unfolds and enfolds. The activity of NARA is AYANA (cyclical). Thus the Essence of Creation and its chief characteristic is called NARA+AYANA= NARAYANA. NARAYANA is thus the four-syllable word that is the basis of the four-fold creation.

From sleep to sleep man daily experiences the four fold aspect of life as:

1. The pure existence without awareness (sleep).
2. Awakening.
3. Thinking
4. Speaking and Acting.

Cyclically man goes through these four states. He is the microcosm and NARAYANA is the macrocosm.



Gîtâ-Upanishade

Lord Krishna

Right action

***WORK NOT FOR THE FRUIT OF LABOUR;
EAT NOT THE FRUIT OF LABOUR FOR YOURSELF;
OFFER THE FRUITS AT LARGE AND EAT WHAT REMAINS.
HE IS PILFERER WHO EATS FOR HIMSELF",
SAYS LORD KRISHNA (4/31)***

No one can survive in creation without labouring. Trying to eat fruits of other's labour is diabolic. Trying to eat all the fruits of one's own labour is mundane. Such ones cannot be at ease and poise. Offer labour and fruits of labour to all those around who are weak & dependent and eat what remains. This principle enables one to transcend from mundane to super-mundane. Astrology says that Virgo is the sign of purity and that the keynote of Virgo is "labour without remuneration". All those sons of men who transformed as sons of God are the ones who laboured for others and did not even think of themselves. In the world of competition and covetousness one is trying to overtake the other through means of manipulation & exploitation. Progress of human consciousness remains a mirage. Societies made of such humans cannot be at rest. Peace remains a mirage and an eternal slogan, until humanity learns to substitute competition with cooperation and covetousness with brotherliness. Peaceful coexistence remains a dream. Freedom and liberty become unattainable. Frequently those who flout freedom, liberty and peaceful coexistence are the ones that shout louder these slogans. It is wise to engage in simple acts of labour as an offering to the surrounding life than to form grand foundations for peace. Peace is the outcome of right action and right action is defined in scriptures as an action of offering. To the offering ones, peace is a handmaid. Such is the clue to work as per Lord Krishna.

Message of
Lord *Maitreya*



The bridge

An average intellect heckles at the aspirant. He thinks that the aspirant is a daydreamer. He is dreaming about the impossible. He thinks that the aspirant is wasting time with all improbable. To him the aspirant looks like a crazy one that is building bridges into the sky.

But it is true that one can build bridges into the sky. Until the concretised intellect paves way for intuition one cannot see the subtle probability of a seeming improbable one. Sense of subtleness is the need of the hour. When such sense is gained many probabilities are seen which were hitherto not seen. One can see the whole plan of the tree in the seed. One can see the subtle transformation of the bitter to sweet; iron to magnet, gold to diamond, darkness to light, limitation to limitlessness.

The intellect accepts the above transformations but does not recognise the common principle involved. Are not these transformations subtle? Likewise, bridges can be built into the sky (into the super-mundane). Mundane to super-mundane there are successive transformations. One can put oneself to such transformations through a discipline called Yoga. When the transformations are complete, man finds himself as an image of God. The bridge to build from mundane to super-mundane is pervaded by the Hierarchy of Seers. They constitute the bridge that leads one from this end to that end. But one should walk the path with courage and faith in himself.



Message of Master Koot Hoomi

Devâpi Maharshi

The danger of denial

“Hierarchy is an illusion. It is the wild imagination of a few crazy persons.” Such is the thinking of many. It should be known that nothing could be named without its existence. If a name exists the related phenomenon exists. One cannot imagine that which is not in existence. Whatever is in existence continues to be either in the subtle or in the gross. Ponder upon this.

The egoistic ones deny what they cannot see. But what one could not see; could be seen by others. What is not possible to one; could be possible to another. Those who deny the hierarchy are frequently those who believed in it initially. They did not do enough labour to transform themselves to experience the hierarchy. Denial will have double impact. It not only disables to envision the hierarchy but also arrests the progress to the denying one. Denial is the energy of ignorance. Acceptance is the energy of knowledge. The denying ones are shutting doors upon themselves of a possibility of enlightenment.

Learn, not to deny. Learn to include what is sought to be denied. The great ones included those whom the society denied. To deny, it requires no knowledge. To accept, much patience and tolerance are required. The path of denial is not a path of bliss. Modern life teaches much denial than acceptance. There is not much civility in it. Through denial and exclusivity one would become lonely. Through acceptance and inclusivity one expands to find the one in all and all in one.

Message of Master *Morya*

Maruvu Maharshi



Knowledge - synthesis

Until you have settled in synthesis know that you have not known enough.

- KNOWLEDGE should enable you to be inclusive and not to be exclusive.
- KNOWLEDGE should help you to stand in neutrality.
- KNOWLEDGE does not afford conflict.
- KNOWLEDGE enables to know how it is, but does not let you to judge as to how it should be.
- IN KNOWLEDGE the left and the right merge; the high and the low also merge.
- KNOWLEDGE is infinite.
- KNOWLEDGE defines not, judges not.
- KNOWLEDGE carries not, opinions.
- KNOWLEDGE is the fire that purifies all and settles you in Synthesis.

Until such knowledge of Synthesis is gained, neglect not to know. To know is the impulse to progress. To act upon what is known causes progress. Knowing for the sake of knowing puts you to a loophole.



Message of Master *EK*

Seeking versus offering

The creation bestows peace, poise and fulfilment on those who care to share, serve, cooperate, and respect the beings in creation. The creation bestows disease, decay and death and the related pain on those who worship intellect, power and ability for self propitiation. This is the simple Law upon which the activity is built. The simple rule for the aspirants who look for fulfilment is to offer themselves to the creation than to seek something from creation. Discipleship is the art of offering but not the art of seeking. Even seeking the Divine is not seen as a virtue. Offering oneself to the Divine is seen as a virtue.

“Ask you shall be given. Knock the door to Divine will open. Seek you shall find”, is an abused dictum. “Offer yourself to the surrounding life”, is the new dictum. It leads to offering the self along with personality to the Divine so that the Divine exists and expresses through all actions of the self.

Message of
Sri Ramakrishna



Preaching with commission from God

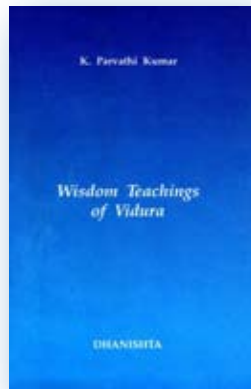
If you go on preaching without a commission from God, it will all be powerless and none will listen. One must first attain God by devotion or otherwise, and then, if one receives His word one may teach and preach anywhere and everywhere. For thus only one gets power and strength; and then only can one rightly perform the responsible duties of the preacher.



