

Vaisakh News Letter



HAMSA ŠIVA SOHAM



Taurus 2010 Rishabha

Letter No. 1 / Cycle 24 –21st April until 22nd May 2010

The World Teacher Trust - Global



Invocation

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

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

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

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



Letter No. 1 / Cycle 24 –21st April until 22nd May 2010 – ௐ

Contents

Master <i>EK</i> • Invocation	2
Prayer for the year	4
Message of the month of Taurus ௐ	6
Message of the Teacher	7
Lord Sri Krishna: Gîtâ Upanishad.	8
Message of Lord Maitreya	10
Message of Master Morya - Maruvu Maharshi	11
Message of Master Koot Hoomi - Devâpi - Maharshi	12
Message of Master E.K.	13
Vidura - Wisdom Teachings.	14
Shirdi Sai Sayings.	15
Sri Ramakrishna.	16
Lay Man's Prayer	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	29
Vishnu Purana Master EK.	31
Extracts from the Teachings.	34
Paracelsus – Health and Healing	38
Dates of the next travels	40
Children's Section	41
Window to World Service	42
Cow	44
Book review	45
Astrological Important Days	46
Master <i>DK</i> • Great Invocation	47

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

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

"FEED THE HOSTS OF WISDOM.

NO MORE HUNGER, SUFFERING, DEATH."

THE BOAT SAILS. THE WIND BLOWS.

THE WAVES DANCE. THE FISH JUMP.

Commentary

Two fishes and five loaves gained. Two fishes represent Pisces and its opposite sign Virgo. Virgo is but the reflection of Pisces. The five loaves are the five pairs of Sun signs. The five pairs are the five couples. They are:

1. Aries, Libra; 2. Taurus, Scorpio; 3. Gemini, Sagittarius; 4. Cancer, Capricorn; 5. Leo, Aquarius.

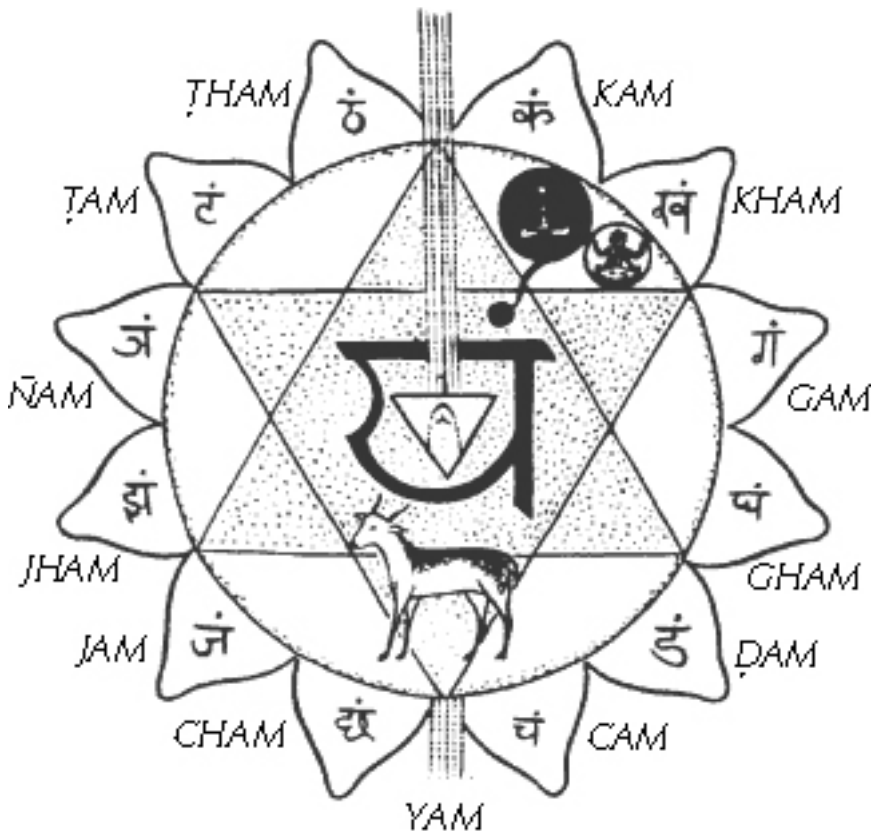
All these twelve Sun signs together form the Zodiac in which there are six pairs of male-female. The adept gains the cooperation of the Zodiac, which is symbolically stated as gain-ing two fishes and five loaves.

The twelve-petalled lotus of Anahata becomes the abode of the adept. Staying in that lotus of the heart, the adept keeps teaching and healing, transmits love and wisdom and recruits the inclined beings into the path of discipleship, which is called the fishing of the souls. Thus teaching, healing and fishing the souls become the main activity. The adept overcomes thirst and hunger, engaging himself in the triple activities stated above.

To such one the St. Mark speaks from the core of the heart lotus, transmitting his energies. He speaks the key of the Katha. Katha is the sound key of the twelve syllables engraved on the twelve petals of the lotus. St. Mark holds this key for this cycle. Markandeya is the Lord of the Key. The key emphasizes upon the death and its secrets. The path of death transforms into the path of immortality when this key is revealed.

The adept feeds unlimited wisdom so that there is no more hunger. He heals so that there is no more suffering. He gives the key to death so that there is no fear of death. The adept is helped by St. Mark so that his life

A rich teacher (rich in Spirit) makes the presence available and they fish in themselves. The fisherman carries the basket of souls (fishes) with love to their destination.





Message of the month of Aries

The glyph of Taurus is a semi-circle upon a circle. This denotes the two horns of a bull or a cow. The semi-circle above the circle represents the crescent moon above the horizon of Earth. The moon is located on the top of the circle. Moon is exalted in Taurus and meditating upon a crescent moon upon the Earth in the head enables one to receive from the higher circles. Meditate then crescent moon on the top of your head, the head being the circle. It would be like a dish antenna that would enable reception from the subtle. Visualise blue colour descending from the moon, descending from the higher circles via the moon into your head and collect it in the lower part of the head to utter forth the Word of God. Such is the meditation of Taurus, which would enable transformation of speeches into uttering forth the Word. The bull of Taurus is but the descended Word, which is uttered forth through the tongue, which is in that part of the body that belongs to Taurus. The one who knows to utter forth knows magic.



