

Vaisakh News Letter



HAMSA ŠIVA SOHAM



Taurus 2011 Rishabha

Letter No. 1 / Cycle 25 –20th April until 21st May 2011

The World Teacher Trust - Global



Invocation

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

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

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

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



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Prayer of the year 2011 / 12

**IN HIS NAME WE LIVE, IN HIS TEMPLE WE LIVE;
 IN HIM VERILY WE LIVE UNTIL HE OPENS HIS EYE IN US.
 IN HIS NAME HE LIVES, IN HIS TEMPLE HE LIVES;
 IN HIM VERILY HE LIVES, AS HE OPENS HIS EYE IN US.
 IN THE MEANWHILE, LET US WAIT, LET US LOOK TO HIM AND NOT TO EACH OTHER.
 LET US CALL HIM IN ALL TO FIND ALL IN HIM,
 WHEN THE LIFE IS A CAR FESTIVAL AND NOT A WAR FESTIVAL.**



Full Moon of Taurus, 17th May 2011, 01.08 pm MEST
 (Vaisakh Festival)



Message of the month of Taurus

The month in which Sun transits Taurus is called Vaisakha in Sanskrit. The full moon of Vaisakha is a festival for the initiates who receive the Word as a plan for the year to come. Vedavyasa, Adi Shankara, Gautama the Buddha were all born in the month of Taurus in whom the Word is imbedded. They carried the Plan through their life-span.

The bull of Taurus is of great significance. The bull roars out the Word. The bull is symbolic of the Will. The rays of the Sun can strengthen the self-will. It enables to stand by the adversities and yet manifests the Plan. It is the first fixed sign of the zodiac and enables fixing the soul in the mutable world to a definite plan of action. This is called consecration of the bull. A consecrated bull would in due course of time transform into a Divine bull whereby it attains the status of being the vehicle of the Lord. All initiates are bulls that carry the Word which comes from God.

Taurus is the month where every conceivable sacrament is performed. The most effulgent constellation for moon is Rohini which is located in Taurus. The Pleiades are also located in Taurus. Moon in Taurus brings forth the saintly nature of man. Sun in Taurus brings forth the ruler of men. Mercury in Taurus brings forth the teacher for men.

Taurus is represented by the lower part of the head of a human where all the five sense organs are located. Good regulation of five senses and contemplation upon the brow centre would enable man to reach the levels of a disciple from being an aspirant. Unregulated Taurus is like an unregulated bull which destroys through speech and actions. Since this solar year carries the nature of a donkey, it is all the more necessary that the senses are regulated to prevent the donkey to enter into human affairs.



Message of the Teacher

Self-Enquiry

Man sinks in the ocean of thoughts that emerge from him. Dealing with these he spends away his life. Days and nights pass by. The family, the profession, the society, the future and the like surround him and sink him to death. Man does not realise that all that he created dissolves to him with his death. Instead of engaging in the thoughts created by him, if he engages himself in an Enquiry as to how he has come to be and trace the root of this creation it would be a wise adventure. In that enquiry he meets such questions such as, "Who am I? Where am I? What am I to do? How did I come to be? Where would I pass on?" By this enquiry he enters into his own background. By this process he delinks from his created thoughts and grows proximate to the basis of his be-ness. For this reason every aspirant needs to contemplate every day in trying to find answers to the aforesaid questions.

Gita-Upanishad

Lord Krishna



Pure Existence and Nature

“THE LORD NEITHER ACCEPTS ACTS OF GOODWILL NOR REJECTS THE ACTS OF EVIL SINCE HE IS NEUTRAL. OUT OF IGNORANCE THE BEINGS THINK SO.” (5-15)

Commentary

All religions preach that the Lord is pleased by acts of goodwill and is angered by the acts of evil. This is not true. The ones who do acts of goodwill get back from Nature the fruits of their action as wealth, comfort, unblemished name and fame. Likewise, those who do acts of evil also get the related fruits from Nature as ill health, poverty, pain, misery and so on. It is the Law of Nature, “as you sow so you reap”. The Lord neither angers nor does he like. He is pure existence. It is the Nature that weaves the Law around the pure existence and trains the beings.

The one who thinks of the welfare of the surrounding life receives welfare from the surrounding life. Every action has its counter-action. The quality of action brings back the quality of reaction from the surroundings. Beyond the Law is the Lord as pure existence; while the Laws emerge from Nature. Such Nature also emerges from the Lord.



Message of Lord Maitreya

Yoga Path

That Truth is beyond the outfit of religion is known to all. To know the Truth one needs to dig deep and not go by superficial understandings. The intent to see beyond the apparent is the basic quality required by a Truth seeker. To think of the subtle and to visualise it should be his daily exercise. To trace perfection in relation to every aspect of life should be the daily engagement. Setting the mind and body for right action shall have to be done ritualistically. Respecting the co-being, treating with affection and nourishing it, if necessary, are part of the discipline. The one who follows the above principles is on the Path of Yoga though not very consciously.

Message of Master Morya

Maruvu Maharshi



Teacher - Student

If the student is emotional and the teacher is judgemental the interactivity is of ignorance. If the student is a thinker and is also introspective and the teacher imparts wisdom such activity is progressive. When the teacher speaks and the student listens without diversion the teaching gets assimilated. Such student receives the impulse to translate the teaching into action. The student who wants to know from the teacher how to act, such student is a heavy weight to the teacher. Having received the wisdom it is for the student to think and to act. If the student seeks from the teacher the detail of action he would not grow in his ability to think. When he ceases to be a thinker he cannot be creative.

When the teacher imparts wisdom and the student listens not completely but acts upon he causes conflict to himself. A student that talks in the presence of the teacher cannot be a good listener. A good student awaits to listen. He does not demand teaching. Many are the intricacies in the teacher-student relationship.



Message of Master *Koot Hoomi*

Devâpi Maharshi

Uneducated

Men preserve precious articles. They take good care of those articles which they think are precious. The ability to preserve precious things is a positive ability. But unfortunately men don't have such an attitude towards a plant or an animal: they don't have such an attitude towards earth, water, fire and air. They do not preserve the speech which is most precious. Man inflicts man, animal, plant, minerals and elements. We wonder why man does so. We also wonder if humanity is really getting educated. Until man realises the importance and thereby preserves with care all that surrounds him we cannot consider the humanity as educated. The elements, the beings are much more precious than the gold and the diamonds that man preserves.