Vidura

Wisdom Teachings

The one
who wishes to be happy
shall have to assist
those surrounding him
to be happy.

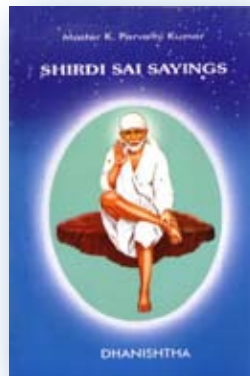


Shirdi Sai Sayings

The non-claimer



The Teacher demonstrates the teachings. He is self-dependant, co-operative and non-competitive. He does not order or command anyone. He carries in him no division of organic and inorganic forms. He visualises the light behind the veil of form. He is humble at all times and is alert towards all. He neglects none. He never claims himself as 'any'. He remains doing what is needed to be done, without defining himself, even as Teacher





Lay Man's Prayer

You send Your Sons to help us.
They teach Wisdom! Wisdom is for men.
But we are monkeys!!
How can we become wise?

Discipleship

The value

Our only value is our value to the group; our contribution to its needs. The world cannot exist without effort. The worker holds society together. Without the many services rendered by the workers, humanity could not live. This imposes a claim upon us, a reciprocal duty to serve which cannot justly be shirked. Idleness defrauds the community of its due from one of its members. It is unlawful to be a burden to humanity, to live a life of play, of ease, of retirement. We must do our share of the world's work. We must willingly apply ourselves to the possible usefulness. Activity is continuous in creation and therefore continuous activity is a great Law of Nature and the Universe.

Without service, a frightful emptiness appears and our existence loses its meaning. The inactivity of the idle is the inactivity of a corpse. They are the living dead. Indolence is unnatural and harmful to man. Without labour we grow old, wither away and decay quickly in body, mind and spirit. View with loathing a useless, worthless, parasitical existence. Such existence reduces us to a vampire. No one must be content to be idle, to receive and give nothing in return and to live of the labour of others. We must preserve the dignity and worth of our lives.

A disciple



Occult Meditations

Meditation 28

**The tongues of the serpent are raised from the stings of the scorpion.
The tongues of the serpent are the wings of the eagle.
Moon bears serpent. Sun enters eagle.**

Commentary:

Man is the only one gifted with speech. Neither the Devas nor the animals have the facility of speech. Speech is the gift of God to man in the fourth round of this globe. Man can ascend through speech and become a winged eagle. Man can also fall through speech and become a tongued serpent or a stinging scorpion. God gave speech to man and He also gave him freedom to speak. The speech conducts the alchemy that can transform baser beings to finer beings.

Man should know that speech carries chemistry. Truthful, non-manipulative, non-critical and nonjudgmental speeches prevent fall. Speeches of wisdom, of love, speeches that are caring, speeches of healing, of friendliness and of goodwill enable ascent.

The Veda says, "Speak the truth and speak pleasantly." This needs to be cultivated by man with much attention.

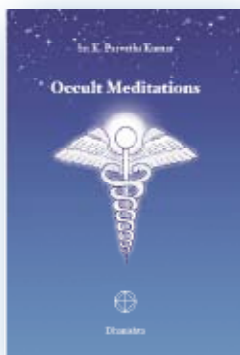
Speech carries its life as sound. Sound expresses life and life expresses sound. Hence working with speech can be energising or can be devitalising. Mantras, Vedic chanting and wisdom teachings help the ascent. Purposeless, critical, judgmental, manipulative, and untruthful speeches can destroy man. The tongues of the serpents are indicative of the double tongue of man. The stings of Scorpio are indicative of the instinct to hurt. Together they are devastating.

The throat is the centre relating to speech. Right speech secretes uplifting energies while wrong speeches secrete self-poisoning energies.

The throat is the most important centre for discipleship. It is the fulcrum between the three higher and the three lower centres. The lower centres are ruled by the mind (the Moon). The higher centres are ruled by the Sun. Sun is consciousness. Every man is a potential Sun. Man in the higher centres is the Sun. Man in the lower centres is the Moon. The Moon leads to objectivity, into matter, and even into the abyss of matter through holes in matter just like the serpent enters into the holes of the earth. The Sun leads to higher realms. Man can lead himself into higher centres like an eagle and can even reach the seventh sky.

The Serpentine movement is earthy and horizontal. It moves into objectivity. The mind expresses into objectivity. Therefore, Moon bears serpent. The movement of consciousness is by verticals, which is indicated by the eagle soaring up to the Sun. It relates to the subjective mind. Mind objective is mundane. Mind subjective is occult.

For a disciple, the use of speech is therefore of great responsibility for ascent. One can transform from the tongues of the serpent to the wings of the eagle.





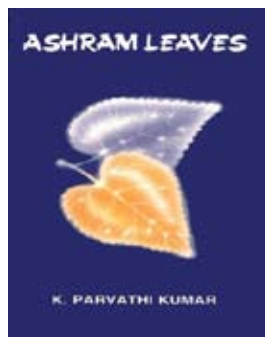
Ashram leaves

Onion - Creation

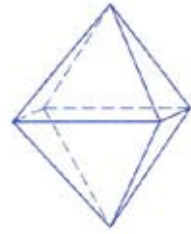
You say "this is onion". How does the onion exist?

It exists as layers, one enveloping the other. Thinking that the layer is not the onion, remove layer after layer. Where is the onion? Existence of the onion is the collective existence of the layers of the onion. So is the existence of God in creation.

What is the binding force of this creation? The answer is what is the binding force that keeps the layers of onion together?"

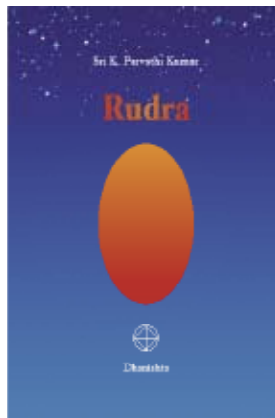


Rudra



31. Tripurantaka

Tripurantaka means the Antaka of the Tripuras. Antaka means the one who puts an end. Tripura means the three cities. The three cities are the three systems – cosmic, solar, and planetary. The Lord with the power of will and the related fire can put an end. He builds and he destroys at will as per the Plan. The will is the first of the seven principles. It leads the other six into manifestation. It can also withdraw them.





On Love

Love is found in all forms.
Where there is Life, there Love is.
There is no inferior or superior in Love.
Love is Love.