Full Moon of Taurus, 28th April 2010, 2.18 pm MEST (Vaisakh-Festival)

Message of the Teacher



A Simple Reversion

The relation that the creator has with the creation is similar to that of oneself and his body. The creation happened through the creator. The body formation happens through oneself. Without the soul the body does not grow. Without the creator the creation does not happen. The cosmic egg relating to the creator is what one is initially. Each one is initially an egg, whether oviparous or viviparous.

The creator permeates into every atom of the creation. The man also permeates into every atom of his body. Though the creator permeates the whole creation he is not bound by it. He remains the Master of his creation. Man too, he is expected to be like him, to be the Master of oneself and not bound either by personality or by the body. Man is bound since he does not follow the path of creator. The creator works for all, man works for himself. He needs to reverse this inversion of working for himself. When he works for others he too gets liberated and remains a Master of his life. The path is simple. But for man simplicity is unknown. He lives in the pride of complexity. Hence he remains bound. May the key to liberation be picked up and may the reversion be reversed.



Gitâ-Upanishad

Lord Krishna

Action - Relinquishment

“OH LORD! BETWEEN RELINQUISHMENT OF ALL ACTIONS AND ACTION, WHICH DO YOU SUGGEST?”, ASKED ARJUNA WITH VIEW TO LEARN. THE LORD SAID, “ACT AND RELINQUISH. DO NOT RELINQUISH ACTIONS.” (5, 1+2)

There are many humans who in the name of relinquishment conveniently relinquish their responsibilities towards the fellow beings. There are persons who put on orange robes or white robes, grow long barbs and long hair and move around in society, mostly depending on others. They are dependents and are a burden on the society. They do not contribute any fruitful action to the society. They relinquish their duties towards their parents, co-born, friends, and the surrounding life. These are messengers of anarchism. They are neither useful to themselves nor are they useful to the surroundings. Relinquishment contained in the scriptures does not say relinquishment of action and of responsibilities.

Relinquishments often spoken in the scriptures relate to distribution of the fruits of action. It is like a gardener growing a fruit-bearing tree and offering the fruits to humans, animals and birds alike. Such a relinquishment is noble, for you do not possess the fruits of your labour. Tree stands always relinquished. It grows and supports many with its fruits, with its leaves, with its branches, with its trunk. It protects by its shade transforming hard wind into cool wind, hot rays of sun into coolness and so on. So is the cow and the animal. Cow bears milk not for itself.

“My dear Arjuna, if you abstain from action you get degenerated and eventually you fall. If you act and eat the fruits of your action, then also you fall. Hold on to right action and relinquish the fruits for the benefit of others. This is the truth of action and relinquishment.

In truth you cannot relinquish action. You cannot but get up, which is an action. You cannot but bathe, you cannot but eat, you cannot but move. You need to feed your stomach with food and drink. How can you avoid action? The whole creation is in its balance through poised action. Therefore do not abstain from action. Hold on to action and hold not the fruits of action. Do not get confused between action and relinquishment.”





Message of Lord Maitreya

A Goodwill Worker

A goodwill worker is seen by the world as a dreamer. They see him as an odd one, for he works for others. He offers himself to serve the others regardless what he receives. To him loving understanding of life, right action are the two principles that stand as guides. He gets fulfilled and is unlike others who are empty. The empty drums make more noise. The fulfilled ones do not. Therefore listen not to the criticism of the world around you as long as you engage in loving understanding and right action.

The world generally asked a goodwill worker, "Why is it so with you?" His answer should be, "It has been so with those whom I follow and I am contented. Are you contented as much as I am?" That is all.

If anyone heckles a goodwill worker and his teachers, tell him unhesitatingly, "You are doing a mistake in criticising those whom you do not know. This would be costly for you. Please never do so."

We expect a goodwill worker to be bold enough besides being upright and loving. We hold the Truth and hold it high. That is all. For that a few hints to the workers.

Message of Master Morya

Maruvu Maharshi



Samadhi

From the seed the tree grows. It unfolds into branches, sub-branches, stems, leaves, fruits, and flowers. One knows the basis for the tree as the seed. One knows also the potential of the seed. But one cannot see or comprehend the inherent growing principle in the seed. More than the seed it is the growing principle in the seed that enables all enfoldment. The basis for the entire tree is the unseen growing principle which unfolds the pattern existing in the seed. 'Seeing the unseen is seers' engagement.' Seeing the visible and deducing the force behind and its patterns is what a scientist does. Just seeing the seed is what an ordinary person does. The seer sees the unseen principle that stimulates the patterns of force, which would enable unfoldment of the five elements in a particular manner. He sees three in one.

Likewise the human heart unfolds the unseen principle. One may know the physical heart, one may also know the pulsating principle, but only a seer knows the basis of such pulsation and the consequent growth of the human. He sees the basis as the basis for the pulsating life principle and permeating principle of awareness. To see the unseen one necessarily needs to turn to be an occultist. Turn inward and look for the background of consciousness and of life. As you enter the field of that background, you enter the field of stillness, where you are nought. That is Samadhi.



Message of Master *Koot Hoomi*

Devâpi Maharshi

Cooperation

Brotherhood is an alien concept to those who do not cooperate. Cooperation is a much better word. Every person expects that others have to cooperate with him. He least knows that it is he who needs to extend cooperation before he seeks cooperation. The true cooperation is, extending cooperation without expecting cooperation. Many group workers complain that in the group there is no cooperation. It means, all are expecting cooperation from others and are not extending cooperation. We say, "Extend but expect not cooperation." Such ones receive our cooperation. We care of the spirit of cooperation that you demonstrate. If you are regularly and wholeheartedly engaged in extending cooperation, we extend our cooperation to you.

Expecting cooperation is ignorance. Exercising power to receive cooperation is utter ignorance. Look into your own being, into your own personality: do you extend cooperation or do you expect cooperation?

Message of Master *EK*



A Humble Understanding

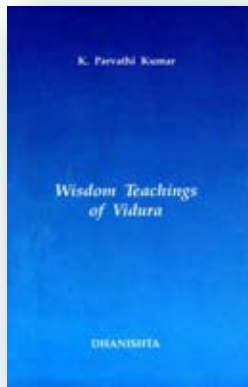
The one who is proud of a high birth or birth in high family or birth in riches or even birth in a family of yogis cannot visualise the Divine until the one sheds the pride. If one is gifted with such a thing as above, one should feel humble for having been graced by the Divine. Only the humble would enter the kingdom of God, but not the proud ones.