Message of Master *EK*



The Quest for That

The basis of the creation is available within the creation as well. It is the basic ingredient of creation. All that exists so exists with that basis. It is available in micro and macro forms. The impulse to know THAT is also available in creation. When that impulse starts the quest for THAT starts. In that quest gradually all the laws of creation are realised and ultimately the basis of that laws is realised as the Lord of the Laws.



Vidura
Wisdom Teachings

Let not your anger target at
the Devas,
the Initiates,
the King,
the old,
and the infants.

Shirdi Sai Sayings
Illusion of the Cycles



Birth and death are events on the cyclical path. Birth leads to death. Death leads to birth. One leads to the other and the other follows the one.

Night and day are happenings on the cyclical path. The night leads to the day and the day leads to the night. One leads to the other and the other follows the one.

But the night and the day are true to the one who is on Earth. If you lift up from the Earth, there is neither day nor night. Likewise the death and the birth are true to the one who is earthy. If you lift up from being earthy, there is neither birth nor death.

Overcome the illusion of the cyclical path and establish yourself in the Self that conducts the cycles.



Message of
Sri Ramakrishna

The Necessity of a Guru

As when going to a strange country, one must abide by the directions of one who knows the road, while taking the advice of many would lead to confusion, so in trying to reach God one should follow implicitly the advice of a single Guru who knows the way to God.

Lay Man's Prayer



Unless we are pure in all the three planes
(physical, emotional and mental),
You do not reveal Yourself.
We need Your help even for self-purification.
Purify us and reveal Yourself and lift us up.
We Pray.



Occult Meditations

Meditation 53

**SOUL IS LUNAR. POLE IS SOLAR. SOUL REFLECTS POLE, IT IS FULL
MOON. SOUL MERGES IN POLE AND IT IS NEW MOON.
POLE IS LIGHT, SOUL IS LIFE. THE SERPENT UNWINDS THE COILS.
KEY AND HOOK. MAN IS KEY, MIND IS HOOK.
POLE IS LIGHT, LIFE IS HOOK.
ROTATION OF THE CLOCK OPENS THE LOCK.**

Commentary:

Soul is lunar. Lunar means reflective. It receives and reflects. Pole is solar. The soul is a reflective principle. It also receives to reflect the solar principle.

Soul is super soul reflected through the three qualities of nature. In the soul, there is life and awareness. It receives the life from nature and awareness from the super soul. When the soul merges in the super soul it is like a New Moon. This is called Samadhi. When the soul reflects the super soul on to its body, it is Full Moon.

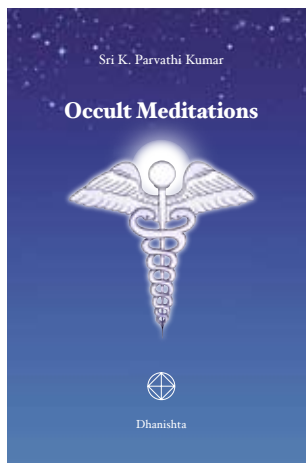
The Moon receives from the Sun and reflects the light upon Earth. Then it is Full Moon. Similarly, when the soul reflects the super soul, there is experiencing of the full light even at the mental plane. The body itself feels enlightened. The magic of the Full Moon is experienced by the Earth. Likewise, when the soul reflects the super soul, it is experience of Full Moon by the body. This is called the kingdom of heaven upon earth.

The serpent of time unwinds its coils when the soul starts experiencing the polar light. The soul in the human form only can make all these experiences. Hence, man is the key. All forms through time evolve into

human forms. And in human form fulfilment happens. The beings are fulfilled in human forms. In sub-human forms it is not possible. That is how man is seen as the key for fulfilment.

Man has self-consciousness. It enables him to pursue the path of the discipleship and thereby experience light. But man also has the shadow of the self-consciousness, which is called the personality (or the mind). This mind being a shadow can lead man to illusion and to ignorance. It can be the hook that does not let man experience the light.

Thus man is the key. But his mind is the hook. The hook of mind ties the being (the soul) to the physical body with the thread of the physical life. The being has to relate to the super soul and develop the subtle body and the subtle life to relieve himself from the physical body and the physical life. As man evolves, he will get more and more inclined to the super soul that presides over the pole. To orient to that super soul, he enters into the path of discipleship. Through time with the help of discipleship he unlocks the thread of life from the physical and liberates himself. Thus, the lock gets opened through time for a disciple. The time is the clock.

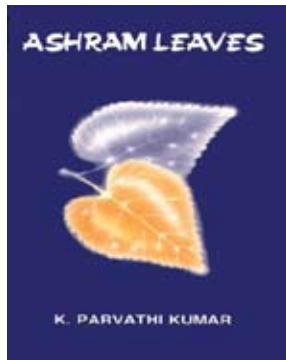




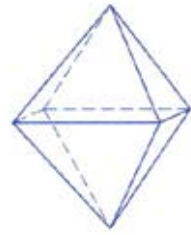
Ashram Leaves

The Difference

What is the difference between the man and the Master?
As is the difference between iron rod and Aaron's rod.

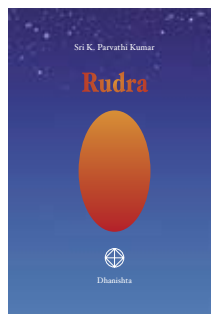


Rudra



55. Mayaskara

Mayaskara means the peace and the related cool of SAM. It is an advanced state of Sankara, where the cool prevails at all levels and cools down even the surroundings and the beings of the surroundings. This cool relates to the cool of the minds. When Mayaskara is present, all is calmed down in the surroundings. Lord Krishna frequently demonstrated this. Lord Christ also demonstrated this when he helped Ben Hur with water





On Love

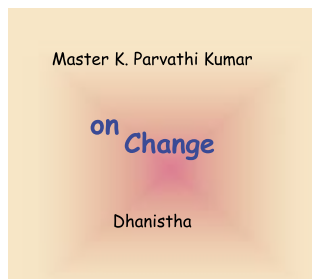
Love transforms!