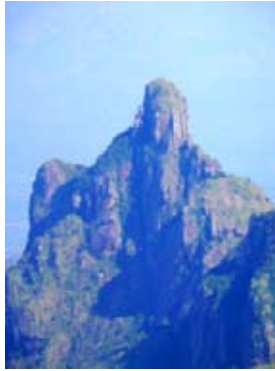




On Change

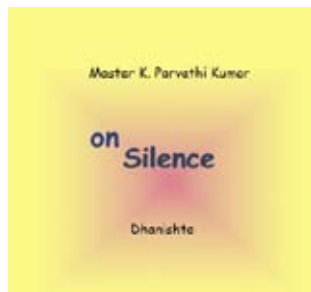
Change is natural.
In Nature, change is constant
and is so consistent
that one does not perceive it.





On Silence

Silence is helpful if one observes it
before embarking upon a task.



Hymns on Agni



**26. RUTEENA DEVIR AMRUTA AMRUKTA
AROBHIR AAPPO MADHU MADBHIR AGNEE
VAGEE NA SARGESHU PRASTHUBHANAAHA
SADAMIT SRAVITHAVE DADHANYUHU.**

Oh Lord Agni! Your worship bestows:

1. Destruction of obstructions to progress.
2. Free flow of waters of life and free departure from body at the time of death to body.

May we therefore be allowed to worship you.

Commentary:

A progressive life is a worthy life. When purposes of life are fulfilled the soul progressively fulfils. Progress is possible when one wills, knows or acts appropriately. Worship of fire enables emergence of this trinity in us. When the trinity of will, knowledge and activity is in full vigour, progress is inevitable. The plan of one's life cannot be accomplished unless one has free flow of life within. Plentiful flow of Prana supports the body with adequate vitality. A long life enables a greater progress. The Lord Agni bestows longevity when worshiped. A life that is fulfilled, departs wilfully. To such ones the body cooperates even to depart. Thus the fulfilment is three fold when one worships the Lord Agni.



Violet Flame

Invocations

Oh gentle Flame of Violet Hue.

You are the Flame of the 7th Ray.
You are the fiery Tongue Seven.
You are the Initiator into the subtle world.

Initiate us;
Initiate the Kundalini;
Introduce us to the subtle world.

We offer ourselves.
We offer ourselves unconditionally.
We offer ourselves totally.

We seek admittance!
Admittance!
Admittance!

From the Teacher's pen

What is hope



QUESTION: WHAT IS HOPE? IS IT ILLUSION? IS IT DESIRABLE

Answer: In the highest state of Spirituality, Hope does not exist. Only Be-ness exists. It is the Blissful state. Hope has no place in Be-ness.

In the secondary, where there is sense of achievement, contrary to the sense of Be-ness, hope represents the Positive Will. The Positive Will to move forward expresses as hope. But hope suffers a duality, for there is hopelessness as the other side of hope.

Hope is the energy that moves people to better their conditions. Hope is recommended for healthy growth, but in a programme of hope, there has to be enough cushion for the contrary.

In one sense, the sense of achievement itself is illusion. The sense of Be-ness is reality. But where sense of achievement prevails, hope and hopelessness play their part. Humanity lives in hope and builds hope with every positive occurrence. But humanity also tends to build too much hope and thus gets into illusion.



Master Morya

Part 8

The Thâkur blesses the akâli. Discussion on mesmerism.

Miss B. looked in the direction of the reeds and, giving a shriek loud enough to be answered by all the echoes of the forest, made a headlong dash towards the tonga as if to an ark of salvation. No more than three steps from her there were some forty adult and baby snakes, their shining scales glittering in the rays of the setting sun. They were practising somersaults, coiling, uncoiling again, interlacing their tails, and presenting a picture of perfect and innocent happiness. The Thâkur who had just sat down on a stone beside Mr. Y., who was about to start drawing, left it and began watching the dangerous group of snakes, quietly smoking his constant gargaî (the Râjput pipe).

"Your screaming will merely attract from the forest the animals who are about to seek water here before nightfall," he remarked somewhat sarcastically to Miss B., who stuck her pale face distorted by fear out of the tonga. "We have naught to fear. If you do not bother an animal, he is sure to leave you alone, and will even run away from you, as much as you would from him..."

With these words, he lightly waved his pipe in the direction of the serpent family-party. As if thunderstruck, the whole living mass became for a moment motionless and then rapidly disappeared among the reeds with loud hissing and rustling.

"Now this is pure mesmerism!" exclaimed the Colonel, on whom not a gesture of the Thâkur was lost, and his eyes showed a special gleam from behind his eye-glasses. "How did you do it, Gulâb-Singh? How is this art to be learned?"

"How did I do it? I simply frightened them by the sudden movement of my pipe, as you saw. As to any 'art', there is not the slightest 'mesmerism', in this, if you mean by that fashionable modern word what we barbarous Hindus call Vaskârana-vidyâ, the science of charming people and animals by the force of will. Those snakes ran away simply because they were frightened by my motion directed against them..."

"But you do not deny, do you, that you have studied this ancient art and possess this gift?"

"Of course I don't. Every Hindu of my sect is duty bound to study the mysteries of physiology and psychology amongst other secrets left to us by our ancestors. But what of that? I am afraid, my dear Colonel," added the Thâkur with a smile, "that you are rather inclined to view the simplest of my acts through the prism of mysticism. Nârâjana must have been telling you all sorts of things about me. Is it not so?"

He looked at Nârâyana who sat at his feet with a mixture of fondness and enigma in his expression. The Dekkan colossus, who rarely let his eyes wander from the Thâkur, lowered them and remained silent.

"Oh yes," quietly, but very ironically, remarked Mr. Y., busy over his drawing apparatus. "Nârâyana sees in you something more than his former deity Siva; something just a little less than Parabrahman. Would you believe it? He seriously assured us at Nâsik that 'râja-yogins', amongst them yourself (though I confess that I do not yet understand what a 'râja-yogin' really is), can, for instance, force one by their will alone to see, not what is actually before their eyes and what others see also, but that which is really non-existent, and is only in the imagination of the magnetizer or 'râja-yogin' ... Ha, ha, ha! ... If I remember right, he called it mâyâ, illusion."

"Well! You must have laughed at Nârâyana, did you not?" the Thâkur soberly inquired, fathoming with his eyes the dark green depths of the lake.

"Hm, yes... a little," evasively acknowledged Mr. Y. who by then, having sharpened his pencil and placed the drawing paper on his knees, attentively looked into the distance, choosing the most effective setting for his drawing.

"I must confess I am a skeptic in these matters."

"And knowing Mr. Y. as I do," said the Colonel, "I can add that even were any of these phenomena to happen to himself personally, he, like Dr. Carpenter, would not believe it even then."