Pride emerges from time to time like the nails that grow upon the fingers. Pride needs to be eliminated on a day to day basis. The humble one realises that all is God-given and all he has and himself as well belong to God. Such should be the spirit of a disciple.



Vidura
Wisdom Teachings

Even Jupiter,
the Lord of Speech,
suffers insult
from unthoughtful speech.
Hence,
ensure right speech.



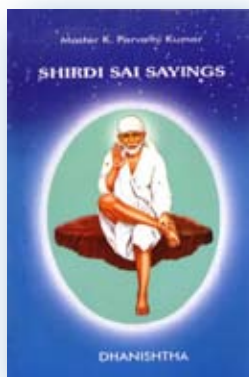
Shirdi Sai Sayings

Intuition



My path is mighty simple and noble. It is not for intellectual manipulators. It is the path of the heart. The traveller on my path intuitively knows others' needs in preference to his own needs. He serves Me in others. He looks not for profit in forms of money, recognition and other ways of compensation. He looks for Me in that which he does and is thus satisfied, for I satisfy him through My look.

My look unfolds him just as the sun-ray unfolds the lotus.





Message of *Sri Ramakrishna*

Incarnations of God

It is a thin ego that personages like the Incarnations possess. Through this ego God is always visible. For example, a man is standing on one side of a wall, on either side of which are boundless stretches of land. If there be an aperture in the wall, the whole of the other side is visible, and if this be big enough, one can pass through it as well. The ego of men like the Incarnations is that wall with the aperture. Even though they may be on this side of the wall, they can see the boundless extent of land on the other. The meaning of this is that though they have taken up bodies, they are always in a state of Yoga, and, if they like, can enter into Samadhi on the other side of the big aperture. Again, if this be big enough, they can come down to a lower plane of consciousness even after their Samadhi.

Lay Man's Prayer



Though You prevail over the creation as the Lord of Love,
why the beings pursue Power? Is not Love, the basis?
From Your Presence, Your Love, mankind draws Power!
When do we learn to Love?
Please help us to be in Love and not in Power.
We Pray!



Occult Meditations

Meditation 41

**MAN IS ISIAH, MESSIAH. MAN IS THE CROSS.
MACROCOSMOS. MOSES. MOUNT.**

Commentary:

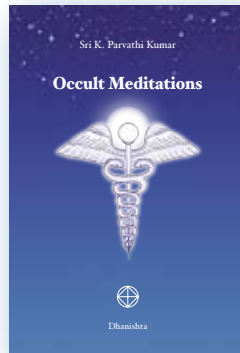
It is said many times in these meditations that man is the image of God. All that exists in God exists in man, except that man is localised consciousness while God is universal consciousness. When man surrenders his individual identity at the feet of God, all cosmic, solar and planetary intelligences inherent in him awaken. He becomes a Master. The Sanskrit word for Master is Isha or Ishwara. Isha is Isiah. Isiah is Messiah. Man becomes Master and delivers the message of God. Thus he is Messiah. Many Messiahs have come and inspired many. Few follow the path. A handful transform themselves into a Master and fulfil the Plan.

Man is the cross, in the sense that he has the potential to experience the fourfold existence, namely, pure existence, awareness, thought and action. The cross is a symbolic presentation of this fourfold existence. When man experiences himself as pure awareness and as existence, he is a complete man. He knows himself as thinking and acting entity. Thought and actions are two arms. They happen on the basis of awareness and existence, the other two arms that make him four-armed.

The cross indicates a vertical passing through the horizontal. Horizontality represents matter. Verticality represents Spirit. In man, the Spirit and matter meet in right angles. Man has the potential to be a Yogi, the one who

balances matter and Spirit.

Man is macrocosm in micro. This will be realised in the Aquarian Age. He can command the elements at will. Moses is an example of it. He represents the Mount. Masters are like Mounts. Mountains stand out significantly upon Earth. Masters stand out among the men.

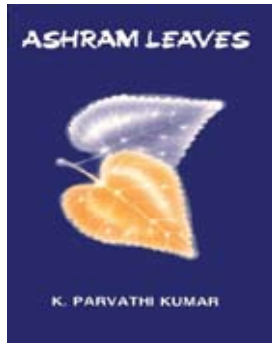




Ashran Leaves

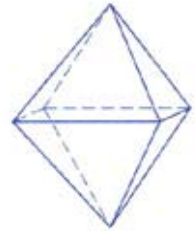
Fusion

To realise unity is (Yoga) fusion.
To unite the variety is confusion.
Realise the unity and variety and
Respond skilfully in society



Rudra

42. Pasupati



Pasupathi: He is the Lord of the beasts. Symbolically, all worldly beings are beasts only. They are bound like beasts to their own behavioural patterns, which emerge from their attitudes towards the world and understanding of the world. Even the Devas are sometimes bound by their habits and attitudes. The one who is unbound by any concept, habit or trait is a Yogi. Others are bound by their traits. Hence, they are called beasts. The bondage is at three levels: physical, emotional and mental. Lord Rudra can untie these bonds and release the souls by bestowing the Will. The Sons of Will and Yoga are at his command and help beings that look for liberation. Hence, he is the Lord or Master of the beasts. Pasu also means the being that looks from within outside. It cannot look within. It has no insight. The Lord gives insight and vision and enables the release of the beings.



On Love

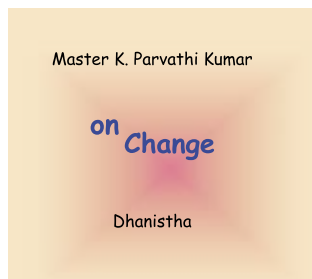
Love knows to smile.
Smile and Love are inseparable twins.
Power smiles never. Love smiles ever!