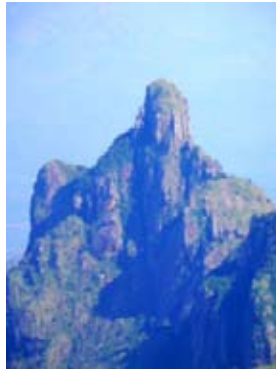




On Change

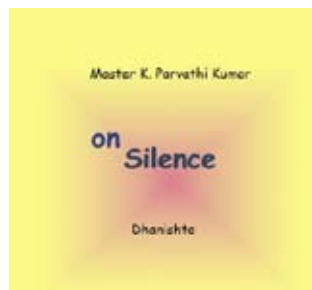
American dynamics
today emerge from:
“ Think different.”





On Silence

God speaks to man in Silence!



Hymns on Agni



50. BHRUHAD VAYO BHRUHATHE TUMBHYAM
 AGNE DIYAJURO MIDHUNASAHA SACHANTHA
 DEVO DEVAHA SUHAVO BHUTUMAHYAM
 MANO MATA PRUDHIVI DURMATAO DHAT

Oh Lord Agni! Your form pervades the whole Creation like the Brahman. The ritualistic couples offer daily once food to you. May the Devas be pleased by such offering. May the Mother Earth be favourable to us.

Commentary:

The Creation is within the aura of the Fire which is called the Cosmic Egg. All that is in creation is pervaded by the Fire. The Fire is an omnipresent principle in the creation. The ritualistic couples are those who carry out all rituals in togetherness. They live austere life. Due to their austerity their body remains slim, active, agile, filled with fiery aspiration. They regularly offer during morning hours to the Lord Agni food that pleases Him. Since they offer food to the Lord once they also eat once daily. For that reason they always remain slim and active. Their devotion pleases the Lord Agni to bring forth Devas to whom also food is offered. Pleased by the food the Devas bless. Their blessing results in planetary peace and prosperity. By that the Mother Earth is pleased and remains favourably disposed to the beings on the Earth. When the Mother Earth is favourably disposed there would be timely rains, there would not be floods or draught and elemental fury. The Vedic seers saw thousands of dimensions relating to conducting of Fire ritual. The place of Fire ritual is the holiest of the holy places.



Violet Flame Invocations

I AM THAT I AM.
THAT is the Father,
I AM the Son.

I AM without THAT,
tree without fruit,
flower without fragrance
are but unworthy.

That I AM is our song.
That I AM is our salvation.
SOHAM! SOHAM! SOHAM!

That I AM is heart's trumpet.
That I AM is truth perfect.
That I AM is life's pulsation.
That I AM is our eternal salvation.

I AM THAT I AM!

From the Teacher's pen



Questions and Answers

Question: To bless a new home, what mantras, invocations and rituals can be done?

Answer: Fire ritual is the best for house-warming. You may also sing Gayatri for 24 times before the fire ritual.

Question: Could you explain how to do the meditations for the solstices and equinoxes?

Answer: For equinoxes meditate upon the brilliant white vertical line from muladhara to sahasrara and beyond. For solstices meditate upon the golden colour in the heart centre. This might be done besides the daily meditations at a time convenient to you. It is a silent meditation.



Master Morya Part 32

Unpleasant argument with Englishmen.

I was inexpressibly grieved, not for myself, of course, but for these innocent and offended Hindus, condemned by some fatal power to eternal and in no way merited abuse...

At the very inception of our Society in India, I began hearing rumors of the displeasure of various dignitaries in whose offices many of the Bombay native Fellows of the Theosophical Society served. "The mighty ones of this world," the badâ-Saabs, advised their timid subordinates "not to be too friendly with the newly arrived adventurers from America."

In a word, the situation was very unpleasant.

I sat down on the bench near the fountain, where the Bâbû was now shaking himself in the sun like a drenched cur. Nârâyana remained dead silent. Glancing at him, I was stunned: The dark circles under his large eyes had darkened more deeply, his teeth were bared like those of a wild beast, and he shivered as if in fever...

"What is the matter with you, Nârâyana," I asked, frightened.

For a whole minute, he did not answer; his strong white teeth merely gnashed a bit harder.... Suddenly he squatted on the sand of the footpath and at once somehow fell face downwards into the flower-bed of brilliant bright-red arales, the flower dedicated to the goddess Kâlî....

Whether the favorite flower of the bloodthirsty goddess of revenge aroused our gentle, patient Nârâyana, or something else instilled an awful thought into him, he raised his head and, fixing his bloodshot eyes on me, asked in a changed hissing voice: "Well, do you want me to kill him?"

I jumped as if stung.

"What do you mean? Come to your senses! Is this drunken braggart worth honest people risking their necks because of his insolence? You're either joking or raving, my dear!"

"It isn't he, no he... In his face I see but his nation, hateful to us. Killing him, I would avenge years of suffering, humiliation... deadly insults... I would avenge my many friends and, in addition, the insult rendered you!..." he exclaimed in a voice husky with despair.

"Stop it! Can you really imagine that I feel seriously insulted? Why I am simply laughing at his foolish behavior!..."

But he did not hear me. Lowering his head on the crushed plants, as if turning to an invisible interlocutor under the ground, he continued speaking in the same changed husky voice. It was as if he were pouring into the bosom of Mother Earth a suddenly cresting wave of suffering, full of impotent bitterness that had been boiling in him all this time... I had never seen him in such a disturbed state. He seemed inexpressibly pitiful to me, but at the same time positively frightening.

"What has happened to him," I thought. "Could this really be the result of that most stupid episode?"

"They have offended you... because of us... because of us alone," he continued half-whispering. "And that is not all! You will soon be followed... Pursued... Leave us, turn away from us... Tell them you were joking, were laughing at us, and they will forgive you; they will start entertaining you and offering you their friendship and society... But you will not do that, otherwise the Mahâ-Saab would not treat you as he does... Therefore much grief awaits you in the future – grief and slander! Yes, it is dangerous to be friends with the poor Hindus! There is no happiness for the sons of Kali-Yuga, and he who offers us his hand is a madam, for sooner or later he will have to pay bitterly for his transgression!..."