"Oh no!... Well, yes, that may be true. It may well be that I would not

believe it, and I'll tell you why. If I saw before me something that did not exist, or rather existed only for me, however objective these things were for me personally, it seems to me that for the sake of mere logic I would be bound to suspect myself, before accepting a hallucination for something actual, and to assure myself that I am not insane, rather than permit myself to believe that that which I am the only one to see is not only actual, but the reflection of the thought directed by the will of another man, a man who thus for the time being governs my optical nerve and my brain. What nonsense!... Is there anyone who could make me believe that there exists in this world a magnetizer or rāja-yogin who can force another, let us say myself, to see what he pleases, and not what I myself see and know that others see likewise?"

"Still, there are people who have complete faith in this, as they have become convinced that such a gift is possible," casually remarked the Thâkur.

"What if there are?... Besides those, there are twenty million Spiritualists who believe in the materialization of spirits! But do not include me among them."

"But you nevertheless believe in animal magnetism, don't you?"

"Of course I do... that is, to a certain point. If a person having smallpox or some other infectious disease can affect a person in good health, it would follow that a healthy person can transmit to a sick one the surplus of his health and cure him. But between purely physiological magnetism and the influencing of one individual by another, there is a great gulf, and I do not feel the need of crossing it on the ground of mere blind faith..."

"But is it so difficult to realize that that which one sees, or at least thinks one sees at the moment of hallucination, is merely the reflection of a picture created for this purpose in the mind of the one who is exercising his power over you?..."

"I am of the belief that in order to ascertain the facts of such a phenomenon it would be necessary first of all to acquire the gift of perceiving other people's thoughts, and thus become able to check on them without error. I do not possess such a gift..."

"There may also be other means of becoming convinced of the possibility of this phenomenon. For instance, if there appears before your eyes the picture of a landscape that actually does not exist, but is far distant and quite unfamiliar to you, although known to the magnetizer and, moreover, is the very

one regarding which he had spoken to the skeptics ahead of time, saying that it would be pre-cisely that one, and not any other, that you would see and describe. And then you actually describe it most accurately... is this not a proof?"

"It may be that such a transference of impressions is possible during trance, an epileptic seizure or somnambulism. I will not argue that point, though I am doubt-ful about it. But I am entirely convinced of one thing at least, and will vouch for it any time; in the case of a completely healthy man, under entirely normal condi-tions, magnetism cannot have the slightest effect. Mediums and clairvoyants are notoriously a sickly lot. I would like to see a magnetizer or 'râja-yogin' influence me!"

"Now, my dear fellow, don't boast like that!" interjected the Colonel, who until then had remained silent.

"There is no boastfulness in it. I simply vouch for myself because some of the best European magnetizers have tried their powers on me and failed every time. That's why I challenge all the living and dead magnetizers, and the Hindu râja-yogins into the bargain, to try on me the charms of their currents... That is just a fairy tale."

Mr. Y. was getting quite excited, and the Thâkur dropped the subject and talked of something else.

Discussion on mesmerism. H.P.B. met the Thâkur in England

The Bâbû and Mûljî had gone to hasten the servants loading the ferryboat. Everyone else had become very quiet, as if an "angel of peace" were passing. Miss B., overcome with heat and fright, had fallen asleep in the tonga and snored undisturbed. The colonel, lying on his stomach close to the shore, amused himself by throwing stones into the water. Nârâyana sat motionless on the sand, with his hands round his knees, plunged as usual in the mute contemplation of Gulâb-Lal-Singh. Mr. Y. sketched hurriedly and diligently, raising his head from time to time to glance at the opposite shore, knitting his brow in a peculiar fashion, entirely absorbed in his work...

The Thâkur went on smoking, and as for me, I sat on my folding chair, observing carefully everything around me, but soon found myself unable to keep my eyes away from Gulâb-Lal-Singh.

Who and what is this mysterious Hindu, after all, I wondered? Who is this man who combines in himself two entirely distinct personalities: the exterior, for ordinary eyes, for the world at large, and for the Englishmen; and the interior, spiritual, shown only to a few intimate friends? But even these intimate friends of his – do they know much beyond what is known to others? And what do they know? They see in him a Hindu who differs but little from the run of educated natives, except perhaps in outer appearance, and the fact that he has an even greater contempt than they for the social conventions and the demands of Western civilization... And that is just about all, unless one adds that he is well known in Central India as a fairly well-to-do man, a Thâkur, a feudal chieftain of a rāj, one of the hundreds of similar states in India. Besides, he is a faithful friend of ours, who has become a protector in our travels and a mediator between us and the suspicious, uncommunicative Hindus. Beyond this, we know absolutely nothing about him. It is true, however, that I personally know a little more than the others, but I promised silence, and silent I shall be. But the little I know is so strange, that it is more like a dream than reality...

Long ago, very long ago, more than twenty-seven years, I met him in the house of a stranger in England, where he had come in the company of a dethroned native prince, and our acquaintance was limited to two conversations which, although producing on me a strong impression by their unexpectedness, their strange character, and even their severity, have, nevertheless, like so many other things, sunk beneath the waters of Lethe...

(It is most likely that H.P.B. means by “a dethroned native prince” Dalîp-Singh, the deposed Mahârâja of Lahore (1837-1893), who sailed from India on April 19, 1854, accompanied by his guardian, Sir John Login, and arrived at Southampton on the SS Colombo, June 18, 1854. He was presented to the Queen on July 1st. The text of the present chapter was first published in the Moscow Chronicle on April 29 (o.s.), 1880. H.P.B.’s statement regarding “more than twenty-seven years” ago appears to be only approximately correct. It points to one of the early dates when she met Master M. in his physical body. - Compiler)

About seven years ago, he wrote a letter to me, then in America, reminding me of our conversation and of the promise I had made. And now we meet again, this time in his own country – India! And what do you think! Had he changed in all these long years, had he aged? Not at all. I was young

when I first saw him, and had time to become an old woman. As for him, he was a man of about thirty in those days, and seems to have remained that ever since, having arrested the progress of time... His striking beauty, especially his unusual height and stature, were so extraordinary in those days, that even the stodgy, conservative London press was moved to write about him. Journalists, still influenced by the poetry of Byron, now losing ground, praised in turn the "wild Rājput", even while being indignant at him for his pointblank refusal to be presented to the Queen, ignoring the many a compatriot of his had come all the way from India... He was nicknamed then and social circles "Rājâ-Misanthrope," (The great Jâlma-Samson," (The ans "full of contempt" bles about him to the ture. consuming curiosity, and causing me to



called him "Prince Sanskrit word jâlma me- - Compiler) inventing fa- very day of his depar- All this fanned in me a leaving me no peace, forget all else.