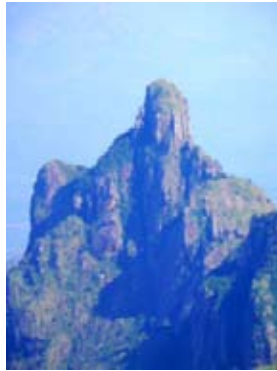




On Change

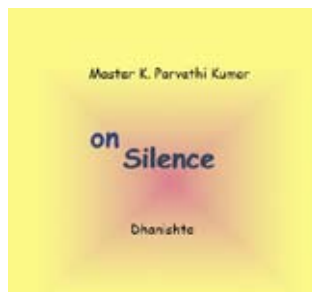
A simple reaction to change is mediocrity.
An innovative reaction is Aquarian.
A negative reaction is Piscean.





On Silence

Silence is the source of the soul!



Hymns on Agni



38. ELITHO AGNA AVAHA INDRAM CHITRA MIHA PRIYAM SUKHAI MADHEBHIR UTAYE!

Oh Lord Agni! Receive our worship through this ritual. To protect us ever, please bring along the celestial king Indra to fulfil our acts of goodwill.

Commentary:

The Lord Agni being the foremost, all intelligences in the creation co-operate with him. The worshipper seeks Agni to make favourable the celestial king who protects the whole creation. Indra means 'Idam dra'. 'Idam' means 'all this' (creation), 'dra' means 'protection'. The celestial king Indra is a cosmic intelligence that functions as the infallible chief executive in creation. He protects the ritual of creation by the power of his thunderbolt. He dispels demons. A goodwill worker also performs the ritual of goodwill, which requires to be protected from the negative forces that attack the good work. He therefore does the fire ritual, pleases the Lord Agni and requests him to bring along with him the celestial king along with his chariot. Sitting in the chariot the king would overview and protect the goodwill work. He is the Lord who presides over the ten dimensions and insulates the goodwill work and the worker. Such is the invocation in this hymn.



Violet Flame Invocations

We are sons of Sun, sons of God,
but fallen!
We are the fallen ones,
fallen deep down.

We seek Your help.
We seek it desperately.

Respond, respond,
respond oh Violet Flame!
Respond to our desperate call.

Save us, oh Saint!

From the Teacher's pen



Questions and Answers

QUESTION: When second Birth into light happens in human beings, is this the moment human beings are totally free from mundane thoughts and emotions?

ANSWER: Yes.

QUESTION: Are we save then? Are we in Joy then?

ANSWER: Yes.

QUESTION: Does the meaning of 'la Trinita' mean to live in the 3 body in you at the same time?

ANSWER: Not yet. It would die again to be born for the third time. One dies 3 times and is reborn to get the 3 bodies. Then one has triple body.

QUESTION: Is 'Father thy Will be done' and 'Master thy Will be done' the same?

ANSWER: Yes.

QUESTION: Is the second birth into light, the death of mundane thoughts?

ANSWER: Yes

QUESTION: Is the second Birth into light the death of the 5 elements?

ANSWER: No

QUESTION: Is the second Birth into light being beyond?

ANSWER: No, not yet.

QUESTION: Is the second Birth the Birth of the blue-full-moon, then we are a SON OF GOD?

ANSWER: Yes, for the first time a son of man becomes a son of God. He would take further initiation to be an adept and to be more and more effective.

QUESTION: Is the second Birth the death of Saturn?

ANSWER: No. But Saturn becomes a friend.

QUESTION: Is the second Birth the Birth of immortality?

ANSWERS: Yes.

Master Morya Part 22



Entering Râjasthân, the Thâkur's Native Country.

Next morning we left Âgra quite early; so early that the dawn had not yet cast its rosy light over the snow-white Tâj Mahal... We had to drive twenty-four miles before luncheon, which was to be prepared for us in Fatehpûr Sîkrî, the most famous ruins of the North-West Provinces, where our friend and protector, the Thâkur, was expecting us. Gulâb-Lal-Singh did not turn up at Âgra, a place which he for some reason or other hated, though he had halfpromised to come. We were quite accustomed, however, to his strange ways, to his sudden appearances and disappearances, and never questioned him.

In the morning we left British territory and entered the classical country of Râjasthân, a land though not entirely free and independent, yet one with which the English have to reckon. In Bhurtpore, for instance, the native state bordering on Âgra, there is neither a political resident, nor even a single Englishman, whether in the town itself or in the neighborhood. The Anglo-Indian Government and Bhurtpore have only a political inter-relationship. Râjasthân was the Thâkur's native country of which he is so proud; its history has been traced by English Orientalists 600 years before Xerxes, and by Tod as far back as 3 000 B.C. It is the land of historical and mythical heroes, of reckless bravery and chivalrous feelings toward women, who are so little esteemed and often despised and down-trodden in the rest of India... Here Gulâb-Singh was at home and was preparing a warm welcome for us. We now seemed to breathe more freely... Hardly had the rattling and dilapidated coaches of the Jaipur train pulled

up at the Fatehpûr station, than all of us except the two Englishmen exclaimed with joyful relief. In no time, the servants of the Thâkur, who had appeared as though risen from below ground, transported our baggage to carriages sent to meet us by the Divân (Minister) of the Mahârâja of Bhurtpore. "His Highness is at Hardvâr on a pilgrimage, but the Divân is at your disposal and ordered us to prostrate ourselves before our American brethren-Sâhibs," said a tall young Râjput, with long hair and white turban. "The carriages are at your service."

Then came the Thâkur-Sâhib on horseback, escorted by a bodyguard of half a dozen broad-shouldered, bearded men, with long, waving hair, whom we had never seen before... The dark silhouette of the man on horseback was thrown into sharp relief against the cloudless dark blue sky, and his enormous figure reminded me of the equestrian monument of Peter the Great. All of us were pleased... Miss B. alone, with her usual tact, turning round and addressing either the envoy of the Divân or perhaps the tails of the horses, exclaimed in a sad tone voice: "Great Heavens! What sombre and wild surroundings! People say the Râjputs are awful bandits... Wouldn't it be dangerous for us to go alone into this country?..."

I felt an irresistible urge to strangle the tactless fool, but restrained myself and, feeling shame in the presence of the Râjputs, looked at the Thâkur who had just reached us.

Gulâb-Lal-Singh was quietly stroking his mustache. But in his seemingly casual glance at the Englishwoman I caught the same lightning-swift expression of controlled anger, nay, I would even say, hatred, as at Delhi some days before. This anger or hatred was at once mirrored in the pale face of Nârâyana-Krishnarão.