I listened with amazement and almost terror to this unexpected, incoherent speech, but could find nothing to say to console him, and so I remained silent. Involuntarily, I started to look around for the Bâbû. He lay on the bench, some thirty steps from us and, drying himself in the sun, must have been dozing.

"Do not be angry with me, Upâsikâ, (a female student of philosophy under the guidance of a Guru, or "teacher," usually from the brotherhood

of monks) and forgive me for disturbing you," Nârâyana spoke again, but now in a more even und quite voice.

"Angry with you, my poor Nârâyana? What for? You were only joking, were you not?" I interrupted him, not knowing what to say.

He raised himself a little, and again sat on the footpath in his customary pose. Hugging both knees with his powerful arms and resting his chin on them, he now sat rocking himself back and forth, staring at the crushed arales. He obviously was struggling to control himself and finally succeeded. His voice was no longer hoarse nor did it tremble, but when he spoke again, there was heard so much genuine suffering in that voice that I involuntarily shuddered.

"No,. I was not joking," he said slowly and firmly. "One word, and I would have killed him. Does it not all come to the same thing? My life, one way or the other, has been lost...."

"But why? What has happened? It can't be that you would be so disturbed because of that one fool. Tell me, it is not because of him, is it?"

"No, not because of him alone," he whispered barely audibly. "Just the same it would be easier for me, could I, before dying, kill at least one individual of this race, so intolerable to us!!!"

"Kill! How easily you say that! It's a horrible crime! What would the Thâkur say?..."

"He would say nothing! What do I matter to him!" he uttered still more quietly.

"But you are.... his chela?" (A pupil and student of the secret sciences and a mystic.)

He shuddered and was completely crushed as if someone had pierced his heart with a knife. He bent over still lower on his knees, and there suddenly broke loose from his chest such a cry of despair that I was completely at a loss... I felt myself becoming pale and in no condition to endure this scene any longer.

"No, I am not his chela. He refused me... He has dismissed me!..." sobbed the pitiful giant like a five-year-old child.

So that's what it is, I suddenly realized to myself. That means the Englishman was nothing but the last drop in an overflowing cup! And suddenly I recalled a vision, a dream, that I had seen, or thought I had seen, the night before at Bhurtpore, in which Nârâyana was hugging

Thâkur's knees. But that was only a dream! Or had all this actually happened, and had I really witnessed the scene?

"When did he refuse you?"

Hasty steps were suddenly heard. Nârâyana jumped up and, bowing quickly, said to me in a whisper: "I beg of you, keep my secret inviolate! Not a word of this to anyone... I shall still be of use to you, but do not tell Mr. O... I am leaving!"

But he did not make it.

"Why have you buried yourself here as if summoning submarine bhûtas?" the Colonel's voice unexpectedly resounded near us. "Where is Nârâyana, and where is the Bâbû?" he continued as he approached us in company with the "silent general." "Ah! there they are! Do not hide yourselves. Both braggarts have left, and proved to be very decent fellows... We parted as friends. I assured them of your forgiveness also, I explained to them much of what they did not know; for instance, the principles and aims of our Society... They became interested and even admitted they had been mistaken."

P 520 – 524



Master *EK*

Vishnu Purâna
CHAPTER VI

The Planes of Darkness

Those who dislike the path of wisdom and those who evade the duties ordained to them place themselves in one of the following planes of consciousness:

1. Darkness
2. The darkness due to their own blindness
3. The snake pit (the lowest position of consciousness). Here, the yogis say that the Kundalini sleeps in the base centre. This is the plane wherefrom the individual acts on his beastly instincts.
4. The pit of the Scorpion (wherefrom the individual acts in term of sex and reproduction).
5. The razor's blade (adventure and risk-loving nature wherefrom the individuals gambles with his own life and the life of others).
6. The thread of time (in which the individual lives time-bound, struggling with his own programming and its complications).
7. The plane of no movement (wherefrom the individual experiences complete imprisonment of his own consciousness, having neither mastery nor independence of thought and action). These seven planes are called the "planes of Hell". They are the sub-lunary existences of the individual."

Extracts From The Teachings Sri Suktam

The Nature and the Characteristics
Of the World Mother, Part XXXXI

Dr. Sri K. Parvathi Kumar

Wengen Group Living, Switzerland, May 2002

Eleventh Hymn

There is a worship of the general overall universal light and also the specific points where a particular aspect of life can be stimulated. It is very practical. To pray in general the light is one thing and then to focus upon an aspect of light for immediate manifestation is another thing. It is one electricity. But there is a switch for the light, there is a plug for these operators, there is another switch for the refrigerator, and still another switch for the stove. Which part of electricity you would like to be stimulated? That is how the Vedic knowledge detailed itself into the many aspects of One Light, and then you can specifically go to that aspect and receive that aspect of light. Any interaction with these electrical operators is interaction with electricity also. It is a kind of applied technology. I always say that it is the spiritual technology. While the Mother is worshipped, her desire aspect is also worshipped. When we spoke about the Cupid, likewise here the worship is to that Prajapati who specially manifests the golden light. The one who has given birth to the golden light may himself be born in me, Mayi Sambhava, may be born to me or be born to us, Kardama.

This is a way of recognising something by which it is awakened in you. When we recognise something that energy gets awakened in us. When we recognised Uranus, concurrently Uranus started working with our system and the beings of the system. That which you recognise is also recognised interiorly. So, that point in you which can manifest the golden light exists in higher Mûladhâra. Sagittarius represents higher Mûladhâra and is the sign of initiation. It is the 9th house. 9th house is the house of initiation. That is how you have to link up the various statements about a sun sign. So, the immediate initiation is into golden light. That golden

light is being recognised to start with and is prayed for concurrently with the Mother.