And that is why I was now sitting in front of him, staring at him as did Nârâyana. I gazed intently at those remarkable features with mixed feelings akin to fear and inexplicable awe and reverence, as I recalled the mysterious death of the Kârî tiger, my rescue a few hours before in Bâgh, and much else besides. He had only joined us in the morning of that day, and yet how many thoughts had been evoked in me by his presence, how many enigmas he had brought with him!... "What is all this about?" I almost asked out loud of myself. Who is this being whom I met so many years ago, vibrant with youth and life, and whom I am now meeting again just as young and full of life, only still more austere, still more incomprehensible? Could it be his brother, or even his son, the thought suddenly flashed through my mind? No, it is he himself; the same scar on the left temple; the same face. But, just as a quarter of a century ago, not a wrinkle on those beautiful, regular features, not a grey hair in his thick jetblack mane; and, in moments of silence, the same expression of calm on his dusky face, as if cast in bronze... What a strange expression; what a quiet Sphinx-like face!...

Not a very successful comparison, my old friend!" suddenly spoke the

Thâkur in a quiet, good natured and somewhat derisive voice, as if answering my last thought, and making me shudder all over. "It is inaccurate," he continued, "because it sins against history on two counts, First, while the Sphinx is a winged lion, he is at the same time a woman, and the Râjput Singhs, (Singh means lion in the language of the Panjâb.) while they are lions, never had anything feminine in their nature. Besides, the Sphinx is a daughter of Chimera, and sometimes of Echidna, and so you could have chosen a more flattering, even though less accurate, comparison!"

As if caught red-handed, I felt embarrassed, while he gave way to his merri-ment, which did not relieve me at all.

"You know what?" continued Gulâb-Lal-Singh more seriously, as he rose. "Do not worry your head in vain. The day this riddle is solved, the Râjput Sphinx will not cast himself into the sea, and, believe me, the Russian Oedipus will gain nothing from it either. You already know all that you can ever learn. So leave the rest to fate! ..."

"The ferryboat is ready! Come on!..." came the shouts of Mûlî and the Bâbû from the shore.

"I have finished," said Mr. Y. with a deep sigh, gathering his papers and paints.

"Let us see your work," insisted the Colonel and Miss B., who had just wakened.

We glanced at his fresh wet picture and froze in amazement. Instead of the lake, with its wooded shore receding in the bluish and velvety distance of the evening mists, we saw before us a charming seascape. Thick clusters of shapely palms scattered over the chalky yellow littoral protected a low native bungalow, not unlike a fortress, with stone balconies and a flat roof. At its entrance stood an elephant, and a native boat, tied to the shore, was bobbing on the crest of a foaming white billow.

"Where on earth did you get this view?" excitedly exclaimed the Colonel. "Not much use sitting in the sun, to draw pictures out of your imagination..."

"What do you meant out of my imagination?" said Mr. Y, fumbling with his papers. "Do you mean you do not recognize the lake?"

"What lake? You must have sketched while asleep?"

By this time, all our party had gathered around the Colonel, and the sketch was being passed from hand to hand. When it reached Nârâyana, the latter

exclaimed aloud and stood still in utter amazement.

"This is 'Dayri-Bol', the estate of the Thâkur-Sâhib. I recognize it. Last year, during the famine, I lived there for two months."

I was the first one to grasp what had taken place, but kept silent. Having packed his things, Mr. Y. approached us in his usual indolent and careless way, as if irked by the stupid onlookers who did not recognize the lake in the sea they were looking at.

"Now, that's enough of joking and inventing. It's time to start off. Give me back my sketch," he said.

But as soon as he got in and looked at it, he became frightfully pale. It was pitiful to look at his distraught expression. He turned and turned again the wretched piece of Bristol board in all directions, left, right, upside down, and could not control his astonishment. He then rushed like a madman to his drawing portfolio already packed away, and tearing off the string, turned the whole contents out, scattering in a few seconds hundred of sketches and loose Papers all over the place, as if looking for something. Failing to find what he wanted, he glanced again at his sketch, and suddenly covering his face with his hands, sank down on the sand, as if helpless and overwhelmed.

We all stood silently, exchanging occasional glances with each other, heedless of the Thâkur who was already on the ferryboat and calling us to join him.

"Look here, Y., "kindly spoke the good hearted Colonel, as if addressing a sick child. "Tell me, do you remember that you sketched this view?..."

The Englishman remained silent for quite some time; at last he answered in a hoarse voice, tremulous with emotion: "Yes, I remember everything. Of course I sketched this view, and sketched it from nature. I sketched that which I saw all the time before my eyes. And that is precisely the most awful thing about it!" (Y. has kept this sketch, but never hints as to its origin.)

"And why is it so 'awful'? It is simply the temporary influence of one dominant will over another, less powerful. You simply acted under a 'biological influence', to use the expression of Drs. Carpenter and Crookes."

"That is exactly what I fear. I recall everything now. I was sketching this view for more than an hour. I saw it from the very first minute on the other side of the lake, and seeing it all the time I did not find anything strange about it. I realized, or rather imagined, that I was drawing that which everyone else

saw before them. I had lost every recollection of the shore as I saw it just prior to this, and as I see it again now. But how is this to be explained? Good god! Is it true that these cursed Hindus really possess the mystery of such a power? Colonel, I shall go mad if I am to believe all this!..."

"But as a result of this," said Nârâyana with a triumphant twinkle in his sparkling eyes, "you will not deny any longer the great, ancient science of my country – Yoga-Vidyâ!..."

Mr. Y. did not answer him. Staggering as if drunk, he boarded the ferryboat, and evading the glance of the Thâkur, sat down on the edge with his back turned towards us all and became absorbed in looking at the water.

"Ma chère", half loudly whispered Miss B. to me in a mysteriously sounding voice. "Ma chère, mais Monsieur Y. devient vraiment un médium..."

In moments of excitement, she always addressed me in French.

"Please stop this nonsense. What do you mean by medium? You know I do not believe in spirits..."

Receiving this rebuke from me, she turned to the Bâbû, who, for a wonder, had remained silent and, leaning against the railing, casually looked into the distance.

"Who but a departed spirit (*esprit désincarné*), who but the spirit of a former artist could have painted this fantastic view?" she exclaimed, opening her mouth wide.

"The devil!" abruptly replied the Bâbû. "Have not your compatriots decided long ago that we Hindus worship devils? One of our gods must have thrown a glamour over Mr. Y."

Had not the ferryboat, steered by the Thâkur's servants (there were no other boatmen in sight), arrived that very moment at the island, there would have been an argument between them. Fortunately we moored and the Bengali jumped onto the shore.

"Il est positivement malhonnête, ce nègre là!" angrily muttered the old maid, loosing this Parthian arrow at him.