"Calm yourself!" said the even and somewhat sarcastic voice of our friend. "You forget that Râjputâna has the honor of being under the protectorate of Great Britain... the perspicacity and fatherly vigilance of the latter have no bounds, just as its warm care for us miserable.... bandits... Look around, your government does not lose sight of any of us for one moment, so anxious is it that we should not fall into evil hands!..."

He pointed towards the railway station. There on the platform, fussing over this baggage and the box with whiskey and soda, we saw the blond spy in his white uniform. P 440

Master *EK*

Vishnu Purâna
CHAPTER III



The Creation of the Devas, Rishis, Pitris, Danavas,
Manusyas, Animals and Plants

Maitreya questioned: "How did the Lord create the Devas, Rishis, Pitris, Danavas, Manusyas, animals and plants that inhabit the earth, the sky and the water? What is the quality of this created universe? What is its nature and shape?"

Parasara answered: "Listen with your full presence and I will tell you. I will tell you how the Lord created the Devas and all other beings. In the beginning of this particular creation, the Lord contemplated what would be His creation. Then Tamas appeared as His own darkness. Darkness was born in five modes: darkness-illusion, the great illusion, darker darkness, blinding darkness and the absence of perception. This five-fold entity came to Him when He was contemplating. It was as if a big mountain of darkness existed within and without. There was no shining forth of the within outside and vice versa. That is why the mountains in this creation are called the points of stability. Then He saw that creation could not be achieved by this state. Then there was the creation of a horizontal line of force. The Pasus (lines of force tied from centre to circumference) first became the beings of first manifestation. Even in the later creation there were the animals standing with their vertebral column horizontal to the earth. They are also called Pasus since they are tied down to the earth. Also the animals are by nature having Tamas and ignorance predominant. Even those beings who stand vertically balanced live in ignorance though they believe that they live in knowledge.

Those with egos and those beings that live by the strength of their own ego belong to twenty eight groups. They all shine within themselves and each one entwined the others.

Then the creator found that this was also something through which nothing could be achieved. He meditated further. Then there was the third and vertical line of upward force which belonged to the sattvic nature. The beings who came out of this do not occupy their inside and outside, but they shine within and without. The creator named it the Deva creation which is inhabited by the beings of self-satisfaction. Brahma, the creator, was pleased to see His own creation as something other than Himself. During the course of His meditation about His own creation, He conceived the creation of the horizontal principle. From it came all the beings with a vertebral column horizontal. Hence this aspect of the creation is called the horizontal flow or outpouring. The Pasus, etc. are the creatures that are bound to a pole (vertebral column). Tied to the pole they revolve around it with inertia as the cause of their behaviour or habit-forming nature. These creatures do not know that they exist.

(These creatures exist with their mind and senses to everything except to themselves. They feel the need of food, drink, pain, pleasure, sex and other things but at the same time they do not know that they exist. They know that their companions mate. They know the feelings towards the young ones. They even know the instinctive act of protecting themselves, but they do not know that they exist. Some of the advanced animals know and some of the animals in contact with and living in the company of the human beings come to know that they exist, but the majority of the horizontal creatures do not know that they have a mind, senses, thinking and a soul. In fact, soul does not exist separated from body, mind those beings that live by the strength of their own ego belong to twenty eight groups. They all shine within themselves and each one entwined the others.

Then the creator found that this was also something through which nothing could be achieved. He meditated further. Then there was the third and vertical line of upward force which belonged to the sattvic na-

ture. The beings who came out of this do not occupy their inside and outside, but they shine within and without. The creator named it the Deva creation which is inhabited by the beings of self-satisfaction. Brahma, the creator, was pleased to see His own creation as something other than Himself. During the course of His meditation about His own creation, He conceived the creation of the horizontal principle. From it came all the beings with a vertebral column horizontal. Hence this aspect of the creation is called the horizontal flow or outpouring. The Pasus, etc. are the creatures that are bound to a pole (vertebral column). Tied to the pole they revolve around it with inertia as the cause of their behaviour or habit-forming nature. These creatures do not know that they exist.

(These creatures exist with their mind and senses to everything except to themselves. They feel the need of food, drink, pain, pleasure, sex and other things but at the same time they do not know that they exist. They know that their companions mate. They know the feelings towards the young ones. They even know the instinctive act of protecting themselves, but they do not know that they exist. Some of the advanced animals know and some of the animals in contact with and living in the company of the human beings come to know that they exist, but the majority of the horizontal creatures do not know that they have a mind, senses, thinking and a soul. In fact, soul does not exist separated from body, mind and senses.)

Extracts From The Teachings Sri Suktam

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

Dr. Sri K. Parvathi Kumar

Wengen Group Living, Switzerland, May 2002

Eighth Hymn

In this hymn the student says Alakshmî which presides with us first, Lakshmi comes next. To start with we have Alakshmî – impure energies around. Through practice of Yoga we can overcome the impurities, and then comes Lakshmi. That is why the impurity is said to be the elder sister, and the purity is the younger sister, because to us it appears later. So, the Alakshmi I shall ensure that I burn it away.

Nâsayâmy Aham. Aham – me, I.

“I shall burn away by my effort the impurities. This is my word to the Mother! The elder sister of impurity I shall burn it away by adopting to pure habits.”

How do you adopt to pure habits? Just because you decide to adopt to pure habits you cannot. Every time you think, “From tomorrow I shall be good”, you remain the same. You are the same over decades. You are what you are, and ultimately you develop a theory: “Well, I am what I am, you accept or you don’t accept.” Then the Mother says, “I prefer the second thing. Thank you, I don’t accept!” You have to work it out. But you don’t have enough will to work it out. That is where you find the key in the instructions of Yoga. What does it say? Do service! Keep doing service! That is the outlet for your Karma. Service is doing for others. For lives you have grabbed from others, exploited others. Now you serve them. Only through service, you can neutralise Karma. There is no other way. Prayers don’t neutralise Karma. Prayers are to replenish our will, and the will should be directed to service. Service can be at the physical plane, at the vital plane, and at the mental plane. Keep helping people in those lines, and don’t fix fees for it again. Do it with love. That is what releases the conditioning in you and enables to gain purity. When you do this service, again there should be no motive in it. Only for the love of

the beings you keep serving. That is how service has become inevitable in all theological practices.