So, Padma Mâlinî stands for the garland of lotuses. The Mother of the garland of lotuses who is also splendorous, Sṛīyam. Sṛīyam also means the bestower of welfare, Vâsaya, may reside, Me Kule, in my clan or in my group. This is a groupal prayer. Here the worshipper is requesting Kardama and the golden light to be born in the group and give the related splendour. That means, for the entire group this is a prayer to bestow the golden light and the golden form which is the etheric form. Me Kule: It can be my family, it can be my clan, it can be my group, the group to which I belong, to that entire group let the light be bestowed.

That prayer is to the Prajapati Kardama, the patriarch, to the golden light, and we are seeking the Mother through him. This is the importance of this prayer.

So, may the Mother reside in our group, and the adjective of the Mother is: She has a garland of lotus flowers, and She is splendorous, and She bestows welfare.

This garland I have already explained, it exists in us from Sahasrâra to Mûladhâra, it is a garland of lotuses with different numbers of petals and different colours. The seven Chakras are seven lotuses. They are Chakras in a conditioned man, a karmic man. In a disciple they are lotuses. Lotus represents unfolding nature. Chakra represents self-binding nature. By our own behaviour either we condition ourselves more and more or unfold ourselves more and more and more.

That is why here the related words of lotus, garland, splendour are used. This is a prayer to the immediate superior plane of existence to what we are now in. When you have love of light, love of Mother, love of God, you are never satisfied with one prayer. You conceive thousands of varieties to pray. That is why worship prayers are unlimited, and the best of those survive time. Prayers of smaller vibration have shorter time, and prayers which touch the truth they live like truth and they do not die. From time to time they inspire people and put them into the path of light. So, only time-tested prayers are to be used by intelligent students of occultism, because the human brain is very creative and many prayers come these days. But the prayers coming from initiates are different than the prayers coming from others. The teachings coming from initiates are different from other teachings. They stand the test of time. The time *does*

not only test them, on the contrary, the time preserves them, and activities of lesser truth they have their mortality. It is always better to associate with truth and function or to associate with someone who is an embodiment of truth. That is the sure way to progress. The other ways are experimental. And we are not prevented from experimentation.

Here this prayer is the prayer to a patriarch, and through the patriarch to the Mother. See, all these great beings like patriarchs, they are all proximate to the Mother, because day and night they only work for her, and they have no personal agenda. They are totally submitted and work for the Plan. So, you are pleading such a one also along with the Mother. It also opens another dimension to us: to respect those who are ahead of us on the path. Just because we take to the habit of worshipping the Mother, it does not mean that we disrespect those who are superior to us. Superiors are those who have walked a little more proximate or less distant to the Mother.

I told you in the initial classes: When you make an effort to reach the ultimate light, you also have the cooperation of the Devas. It is very common. Suppose you have gained friendliness of the friend of the Prime Minister. Is not your access to the Prime Minister made easy? If you have to work with the Spanish, is it not easier to work through Jesus? It is a facility. Likewise to work with Germans. To have a German friend who knows English or who knows Telugu it is easy to make entry. This is a 3rd ray quality of intelligent utilisation of the divine intelligences to reach the ultimate divinity. You don't have to disregard all the intelligences of all the planes, just because you worship the God Absolute. The one who is in love of God conceives thousand ways of worshipping, and those who are time-tested have greater impact on us. That is how these most ancient prayers continue to live and inspire.

cont.

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



Paracelsus

Health & Healing

Old Remedies and
Remedial Customs

Close examination of old remedies and remedial customs need to be closely examined by the medical researchers. The research is now more open-minded than in the earlier centuries to find the scientific basis relating to an old remedial practice. Wishing them away as superstition is ignorance. Ancient science through times crystallised in certain customs and traditions with peripheral distortions. Peripheral examination needs to be replaced by an open-minded, in-depth study and research.

For example, magnets were used above the crown of the head and around the heart for strengthening the nervous system and also the circulatory system. There was the true knowledge of magnetising the flow of blood stream and of nerve substance. The currents of consciousness and the currents of life are vitalised and balanced. After all, healing is all about enabling unimpeded flow of Prana, which again is a magnetic fluid.

Different metals have different magnetic properties, which are relatable to different plexus in the human body.

Paracelsus identified:

- Lead for Base Plexus,
- Iron for Sacral,
- Silver for Solar Plexus,
- Gold for the Heart Plexus, and
- Mercury for Throat Plexus.

Knowledge relating to application of different magnetic properties of dif-

ferent metals for activating different plexus, existed. It is this knowledge that enabled Paracelsus and the like to carry greater insight for restitution of health. They knew the mineral basis of our organism and matched it with related minerals and metals. This needs to be studied further.

In ancient times efforts were made to destroy the fat skin precipitations with the help of vegetable oils. The vegetable oil dissolves the fat together with its poison and restores the hygiene of the body. When people have fatty skin precipitations, they would greatly be prevented from all subtle perceptions.

It is no wonder that the ancients carried a greater knowledge of bodily hygiene than it is now. They knew the ritual of washing much better than the present day practices. They distinguished the mineral properties of waters at different places and accordingly utilised those waters. Washing was a science and there was an order of washing of body limbs. Entirely different fragrances were used for different parts of the body, especially to the crown, to the heart and to the extremities. Taking the daily bath was a science, ritual. This needs to be explored.

It is common knowledge that women carry strange demands of tastes and entertainment during pregnancy. By responding to these demands and correlating these demands with astrological data the temple physicians were able to monitor the pregnancy with greater ease and the labour for delivery was also eased considerably. In these days where caesarean is the order of the day, should not those concerned with health and healing bestow time for the related research? The hearts of the mothers are very much strained with the impact of the medicines given due to caesarean. Medicines also have the undesirable impact on the milk that the mothers give to their freshly born children.

Dr. K. Parvathi Kumar

Extract from: Paracelsus – Health and Healing

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

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Web: www.paracelsus-center.ch

Children's Section

The Doctrine of Ethics*

APPROACH NOT :

THE HORSE THAT IS DRINKING WATER,
THE ELEPHANT THAT IS FEROCIOUS,
THE BULL CHARGING TOWARDS THE COW
AND THE MAN THAT IS IGNORANT.