"Well, my dear, said I, stepping out with the others, "one such nigger is worth ten of your John Bulls..." P 264 - 277

Master *EK*

Vishnu Purâna
CHAPTER I



Parasara's Readiness to Answer the Questions of Maitreya

To the questions of Maitreya, Parasara began to answer. The answer forms the text of the Vishnu Purana:

“Well, by your questions I am reminded of what my grandfather Vasista once said. There was a time when Viswamitra invoked some demons against my father. The demons came to devour my father. Instantaneously I got furious and started to perform a sacrifice for the destruction of the demons. In my sacrifice hundreds of those demons who wandered at night were reduced to ashes.

When the destruction was being done on a large scale then my grandfather Vasista called me gently and said: “Enough with your anger, my boy. Conquer your spite. The demons are not at fault. They are induced by Viswamitra. If at all a fault lies, it lies with the spite of Viswamitra and the vengeance of my mind (these are the true demons). It is destined that your father was to die in the hands of those demons induced by Viswamitra. Things occur in due course and fools grow angry. Great people have no spite towards anyone (persons are only physical bodies against which spite is as useless as insane). My boy who is going to be killed and by whom? Everyone experiences the fruit of his own action. Great fame and spiritual force gained through time and difficulty are destroyed by anger. Anger carries away man from enjoyment and liberation as well. Sages of a high degree always neutralise their anger.

Do not be given to it. Enough with your burning the demons who are helpless and above fault. Better stop the sacrifice in the middle. Positive people wield strength in forgiving". Sweet is the consolation that I got by such a great man. I placed weight in his words and abstained from sacrifice. He was too pleased with my simple way of understanding.

Pulastya, the son of Brahma and the elder brother of Pulaha, came there at this juncture (Brahma is the four-faced manifestation of the Lord and he presides over the creation of the universes. He is born in the lotus which sprouts from the navel of Vishnu, the deity of pervasion and presence. This means the faculty of creation unfolds from the faculty of pervasion of presence. The two faculties are intertwined. Pulastya is the son of Brahma. He is one among the seven great seers who preside over the bigger cycles of time. He is also among the seven creative lights of the cosmos. Along with other groups of creation a set of demons also came down from him representing a stage of evolution).

Vasista honoured him and Pulastya settled. He understood the whole situation and talked to me: "You abstained from great spite and took to forgiveness by the word of your Guru. This disposition makes you know all branches of knowledge. Take this boon from me. I am not angry that you have destroyed my children. Even in your spite you did not root out my children completely. I therefore confer upon you other stories of the moulds which occur during the making of the worlds. Hence the creation, in all its phases, passes through these moulds). You will know the highest object of the Devas as it is. Your mind stands pure by knowing the technique of cooperation and non-attachment of karma. Through my favourable attitude you grow above doubt regarding the riddle of karma". Then my grandfather added: "All that is uttered by Pulastya will come to pass".

The whole episode which happened to me previously came to my recollection when you questioned me, Oh Maitreya! I, with such a boon conferred upon me, will completely answer your questions. I will narrate you the eternal story of the whole existence as it is. You listen well to whatever I say.

(Parasara begins with the first principle of Vishnu Purana, called Vishnu):
“The universe emerges from Vishnu (Vishnu is the consciousness of the eternal pervasion or omnipresence. He first emerges as the personality of the Cosmic egg. The egg floats in space-time.

The egg is filled with him who is also beyond the egg and around it even before the egg is emerged).

Vishnu is the cause of the emerging and merging (of everything from his subjectivity into the objectivity of Himself as the observer). Yet he is also this universe in essence (this universe is Himself in essence and itself in manifestation. It is like the body of a man which is himself in origin and which is his precipitate out of himself).”



Extracts From The Teachings Sri Suktam

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

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

Wisdom is never complete by itself in any concept. The time, the place and the group limit it. So, enough to know that She resides in a lotus, She holds lotuses, her hands are of lotus colour, her being is of lotus colour, and the hands look so soft as lotus petals. Then She wears a garland of lotuses around her, and there is no end to describe the variety of ornamental usage of lotuses around the Mother.

Padma Varnân – the lotus coloured One. Padma also has a deeper meaning. Pad means the word, the container of the word, and the Mother brings out the word as variety of sounds. Varna means sound, Varna means colour, Varna means the symbol of sound called the letter. So, She is the one who is splendorous with the letters, the colours and the sounds of the word. The word details into many sounds as vowels and consonants, and these sounds manifest the related colours and make their own formation as letters.

These letters are inexhaustible and are therefore called Aksharas, which means that at any time they cannot get exhausted or destroyed. We use the same alphabets, but create millions of volumes of books. Each language has certain alphabets, some have more, some have less. 49 + 3 is the maximum number of alphabets in Sanskrit. There are other languages with 26 to 28 alphabets. Be it 26 or 52, just with these letters on the globe you have millions of books.

These alphabets keep repeating with different combinations. They make different words and again different combinations of words. So much written knowledge comes out, and they are not exhausted. They are still available like virgins to be used afresh, to make further expressions.

How long? Until the question dies they continue to be useful, and yet they remain unspent. Even if we have used these alphabets over millions of years either in speech or by writing, they continue to remain to be used again and again. That is the beauty of the indestructibility of the letters. That is why they are called in Sanskrit Aksharas.

Please remember that these letters are like the souls. The souls also do not get destroyed. They join the universal soul and get into a slumber for a while and come back again, when there is the emergence of light. They come through the light again. The countless number of souls springs up from the universal soul – that is the Mother. Then they keep experiencing the creation created by the Mother or the consciousness, and they continue to be, and they once again join the universal consciousness to be merged into the One Existence at the time of the major dissolution. In creation or out of creation the souls exist. Sometimes they are expressed, sometimes they remain as potential.

Likewise the word and its details, the word with its letters, sounds, colours. There is no such thing that they get exhausted. The beauty of the nature is such that nothing is exhausted. That is why nature is said to be resourceful. In nature everything gets replenished. It is only the ignorance of man that makes him believe that things get exhausted after some time. Nothing gets exhausted. It continues to be. All gets replenished. That which grows above the earth and that which is within the earth, as much as it is used, so much it is reformed.

To think that we exhaust oil and other things is not a complete comprehension of nature. If you have a few kg of potatoes at home, you feel that they will get exhausted. But when the potatoes get exhausted, are not potatoes entering once again into the house? They keep coming. So it is with nature, there is no such thing as exhaustion. Only the human mind carries the concept of exhaustion, expenditure and total annihilation. This is because we limit our knowledge to that which is physically seen as available. But the truth is: from subtle to gross there is continuous formation, and from gross to subtle there is continuous retreat. So, nothing is ever exhausted.

Even this Earth does not disappear before another Earth manifests. That is how the globe chains continue to keep the existences. We only circumscribe around the visible manifestation and don't open ourselves to the subtle which keeps on taking to the visible or gross physical form.