People want to get into cosmos, metaphysics, and all kind of esoteric doctrines. Please be sure, you don't assimilate anything, you don't retain anything! If anyone can deliberate upon "Secret Doctrine" with me, I appreciate them. They may have studied, but they cannot understand. Only the one who has also humbled himself through service, to him the scriptures reveal. The scriptures are soft to the soft people and strong to the head-strong people. So, through service you release your past Karma, thereby you stand on a clear platform to practise purity. That is why Master Djwhal Khul devotes so many pages for service.

Among Dharma there are some Parama Dharmas. Parama Dharma means the Most High. Among those Parama Dharmas Parahita is one. It means welfare to the other. That stands far above all Dharmas. That is why every teacher demonstrates enormous service activity. Service neutralises past Karma, releases you from conditioning, and enables you to gain purity through right practice. This is our part.

Kshat – the hunger

Pipasâ – the thirst

Malâm – impurities

Such impurities, thirst and hunger are the elder sister, Jyeshthâ, and it is Alakshmî. Nâsayâmy Aham: I will ensure to neutralise them. What has the Mother to do? To see that I don't have Abhûti.

Abhûti – not good, divine experiences.

We all crave for so many divine experiences. We would like to see our most cherished Master, speak to him, get direct instructions from him, experience our visit to his Ashram, and meet the other friends of the Master. Each one, whether they speak or not, they have such cherished desires. They are called divine experiences.

"You please grant that to me! The moment I gain purity you feed me with divine experiences, fill me with divine romance, fill me with divine ecstasies." People want divine romance, divine ecstasies, divine experiences which the Mother can grant provided we do our job. So, what the student says is: "You see that I don't have Abhûti.

Don't put me to lack of experiences."

Many times we wish each other sweet dreams. If you inquire in the morning, they would have nightmares. Sweet dreams are not in our command. They are the grace. Tonight I shall sleep and meet Master C.V.V. Can anyone say that? Tomorrow he calls us. It is a Master May Call. Maybe he is around already. So, tonight I shall meet him. But it is not in our hands. It is in his hands. He has to grace it. So, we look for grace without doing what we have to do. They wish to grace us provided we do what we are to do.

So, this hymn gives again emphasis upon the individual effort and the Divine Grace. The individual effort should be adequate to deserve Divine Grace. You cannot complain that you don't have it, that they are not giving you any experience. It means that you have not done enough.

Asamruddhi – Lack of divine experiences is one meaning. You know the beauty of divine experience is that it puts you to such elevation, so that you get no more attracted to trivials. You don't even care, if you have food or not. You don't care, if it is cold or hot, because you are elsewhere. That is how by shift of awareness people overcome the mundane conditioning. That is why once you experience it, you would like to be more with it. That is why the request is: "You please grace us with your presence and the related experience."

The second meaning is: Ensure that I don't have deficiencies in terms of splendour. Ensure that I am contented. Contentment comes when impurities are gone. So, please ensure that I am fulfilled, fulfilled by your presence. The Mother is fulfilled, because She is in the presence of THAT, and if She gives her presence, we are also contented. To say 'Please ensure that I am contented' means 'Please give your presence and the related experience of truth, and please ensure that everything in me and around me is filled by your energy'.

First he gives his promise to do what is to be done and later he is waiting to receive. Up to the fourth step of Yoga there is something that you have to do. Thereafter the grace has to happen. Yama, Niyama Asana, a part of Pranayama, not complete Pranayama, there is something for you to do. Thereafter Pranayama has to happen, and the rest of the steps have to happen. 3½ steps have to be done. The other 3½ respond from the other side. That is how it is. So, to do and to wait. To wait without doing is not

recommended. Without doing adequately has no result. And doing beyond requirement is also waste of energy.

This 8th hymn speaks of the syllabus for the student and the syllabus for the Mother. The first part speaks of the syllabus for the student. The second part relates to the syllabus for the Mother. Normally the students of theism they don't make clear understanding. They think that the divine grace should also dissolve their Karma. "Bhagavad Gita" is very clear about it: What you have done, you have to dispose. If you mess up, you clean up. Don't think I clean up for you. If I start cleaning up for you, you keep on messing up. You will never learn not to mess up. So, for your mess I give you the technology to clean it up. You clean it up and stand clean, then you can have my presence. What man has proposed, man has to dispose.

Prayers can help you to get this strength to dispose of. But essentially the technology helps you to dispose it of. Personal Karma and neutralisation is your job. You can be helped by the teachers. You can be helped by the divine. But you have to do it. They don't do it for you. Grace, divine experience is what they do. That is in their hands. You cannot demand it. It has no rules and regulations. It is their choice to grace. You do your job and keep yourself available or fit for grace. But none of the priests tells us the secret. They promote a doctrine of fate which they say is like the universal solvent. It can solve anything and everything. No, there is no such thing. If you carefully go through scriptures there are no false promises. They can give you the technology and also give you support, but it is for you to clean up your mess. Just because you clean up your mess, you need not be graced. So, the prayer is for grace. The prayer has two purposes: to receive the necessary strength to rectify ourselves through service and later to receive grace. That is how it has to be understood. The concept is simple.

cont.

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



Paracelsus Health & Healing

Doing - Being

The sick need to be educated. It is also part of healing. Many times right education of health and healing help not only prevention of sickness but cure as well.

Many sicknesses emerge from man's desires, ambitions, and selfish attitude. From the worldly standpoint ambition helps personal growth. Desires fulfill man's longings and selfishness is also seen as self-preservation. But over-ambition, utter selfishness, and excessively indulgent desire can and would disturb health. The sick should know this. They are causing disturbance to their health due to their own orientation towards life.

In the present day context of excessive competition, expansionism, and covetous feeling there is an upsurge of anxiety, fear, and tension disturbing the solar plexus centre. Once this centre is disturbed man opens the door for sickness. If the aforesaid anxiety, fear etc. continue to exist they cause pressure on pancreas, liver, and stomach. Once these organs are affected by continuous pressure they would disturb the whole system including the digestive system, defective system, respiratory system, and circulatory system. Anxiety and fear when entertained for long years would bring in hypertension, high blood pressure, production of gases in stomach, sleeplessness, and even depression. The area below the diaphragm in the body is the birth place of all sicknesses and hence it cannot be neglected at any cost. But it is put to disturbance through man's incorrect orientation towards life.