Dear Children

You cannot straighten the tail of a dog. Even if you straighten it with the help of a plaster, once the plaster is removed the tail gets back to its original curvature. Likewise, you cannot set right others attitudes and traits. Instead, you may make effort to straighten your traits and habits relating to speech, movements, desires, time utilisation, etc. Working upon oneself is much better than thinking of others' misbehaviour. Every good virtue gained through hard work is a good step for progress. May you trace perfection gaining virtue by virtue over 10 to 12 years. Practicing a virtue a year would progressively lead you to be an effective social being to benefit the society in due course. May you prepare a progressive plan.

Dr. K.Parvathi Kumar

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

** See www.jugendforum-mithila.de

Stories For Young People

The Elephants of Mathura



In the holy town Mathura, there are more animals in it than men, though the population reaches 300.000 in the month of the pilgrimage. All the streets are literally clogged with bulls and elephants and the roof of the houses and the temples are covered with monkeys, peacocks and parrots.

The whole town is criss-crossed with narrow streets of uneven stone steps, ascending and descending, up and down which it is hardly possible to ride even on a mule. However, the elephants with their heavy

pillar-like legs, move easily over them, going to visit each other from one pagoda to the next. It appears that meeting each other trunk to trunk and realizing the impossibility of continuing – one uphill and the other down – without one of them having to turn around, the elephants resort the following trick: After exchanging a few words, accompanied by flapping of the ears and embraces with the trunk, and ascertaining their mutual friendship, the smaller of the two leans against the wall and the larger one lies down on the ground and tries to become as inconspicuous as possible. Then the first one lifts a leg and cautiously, without haste, climbs over his friend easily and gracefully. Sometimes this elephant stumbles and falls, though the trunk of the elephant lying down, raised in the form of a question mark throughout the entire hazardous operation, is always ready to help with all its might his smaller and weaker brother. The respect and helpfulness given to each other by the elephants have become proverbial and are a standing reproach to the people.

In the book "From the Caves and Jungles of Hindostan" H.P. Blavatsky tells of her experiences in India at around 1860 (p 601).

WINDOW TO WORLD SERVICE NEWS & ACTIVITIES (Inputs welcome)

Group Reports: Germany

Activities of Individuals in Germany Working Within the National Group

Area: Frankfurt

Contact: Karin Diekmann, E-Mail: KarinDiekmann@gmx.de

Address: An der Steinkaute 17a, D-63225 Langen,

Phone: ++49 +6103-929596

Activities

- Helper in an institution called "Tafel" twice a week.
- Giving out food, clothes and household things for the poor.
- Collecting items for this institution.
- Once a month a visit with retarded people.
- Proofreading with Dr. Kleyböcker for Paracelsus.

Area: Baden-Wuerttemberg

Contact: Elli Fliegner, Fellbach near Stuttgart

Phone: 0711 516751 E-Mail: peter_elli_fliegner@web.de

Activities:

1. Honorary Cooperation with the Projects of Women's Language Café
2. with FLUMI and supporting of 3 children with used clothes, food, toys etc.
3. passive, with the "Arche" Berlin

Women's Language Café: March 2006 the Women's Language Café of the City of Fellbach "FLUMI" was born. We are 4 teams with 4-5 women each helping to give migrant women an approach to the German language. So each one is only active every 4th Wednesday, but mostly all of us are there. We work with women of all ages and no matter of which nati-

onality. What is important is that the German language is learnt as good and quickly as possible.

The City of Fellbach is providing a room, where migrants and a team of "German speakers" meet every Wednesday from 9.30 to 11.00 o'clock am in the Language Café. Our team is there one hour in advance in order to prepare the room: arranging chairs, preparing coffee and tee, cutting home-baked cakes and arranging the dishes.

From 9.30 onward we speak about a topic, for example enrolment of the children, gym lessons for Turkish women, swimming for migrants, Spring ad a theme, as part of the seasons etc.

FLUMI: In order to make pupils fit to read well there is the Fellbach initiative for reading and mentorship FLUMI. This training of reading skills is directed to all children, especially children of migrants, who have problems with reading in school because of their language problems. The City of Fellbach offers to FLUMI children a reward: every 6 monthy they can go for free to visit a theatre together with the mentors.

18 children who are divided into 7 groups according to their age and the class they attend. So there is support given to children in 2 reading hours on Monday, Wednesday and Thursday. Thus I read every day with 3 – 4 children 1 to 2 hours. A girl and a boy also receive individual lessons for up to 60 minutes. This they like very much. Since 2009 I also have a 9 year old girl with which I only have a written contact. She has sent me a picture, so I know how she looks like. Here too, langue is a problem. But she is very diligent.

In one of these FLUMI groups there was a girl which had no doll with which she could play and also her sisters. Her father has no work because of a problem with the migration background. Here a generous donation fo WTT Wermelskirchen, from Vienna and from the circle of friends was of help.

All FLUMI children receive a little rpresent for birthday of about 10 €, for example a book, pencils, crayons, a diary with a key, a friends' book where the co-disciples write something, a toy including sweets. Furthermore the girls get a crown of gold paper with rosy paintings and sory and red glass stones. The boys also receive a crown of gold paper

with blue paintings and blue and red stones. This crown is often more important for the children than the birthday present. My husband finances these birthday presents, he is still working and helps on this way. „Arche-Berlin“: From the circle of our friends and relatives we get well-preserved quality clothing, because the children are grown up. I sent them to the WTT group of Berlin, together with sweets, food and toys, cuddly pets. There they distribute the things to needy children.

Dates of the Next Travels

Dates

14th to 18th April

Program

Hyderabad.

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

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

Who is a Guru? The Traditional, Scriptural View

The science of spirituality is all about knowing one's own self. However, this can never be known in any of the normal ways through which we gain knowledge of worldly subjects. To learn and experience this science, we need to be graced with the blessings of both - guru and God. There is nothing surprising in this. We all know that to qualify in any field of knowledge, we require the guidance of an experienced person who is already qualified in that particular field. Whether it is a doctor, a lawyer or a businessman, all follow this line of action only. Krishna says in the Bhagavad Gita:

"It is only one amongst thousands of people who strives for spiritual salvation. Even amongst such seekers, it is only the rare person who gets to know me correctly." (7.3)

This is God's own voice, which makes it clear that it is not easy to gain such a knowledge. Due to our deep-rooted ignorance, there is a wide gap between what we believe ourselves to be and what we actually are. Therefore, the guiding hand of a guru is both necessary and sufficient for progress on the spiritual path.