That is why everything with the Mother is never ending. The only thing is: during the period of creation there is the formation from subtle to gross, and during the time of dissolution they are more in the subtle than in the gross. If you take the seeds of a tree, even if you don't see the tree, it does not matter, you can always manifest the tree through the seeds. The creation is either in the seed form or in the manifested form. So are the beings. Sometimes we are in the subtle form, and sometimes we take to a gross form. If the gross form ceases to be, you cannot say that it does not exist. It exists, though not up to the gross physical. Matter is, water is, fire is, air is, Akasha is, mind principle is, soul is, universal soul is, and pure existence is. They are at all times in existence. Only sometimes they are unfolded, some other time they are refolded according to certain periodicities.

This knowledge is called 'the knowledge of letters', Aksharas. Nothing is exhausted, nothing is spent away. Everything that is spent away comes back to you. That is the cyclical functioning, just like the waters ascend during the season of summer and descend during the season of rain. It is a cyclical movement into the subtle, and again into the gross. All is conducted by the consciousness, and hence, the Mother presides over these letters. With these letters which are the potentials She again brings out everything in terms of sound, colour and symbol.

cont.

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

Paracelsus Health & Healing

Etheric Body - 2



That the etheric body is a focusing point for all the interior energies of the body, and therefore the energy transmitted will not be pure vital energy or simple planetary prana, but will be qualified by forces coming from the astral or the emotional apparatus, from the mind or from the soul body. These 'qualifications of force' indicating as they do the karma of the individual, are in the last analysis the major conditioning forces. They indicate the point of development of the individual and the areas of control in his personality. They therefore indicate the state of his karma. This lifts the whole subject of medicine into the psychological field and posits the entire problem of karmic effects and ray types.

That these conditioning factors make the etheric body what it is in any incarnation; these factors are, in their turn, the result of activities initiated and carried through in previous incarnations, and thus constitute the patient's karmic liabilities or his karmic freedoms.

That the basic energies pouring into the etheric body and conditioning the physical body will be of two major types: the ray energy of the soul and the ray energy of the personality, qualified by the three minor forces or the rays of the mental nature, the astral body, and the physical vehicle. This therefore involves five energies, which are present in the etheric body and which the physician of the future will have to consider.

That diagnosis, based upon the recognition of these subjective factors, are not in reality the involved and complicated matter they appear to be today to the student of advanced occult theories. Medical men in the New Age will eventually know enough to relate these various ray forces to their appropriate centres. Hence they will know which type of force is responsible for the condition – good or bad – in any particular area of the body. Some day when more research and investigation have been carried forward, the science of medicine will be built upon the face of the vital body and its constituent energies. It will then be discovered that this science will be far simpler and less complicated than the present medical science.

Today, medicine has reached such a point of complexity that specialists have perforce been needed who can deal with one area of the body and with its effects upon the entire physical vehicle. The average general practitioner cannot cope with the mass of detailed knowledge now gathered re the physical body, its various systems, their interrelations, and their effects upon the many organisms which constitute the whole man. Surgery will remain occupied with the anatomical necessities of the human frame. Medicine will shift its focus of attention, before long, to the etheric body and its incident circulatory systems of energy, its interlocking relationships, and the flow between the seven centres, between the centres themselves, and the areas which they control.

This and the previous editorial are an attempt to indicate the lines along which medical research will trend in the next two centuries. The effect of the present day approach to cure sickness here and now will be replaced by a deeper understanding of sickness and the time duration.

Dr. K. Parvathi Kumar

Extract from: Paracelsus – Health and Healing

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

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

Children's Section

The Doctrine of Ethics*

THE LOTUS DISPLACED FROM WATERS SUFFERS FROM THE FRIENDLY SUNRAY.
THE FRIENDLINESS TOO LEADS TO ENMITY WHEN LIMITS ARE TRANSGRESSED.

The Friend that Never Fails

Dear Children

Did you ever think of measuring the work of the heart? The heart beats at the rate of 72 times per minute. In one hour it therefore beats 4,320 times. In one day it beats 1,03,680 times. In one year it beats 3,78,43,200 times. All this work happens in silence, which human beings do not recognise, much less appreciate. Without this functioning of heart in us, we do not live. The principle functioning through the heart is thus the very basis for our living. This principle is the friend of the friends, without whom we can neither live, nor move or even have our being. The ancients called this principle as God's function in man. Jesus Christ referred to it, when he said, "We live, we move and have our being in Him." Listening to the pulsation of the heart is called listening to the heart. When you practice listening to the heart, it opens doors to certain wonders of life. When you practice listening to the heart, the principle of intelligence in you links up to the principle of life in you. It completes a circuit and opens door to certain understandings, which are super mundane. We need to be grateful to this principle functioning in us, day and night. We need to consciously link-up to this, daily, for few minutes to rejuvenate ourselves. The intelligence in us is rejuvenated and filled with the enthusiasm of life, if this is done consciously and regularly. The heart is the friend. He never fails. It is we that fail to link-up to him.

Dr. K.Parvathi Kumar

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

** See www.jugendforum-mithila.de

WINDOW TO WORLD SERVICE NEWS & ACTIVITIES (Inputs welcome)

Group Reports: Unites States of America

Name of the group: The World Teacher Trust – United States of America / Pushyami

Contact: Rosy Diaz-Duque

Address: 7300 SW 114 Place, Miami, FL 33173

Phone: ++1-305-595-7752 Fax: ++1-305-595-4993 E-Mail: rosydd@bellsouth.net

Activities

Besides the regular group meetings of meditation and study, the Miami group is engaged in disseminating the books, the mailings and the audio recordings of The World Teacher Trust to other groups in North and South America and the Caribbean. Various group members are engaged in the translation and correction of different work of the World Teacher Trust and the Circle of Good Will. Some group members work with the recording of Master Kumar's lectures. The members do service by donating funds to a needy cause in India and some donate their time to teach classes and share profits of sales and crafts as a fundraiser. The group is organizing weekly activities around different servicing organizations.

They conduct their daily chores with the awareness and intention to serve others, in an attempt to complete The World Teacher Trust's triangular work of meditation, study, and service.

The group was blessed by the presence of Master KPK and his beloved wife, Kumari Garu this past September. Members from different parts of the United States as well as Europe joined the evening lectures and the group living. Master inspired us with two themes: The Science of Man and The Temple and the Work.

Under Master KPK guidance, The World Teacher Trust United States of

America was funded with the purpose of advancing education and learning in general and in particular in the fields of comparative religion, philosophy, science and art; to relieve human suffering and promote mental and moral improvement in the human race; to promote the advancement of spiritualism on a non-sectarian basis; and to promote social service activities for the general welfare.

Another organization was formed for goodwill work under the tutelage of a member in Colorado.

Also, 46 brothers and sisters from different parts of the United States gathered in California this last January and conducted the first United States Gurupujas.