Man has been hunting for fulfilment of desires ever since the time of

Atlanteans and it is a never ending process. He needs to look back and see if his will to grow is all that worthy resulting in sacrifice of health. He should ask himself if money, power, and position are worthier than his own health and well-being. In the East there is a saying, "It is worth drinking a glass of cool water than running for an evasive milk can." The anxiety in running for milk disturbs the system while a glass of cool water taken with quiet mind can nourish the system. Man's relentless hunt for objective expansion is reaching disproportionate heights with devastating consequences in his health system.

There is a story in Upanishads relating to man, who endlessly strives for power and money. He is compared to a jackal who finds a blood stained sword left out by a hunter. The jackal licked the blood stains left over the sword. As he licked he found more and more blood coming through the sword. He licked and further licked the sword until he died. Likewise man today runs crazy after his unfulfilled ambitions and desires, least understanding that his crazy activity is self-destructive. It is evident that the sword does not yield blood, yet the jackal went on pursuing, drinking its own blood which emerged from its licking the sword. Likewise man conditioned by 'will to money' and 'will to power' is running crazily exhausting his own energies.

The seers in the East say the 'will to be' is healthy. The 'will to power and money' can disturb the equilibrium of health. 'To be and to do' is better than only 'to do with disregard to be-ness'. Be-ness is the base. Doing is a dance on that base. If there is no base or insecure base the doing is bound to be affected and in turn affects the doer.

It's about time that man learns to balance his excessive doings and finds equilibrium. Excessive dynamism burns up. The dynamism has to be tempered with static dynamism.

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

Dates of the Next Travels

51st International Tour of Master KPK 2010

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

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

Children's Section**The Doctrine of Ethics***

The Lady is the
"Lux" of the house.
Cause not sorrow to her.
Fight not with her.
Impute not insults on her.

Dear Children

Magnetism is the other name for Mesmerism. Aristotle, the great philosopher, was the student of Socrates. He learnt many things from Socrates, not by the word of mouth, but by being around Socrates. How do you explain this? Aristotle says, "I will tell you, Socrates, a thing incredible, but indeed true. I made a proficiency when associated with you. Even if I was only in the same house, though not in the same room; but more so when I was in the same room and much more so when I looked at you. But I made by far the greatest proficiency when I sat near you and touched you."

This is the modern magnetism, which eventually the science has to recognise. The magnetic aura of a man who has developed high degrees of love and will impacts others. So is the power of demons, the evil ones. You would do well, my dear children, to read in this dimension the occult faculties possessed by ancient men of wisdom. Such were also the gifts transmitted by Jesus to his disciples by being available to them. Think about this dimension of magnetism.

Dr. K.Parvathi Kumar

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

** See www.jugendforum-mithila.de

WINDOW TO WORLD SERVICE
NEWS & ACTIVITIES
(Inputs welcome)

Group Reports: Germany

Name of the group: World Teacher Trust e.V. / Edition Kulapati

Contact: Doris and Günter Zwirner

Address: Bachstr. 20, D-42929 Wermelskirchen

Phone: ++49 +2196-961811 **E-Mail:** wtt@kulapati.de

Website: www.kulapati.de

ACTIVITIES

Besides the monthly edition and its distribution of the German Vaisakh Newsletter, we published on the occasion of the May Call Festival 2008 at Iguazu Foz, Brazil the German edition of the book

- Mantren – Bedeutung und Anwendung (2nd edition) with double CD, and on the occasion of the 25th Jubilee of WTT-Global in Engelberg, Switzerland,
- Dienst – eine Lebensart
- Gebete / Prayers
- Invokationen der violetten Flamme

All four books have been composed by Master K. Parvathi Kumar.

The books of the Edition Kulapati are available in the German Central Libraries of Frankfurt on the Main and Leipzig. Some German University Libraries have also books of the Edition Kulapati in their catalogues.

Various institutes for positive conduct of life and alternative living as well as spiritual educational centres also work with the books of the Edition Kulapati. More and more, the sale of the books is carried out through orders received by Emails via our website www.kulapati.de. Even some subscriptions for the Paracelsus magazine Health & Healing could be concluded due to telephone talks which took place with customers after they ordered books via internet. There are preparatory works for the full-text search-online via www.libreka.de of the Federation of the German bookselling trade to enable reading or printing extracts of the books of the Edition Kulapati in the internet. However, because of lack of time,

these works have not yet come to an end. We are registered, but the documents still have to be adjusted and entered into the system.

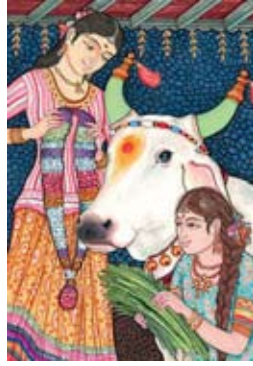
Organisation of the seminar on the occasion of the Summer Solstice at Grosse Ledder / Wermelskirchen from 20th to 22nd June, 2008. The theme was "The holiness of the Summer Solstice".

The members of the WTT-group Wermelskirchen carry out the following services free of charge:

- Support of a Polish amateur theatre group for performances at orphanages and old people's homes free of charge
- Support of the charitable association "For children in Argentina"
- Sale of Second hand articles and clothes on junk markets. The whole proceeds go to WTT
- Twice weekly telephone service giving guidance and advice to people in financial matters, to people who think of committing suicide, who have problems in their personal relationships, and who ask for advice relating to the sense of life
- Four times weekly service in an old people's home to feed old people
- Support of a family in Nigeria and the "Wermelskirchen Tafel" where poor people receive a warm meal
- Cooperation in the executive board and in the marketing-team as well as translations for the monthly magazine "Paracelsus – Health & Healing". The marketing team represented the magazine with an own stand on the health fair at Hilstrup in November 2008 as well as on the big "Futaris Fair" in the Congress Hall Münster in March 2009.

Besides the full moons, the Dhanishta constellations and important planetary events, the group regularly meets on Thursday morning for the fire ritual with breakfast and two hours study of wisdom scriptures afterwards as well as on Sunday morning for prayers and study.

We have also celebrated birthday together with a good friend who is an alphorn wind player from Wermelskirchen. He has explained a lot about the alphorn and its technique, so that we got a bit familiar with this instrument. Afterwards we have visited together the mineral spring at Nordenau and did something good for our health.