Some intelligent fools of today do not accept this, rather they oppose it. They are not correct. However intelligent a person may be, it is impossible for him to study the scriptures and experience their essence on his own. Therefore, even one who knows the scriptures should not search for the science of salvation (Brahma-Gyana) independently. He should proceed to a qualified guru to receive the same.

The Chandogya Upanishad says: 'Only the knowledge received from a teacher (Acharya) leads one to the goal.' (4.9.3)

'The one who has a teacher will know the truth.' (6.14.2)

The alphabets making up the word guru itself signify its meaning. 'Gu' means the darkness of ignorance and 'ru' indicates the one who destroys; therefore, the one who removes our ignorance (about our true selves) is our guru.

The Qualities of a Guru:

What are the qualities in a guru which make us seek the science of salvation from him? How should we approach such a guru? It is the scriptures themselves which answer this question:

'With sacrificial wood in hands, one should approach a guru, who is both a 'Shrotriya' and 'Brahmanishtha'. (Mundaka Upanishad 1.2.12)

Here the first adjective describing an ideal guru is 'Shrotriya'. It means a person who has not only studied, but also lives and acts according to the scriptures (Shruti). 'Brahmanishtha' means one whose mind is always fixed on the Supreme God (Brahman). There are many who possess only one of these qualities. However, the ideal guru is one who has both; i.e., these two qualities need to be present together in a person for him to qualify as a guru. Such a teacher knows the traditional meaning of the scriptures and therefore does not interpret them according to his own free will. Due to his following the unbroken tradition of our ancient sages, there is no contradiction in his teachings. From his explanations the students not only get answers to all their queries - asked or unasked, but their doubts too get dissolved. If the guru is not a Brahmanishtha, then his discourses are but mere rote, like that of a parrot. Each student harbors different queries and doubts depending on his/her background and Samskaras. Suitable answers to such a variety of questions can come only from the reservoir of experience, not from books. Therefore, it is said in the Gita:

'Knowledge will be given to you by those who are knowledgeable and have seen the Truth.' (4.34)

Here knowledgeable means one having the knowledge of the scriptures. Seer of Truth (Tattva-Darshi) means one who has realized the 'Truth' as it actually is. It is only the teachings of such a teacher that can take one to the desired goal and not that of others.

Such a self-satisfied guru is always happy and content. In the Chandogya Upanishad such a person is addressed as 'Soumya'. Soumya means calm and soothing like the moon (Soma). Not only this, such a guru is so compassionate that he reveals all he knows to his deserving students

without keeping anything secret. The knower of God, such a guru is but God himself. Therefore we need to have complete faith in him. In fact, the scriptures also emphasize that it is the duty of such a guru to impart knowledge to his deserving students:

'To the peaceful student who has won over his senses, the wise guru should disclose the essential knowledge which will reveal the Supreme God.' (Mundaka Upanishad 1.2.13)

The Great Shankaracharya says: 'A knowledgeable guru should definitely impart knowledge to the worthy pupil who has approached him in the correct manner.'

(Commentary on the Prashna Upanishad 6.1)

How to Obtain and Serve a Guru:

The primary reason why we are unable to obtain a guru like this is our inability to understand that there is no other path to Moksha than the one delineated in the scriptures. The Shvetashvatara Upanishad says: 'There is no other path to liberation' (3.8). Only the one free from this delusion is a fit vehicle for obtaining a guru through the grace of God. Indeed, obtaining a guru is the clearest manifestation of God's grace in our life.

The scriptures inform us how we have to serve and venerate the guru. We should offer him the wood used in Vedic Sacrifices (samidha). This wood is a representative of karma. The one searching for Moksha recognizes that performing karma does not serve any purpose for him. He wants to receive the fire of knowledge from his guru, which will burn down all his karma, symbolized by the wood. This is why he carries to the guru this piece of wood.

Lord Krishna says: "Like fire consumes wood, so does the fire of knowledge burn down all karma." (Bhagavad Gita 4.37)



Adi Shankaracharya with Disciples

The Puranas and histories (Itihasa) are full of instructions informing us how we have to act towards the guru with fear, devotion and humility. Not only that, the Gita also tells us how to approach our guru for removing our doubts:

"You should gain knowledge by prostrating before your guru, asking sincere questions for clearing your doubts, and by serving him" (Bhagavad Gita 4.34).

The Manu Smriti elaborates on the method of prostrating before the guru:

The guru's feet should be touched with hands crossed, i.e., the right hand should touch the right leg and the left hand should touch the left (2.72).



Dandavat Pranam

Here prostration indicates complete surrender on part of the seeker. Such an act is known as Dandavat in Sanskrit. Like a stick which falls flat on the ground in the absence of a support, we too stand nowhere without the guru's support.

Our questions too reflect our humility. Even after this, for the successful culmination of the knowledge obtained from the guru, it is imperative that we serve him. In fact, prostration and questioning both may be feigned, however, the service we are able to offer to our guru is the sincerest reflection of the genuineness of our commitment.

Further, fundamental to obtaining knowledge from the guru is our faith, called in Sanskrit as 'Shraddha'. Shraddha means having complete faith in the Word - both of the scriptures and of the guru. The word Shraddha

is made up of two constituents - 'Shrad' means truth, and 'Dha' means bearing. Thus, the necessary (and sufficient) condition for bearing the truth is Shraddha.

The Gita too says: 'Shraddhawan labhate gyanam - Only the person of faith can gain knowledge.' (4.39)

A Warning:

Consider for a moment that a seeker accepts an undeserving guru by mistake. When he slowly comes to know that his guru, even though he is a knower of the scriptures, is neither preaching nor living according to them, then the student should leave that guru immediately without fear. The Mahabharata says clearly: 'The one who doesn't know what is right and what is wrong, and is leading an unrighteous life, that person is to be discarded, even though he may be a guru.' (Shanti Parva 5.77)

References and Further Reading:

Bharati, Swami Paramananda. Foundations of Dharma. Bangalore 2008, <http://www.exoticindia.com/book/details/IDK793/>

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Bharati, Swami Paramananda. Vedanta Prabodh: Varanasi, 2010.