Many members have joined in the Hierarchical Diamond Network to form the United States Diamond Temple for social justice.

Dates of the Next Travels

15th April to 20th April to Hyderabad and Rajahmundry

May 23rd to 31st – Switzerland

June 1st to 7th – U.K.

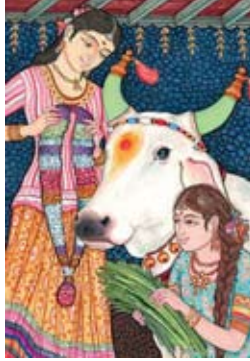
June 7th to 22nd – Germany

June 22nd to 25th – Swiss

June 26th onwards – India.

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

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

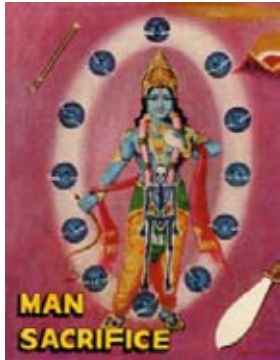


COW

Gow in Sanskrit is *Cow* in English. *Gow* through time became *Gau*. *Gau* further became *Go*. A + U becomes O grammatically. The three basic sounds relating to Cow are *Gow*, *Gau* and *Go*.

The seed sound G stands for movement. A stands for First Lagos, U stands for Second Lagos. The sound *Gau* or *Go* is therefore considered to be the composite energy movement of Will, Love and Knowledge. Worship of Cow is considered beneficial for this reason.

Book review



MAN SACRIFICE

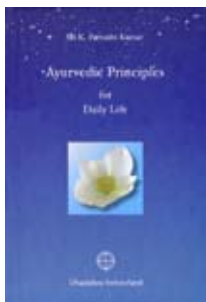
To the wise ones the yogic path forms the habit and saves them from the concept of death and makes them enjoy the span of life. They do not create a nature of their own and get entangled in it.

This book presents the events relating to Krishna's life at the time of His dropping the physical sheath. Even the so-called event of death has also been made use of the Lord for the benefit of humanity in a perfect yogic style. Through this book

the author intends to disperse away the illusion of death and bring nearer the experience of life.

Ekkirala Krishnamacharya: Man Sacrifice

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



AYURVEDIC PRINCIPLES FOR DAILY LIFE

This booklet contains short, practical regulations and recommendations for every-day living. Some of the topics are: Morning regulations; the science of bathing, water temperature, hair, exercise guidelines; massage – massage principles, oil massage, head and foot massage, cleansing massage; sleep-guidelines, sunrise and sunset hours; diet – an understanding of diet, ayurvedic principles for eating. This text is the first of a series of publications of Dhanishta Switzerland, realised by The World Teacher Trust – Europe. These publications are meant to present the teachings of Dr. K. Parvathi

Dr. K. Parvathi Kumar: *Ayurvedic Principles for Daily Life*

Dr. K. Parvathi Kumar: Ayurvedic Principles for Daily Life

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

Astrological Important Days in April/May 2009

20.04.	00:44	☉ in ♈ / Sun enters Taurus	
♌	08:32	11 th phase of descending moon starts	☉ 00°19' ♈ / ♀00°19'♏
		Day of Nārâyana (End 09:22 on 21.04.)	
24.04.	07:20	Phase of new moon starts	☉ 04°10' ♈ / ♀22°10'♏
♀		New moon point of Taurus: Contemplation upon 'The Pledge'	
25.04.	05:22	● New moon of Taurus	☉ 05°04' ♈ / ♀05°04' ♏
27.04.	00:22	3 rd phase of ascending moon starts	☉ 06°49' ♈ / ♀00°49'♏
♌		Contemplation upon the sound emerging from the seat of the heart (Leo) to the mouth via the throat (End 21:37 on 27.04.)	
28.04.	18:53	5 th phase of ascending moon starts Birthday of	☉ 08°32' ♈ / ♀26°32'♏
♏		Sankaracharya, the great philosopher initiate of Advaita End 16:16 on 29.04.)	
30.04.	13:51	7 th phase of ascending moon starts	☉ 10°16' ♈ / ♀22°16'♏
♌		Descent of Idâ force for manifestation and materialisation	
01.05.	11:42	● 8 th phase of ascending moon starts	☉ 11°09' ♈ / ♀05°09'♏
♀		(End 09:51 on 02.05.)	
04.05.	07:02	11 th phase of ascending moon starts	☉ 13°53' ♈ / ♀13°53'♏
♌		Day of Nārâyana: For healing, synthesis, and for self-contemplation (End 06:07 on 05.05.)	
08.05.		White Lotus Day: The day of departure of HPB from the physical	
♀	05:26	Phase of full moon starts	☉ 17°41' ♈ / ♀05°41'♏
		Birthday of Vedavyâsa, contemplation upon the Hierarchy with The World Teacher presiding over the groups of disciples	
09.05.	06:01	○ Full moon of Taurus (Vaiśâkh-Festival)	☉ 18°41' ♈ / ♀18°41'♏
16.05.	15:03	23 rd constellation Dhanishta starts	♌ 17°19'≈
♌	20:27	● 8 th phase of descending moon starts	☉ 26°01' ♈ / ♀20°01'≈
		(End 22:16 on 17.05.)	
	21:00	Dhanishta- Meditation (End of Dhanishta-constellation at 17:34 on 17.05.)	
19.05.	23:43	11 th phase of descending moon starts	☉ 29°02' ♈ / ♀29°02'♏
♏		Day of Nārâyana (End 23:12 On 20.05.)	
20.05.	23:51	☉ in ♊ / Sun enters Gemini	
23.05.	17:13	Phase of new moon starts	☉ 02°37' ♊ / ♀20°37'♏
♊		New moon point of Gemini: Contemplation upon 'The Pledge'	
24.05.	14:11	● New moon of Gemini	☉ 03°28' ♊ / ♀03°28' ♏
29.05.		May Call Day	
30.05.	18:08	● 8 th phase of ascending moon starts	☉ 09°23' ♊ / ♀03°23'♏
♊		(End 16:44 on 31.05.)	
02.06.	15:27	11 th phase of ascending moon starts	☉ 12°09' ♊ / ♀12°09'♏

All dates are in MEST (middle European summer time) From: »Astrological Calendar 2009/2010«;
 Publisher: The World Teacher Trust - Global, Wasenmattstr.1, CH-8840 Einsiedeln.

Great Invocation



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

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

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

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

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

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

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

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

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

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

Let love prevail.
Let all men love.

Master DK



All names together utter the name of God.

A prophecy thinks from darkness to light.

Prophecy is fulfilled.

Abraham, Moses, Isiah, Jacob put together form Jesus!

Master CVV