COW

If one wishes to fulfil himself he should offer food and drink to the Cow or to a Saint before he drinks and eats.

Protection of Cow clears impediments on the way of life.

Worship of and service to Cow would bestow the ability to regulate senses.

If one arranges treatment to a sick Cow to restore it to health the Cow reciprocates to restore health to the one.

If one protects Cow from fear, he transcends from the fear he suffers from.

Book review



The Teacher

Adi Shankara was a Grand Master of every facet of wisdom and is revered as the most high being. He relentlessly taught the unity of all existence. Adi Shankara says that the Sat Guru is no other than Brahman (the Absolute God), made himself available to benefit the beings. He sings spontaneously twelve stanzas in Sanskrit as an offering to the feet of Sat Guru.

Master, Teacher are the other names to Sat Guru. The Teacher is essentially a Son of God. He is seen as representative of God on earth, to enable the seeking souls to enter into the Kingdom of God. The Teacher imparts Wisdom to lift up the student from ignorance to knowledge. And through His looks, His word and His love, He continues to uplift the oriented student. The Teacher leads and the student follows until the student enters into the bliss of existence and transforms himself into yet another Son of God.

Sat Guru being a personification of Jupiter whose number is twelve, twelve stanzas are instantly given. They contain what Sat Guru stands for. These stanzas are given with brief commentary to inform the students to be able to better orient to their Teachers.

Dhanishta, Visakhapatnam, India 2009.

ISBN 978-81-89467-13-5

Price: € 18/SFr. 24 /US\$ 24/Ind. Rs 250

Dr. K. Parvathi Kumar: The Aquarian Master

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

Astrological Important Days in April/May 2010

20.04.	06:30	Sun enters Taurus	
♂	10:57	7 th phase of ascending moon starts	☾ 00°11' 8" / ☽ 12°11' 58"
		Descent of Idā force for manifestation and materialisation	
21.04.	09:16	● 8 th phase of ascending moon starts	☾ 01°05' 8" / ☽ 25°05' 58"
☿		(End 22.04. at 07:19)	
24.04.	02:39	11 th phase of ascending moon starts	☾ 03°45' 8" / ☽ 03°45' 11"
♅		Day of Nārâyana: For healing, synthesis, and for self-contemplation	
		(End 25.04. at 00:04)	
27.04.	16:24	Phase of full moon starts	☾ 07°13' 8" / ☽25°13' 11"
♂		Birthday of Vedavyāsa, contemplation upon the Hierarchy with The World Teacher presiding over the groups of disciples	
28.04.		Birthday of Lord Hanumān	
☿	14:18	○ Full moon of Taurus (Vaiśākh-Festival)	☾ 08°07' 8" / ☽08°07' 11"
05.05.	17:01	● 8 th phase of descending moon starts	☾ 15°01' 8" / ☽09°01' 11"
☿		(End 06.05. at 19:30)	
06.05.	09:52	23 rd constellation Dhanishta starts	☽ 17°20' 22"
♅	21:00	Dhanishta-Meditation (Dhanishta-constellation ends 07.05. at 12:55)	
08.05.		White Lotus Day: The day of departure of HPB from the physical	
09.05.	00:10	11 th phase of descending moon starts	☾ 18°12' 8" / ☽18°12' 11"
☾		Day of Nārâyana (End 10.05. at 01:55)	
13.05.	03:38	Phase of new moon starts	☾ 22°13' 8" / ☽ 10°13' 8"
♅		New moon point of Taurus: Contemplation upon 'The Pledge'	
14.05.	03:04	● New moon of Taurus	☾ 23°09' 8" / ☽ 23°09' 11"
16.05.	00:40	3 rd phase of ascending moon starts	☾ 24°49' 8" / ☽ 18°59' 11"
☾		Contemplation upon the sound emerging from the seat of the heart (Leo) to the mouth via the throat (End 16.05. at 23:00)	
17.05.	21:08	5 th phase of ascending moon starts	☾ 26°46' 8" / ☽ 14°46' 58"
☽		Birthday of Śaṅkarācārya, the great philosopher initiate of Advaita	
		(End 18.05. at 19:07)	
19.05.	16:59	7 th phase of ascending moon starts	☾ 28°32' 8" / ☽ 10°32' 58"
☿		Descent of Idā force for manifestation and materialisation	
20.05.	14:49	● 8 th phase of ascending moon starts	☾ 29°25' 8" / ☽ 23°25' 58"
♅		(End 21.05. at 12:36)	
21.05.	05:34	☾ → ♊ / Sun enters Gemini	
23.05.	08:17	11 th phase of ascending moon starts	☾ 02°02' 11" / ☽ 02°02' 11"
☾		Day of Nārâyana (End 24.05. at 06:17)	
25.05.	04:28	13 th phase of ascending moon starts	☾ 03°48' 11" / ☽ 27°48' 11"
♂		Day of Narasimha (End 26.05. at 02:57)	

All dates are in MEST (middle European summer time)

From: »Astrological Calendar 2010/2011«;

Publisher: The World Teacher Trust - Global, Wasenmattstr. 1, CH-8840 Einsiedeln.

Great Invocation



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

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

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

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

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

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

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

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

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

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

Let love prevail.
Let all men love.

Master DK



*TAVĀHAMAGNA ŪTHIBHIR
MITRASYA CHA PRASASTIBHIHI
DWESHO YUTO SA DURITAT
URYĀMA MARTYĀNĀM*

OH LORD AGNI
YOU ARE THE FRIEND OF ALL.
BY WORSHIPPING YOU
THE HUMANS SHALL RECEIVE PROTECTION.
MAY THEY GET LIFTED UP FROM THEIR MALICE
AND MALICIOUS THOUGHTS AND ACTIONS
INTO THE KINGDOM OF GLORY.
MAY THAT BE SO.

Commentary

The fire is in all. No one exists without fire within and fire around. Fire protects life from within, but fire outside can destroy life. Anger, hatred, and enmity is the fire that humanity regularly emits through its nature, its thought, and its action. Fire therefore need to be worshipped to burn up the malice in humanity and lift them up into the splendours of life, which is also an aspect of fire. In fact, this is the need of the hour. When as many goodwill workers worship fire with this attitude, the present day crisis can be dissolved.