<http://www.exoticindia.com/book/details/NAB001/>

Online version of the article:

http://www.exoticindia.com/article/spiritual_guru/

This article is based almost entirely on the teachings of Param Pujya Swami Paramanand Bharati Ji. However, any error is entirely the author's own.

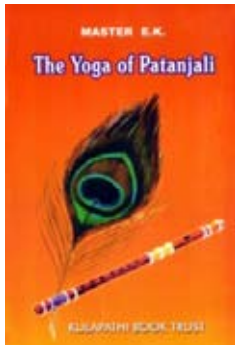
Article by Nitin Goel

Taurus - Receiving the Milk of Wisdom

The bull in die Vedas represents the sound principle working as the fertilising agent of the universe. On the plane of ether, it is the sound principle which makes the difference between noise and voice. It is described as Rig-Veda and in some places, it is also called Rishabha, the great bull. It is represented by the sacred syllable not in the plane of the alphabet but as it is, produced by the vocal chords. This sound fertilises the rest of the consciousness which includes the mind and the sense to produce the child which we call the grand liberation. This aspect is pictorially represented as the great bull Nandi facing the Lord Siva who sits in the form of a Lingam. Every year on Vaisakh Full Moon it is Buddha who receives the energies relating to the year and distributes them to the Hierarchy, and through the Hierarchy they are distributed to humanity.



Book review



THE YOGA OF PATANJALI

Yoga is the science par excellence of Man. It is the oldest of the real sciences that remain with mankind today. Patanjali's aphorisms are given in the form of instructions. Each aphorism is given first in Sanskrit, with word-meaning, followed by a commentary and explanation in English. With this study, Master E.K. has made a valuable contribution to the growing awareness and spiritual fusion between East and West which was his chosen mission.

sion.

Master E.K. has an Aquarian approach to explain the practical steps relating to Yoga practice for the benefit of the true seekers of truth.

Ekkirala Krishnamacharya:: The Yoga of Patanjali

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



ASHRAM LEAVES

The leaves of wisdom are gathered from the ashram of Love-Wisdom. The wisdom contained in the leaves is a direct flow from the ashram via the Master. Each leaf is complete and comprehensive in itself. It is different from and relevant to another leaf. Though they were compiled from the composer's seven year cyclic newsletters to the

spiritual groups abroad, they are, purposely, not printed in a bookish order. It is entirely upto the studious seeker to arrive at the continuity - which is very much there. Each leaf is at once obvious and subtle. Each passage is a soul-teaser. Each message is a challenge to the mind.

Dr. K. Parvathi Kumar: Ashram Leaves

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

Astrological Important Days in April/May 2011

20.04.	12:17	☉ → ♉ / Sun enters Taurus	
24.04.	16:16	☾ 8 th phase of descending moon starts	☉ 04°04'♈ / ♎ 28°04' ♈
		☉ (End 25.04. at 17:27)	
26.04.	05:46	23 rd constellation Dhanishta starts	♎ 17°21'≈
♂	21:00	Dhanishta- Meditation (Dhanishta-constellation ends on 27.04. at 08:19)	
27.04.	21:25	11 th phase of descending moon starts	☉ 07°12'♈ / ♎ 07°12' ♈
♀		Day of Nârâyana (End 28.04. at 23:50)	
02.05.	06:54	Phase of new moon starts	☉ 11°28'♈ / ♎ 29°28'♐
♎		New moon point of Taurus: Contemplation upon 'The Pledge'	
03.05.	08:50	● New moon of Taurus	☉ 12°31'♈ / ♎ 12°31' ♈
05.05.	11:45	3 rd phase of ascending moon starts	☉ 14°34'♈ / ♎ 08°34'♐
♈		Contemplation upon the sound emerging from the seat of the heart (Leo) to the mouth via the throat (End 06.05. at 12:37)	
07.05.	13:03	5 th phase of ascending moon starts	☉ 16°34'♈ / ♎ 04°34'♐
♈		Birthday of Śankarâchârya, the great philosopher initiate of Advaita (End 08.05. at 13:00)	
08.05.		White Lotus Day: The day of departure of HPB from the physical	
09.05.	12:26	7 th phase of ascending moon starts	☉ 18°28'♈ / ♎ 00°28'♐
♎		Descent of Idâ force for manifestation and materialisation	
10.05.	11:19	☾ 8 th phase of ascending moon starts	☉ 19°24'♈ / ♎ 13°24'♐
♂		(End 11.05. at 09:39)	
13.05.	04:51	11 th phase of ascending moon starts	☉ 22°02'♈ / ♎ 22°02'♐
♀		Day of Nârâyana: For healing, synthesis, and for self-contemplation (End 14.05. at 01:53)	
16.05.	16:10	Phase of full moon starts	☉ 25°23'♈ / ♎ 13°23' ♎
♎		Birthday of Vedavyâsa, contemplation upon the Hierarchy with The World Teacher presiding over the groups of disciples	
17.05.	13:08	☉ Full moon of Taurus (Vaiśâkh-Festival)	☉ 26°13'♈ / ♎ 26°13' ♎
21.05.	11:21	☉ → ♊ / Sun enters Gemini	
23.05.	13:35	23 rd constellation Dhanishta starts	♎ 17°21'≈
♎	21:00	Dhanishta- Meditation (Dhanishta-constellation ends on 24.05. at 15:44)	
24.05.	07:58	☾ 8 th phase of descending moon starts	☉ 02°45'♐ / ♎ 26°45' ≈
♂		(End 25.05. at 09:52)	
27.05.	14:31	11 th phase of descending moon starts	☉ 05°54'♐ / ♎ 05°54' ♐
♀		Day of Nârâyana, to dedicate oneself to Master DK in thought and in word, to study intensely his teachings and to link up to the disciples of the world in thought. (End 28.05. at 16:52)	

All dates are in MEST (middle European summer time)

From: »Astrological Calendar 2011/2012«;

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 WORSHIPING 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.