

VAISAKH NEWS LETTER



HAMSA SIVA SOHAM



Aquarius 2009 Kumbha

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The World Teacher Trust - Global



Invocation

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

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

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

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

Master E.K.

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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.

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Prayer for the Year

The ascent of man is through the eagle.

The descent of man is through the serpent.

The serpent is the coiled coil of time.

The tongues of the serpent are the wings of the eagle.





Message of the Month of Aquarius

Aquarius is the month of magic. The word magic comes from Magus, which in turn is derived from Magha. Magha is the constellation whose energy is reflected in the month called Maagha. Maagha in Sanskrit is the name for 11th Sun sign, Aquarius. Such is the etymological understanding.

Magic is to manifest apparent something from seeming nothingness. From seeming nothingness to apparent something the creation manifests. This is called the white magic. From invisibility to visibility the creation is ever manifesting. And from visibility to invisibility the creation is disappearing. Appearance and disappearance, manifestation and demanifestation is so perfectly balanced to ensure a visible creation. This is mathematically expressed as a transition from negative zero, Sunyam, to positive Zero, Purnam.

The ancients have understood that there is eternal existence, which periodically awakens. Upon such awakening there is the imagery of sound, light, thought and other lesser manifestations. This is explainable. When man gets an idea, for such an idea awareness is the basis. For such awareness existence is the basis. From existence awareness springs up as an awakening and as he awakens an idea sprouts. The idea develops into a thought and finds its manifestation through speech and action. Before the idea sprouts, there is only pure awareness and pure existence. This is called the descent of the word, Saraswathi. "In the beginning there was the word and the word was with the God and the word was God", says a scripture. Another scripture speaks of an inverted tree whose roots are above and branches are below.

The essence of scriptural teaching and knowledge is, that all exists at all times some part exists potentially in subtle and some part exists in manifestation. The manifested form disappears into potential and the potential keeps manifesting. Just like the seed manifests into the tree and the tree disappears once again into the seed for yet another manifestation. When this knowledge of the subtle and gross is gained one knows the eternity of existence. Lord Krishna says in Bhagavad Gita, "Whatever exists, exists eternally and does not cease to be. It exists either in the subtle or in the gross." Such is the beauty of the eternity of the existence.

The keys for manifestation are the numbers, the sounds, the colours or the symbols. The same are the keys for demanifestation also.

Occultism is to study the keys and apply them to know the magic of creation, which is called Occult Alchemy. This demands a specific way of life given as the science of yoga.



Message of the Teacher

Maya

Maya is substituted secret in which the Truth is concealed. Through one's own spiritual living one should realise the Truth through this symbol of Maya and make his life an allegory to Truth.

Everything we observe in nature is only as it appears to us. From this appearance we have to arrive at how-it-is. From how-it appears to how-it-is forms, the syllabus for spiritualist. How everything appears to us in nature forms our own symbol, which is a symbol of Maya or our viewpoint. The sky is blue to us and the horizon is a ring around us. Both are relative to us. The sky is not blue to itself not is there a horizon. They appear to us as such. A Truth seeker has to accept how it appears and he should use this as a symbol and proceed to find the Truth hidden.

The horizon around man gave birth to him the concept of Zero, as a circle. This is how man received symbols through nature. The sunset and sunrise are also relative. There is neither sunset nor sunrise. This gave birth to the concept of death and rebirth. Man therefore received the wisdom of rebirth after death. In this manner, the 12 lunar months the six seasons and the 4 quarters of the year are also conceived. Learn to work through the presented concept to experience the original conceptions. Do not get stuck with concepts. If you do so you are stuck with Maya.

Gîtâ-Upanishad

- Lord Krishna -



The Steps of the Path of Yoga - 3

Application of mind upon respiration and observation of respiration as an exercise is to be done daily during specific times of the day for specific duration. This is not possible until man has accomplished the initial step suggested by Patanjali and Lord Krishna. Many aspirants do attempt Pranayama but they lack in continuity due to unregulated mind. Mind remains unregulated as long as the daily activity remains unregulated. The daily routine needs to gain rhythm and the activity should fulfil the preliminary conditions stated in the earlier lessons. If not, the attempt to accomplish Pranayama remains unattainable.

A regulated mind is considered as the one that has gained two qualities. They are com-fort and stability. Such mind only can be applied up on the task of observing respiration. When respiration is observed regularly and periodically for specific durations of time the mind by habit is able to stay connected with the activity of respiration. Only then the culmination of Prana into Apana and Apana into Prana can be consciously observed. This culmination of Prana into Apana and Apana into Prana is mentioned by some teachers as the interludes, the intervals, gaps, u-turns. At the u-turn the movement is slowed down. This is common experience of every driver. The mind while observing the Prana taking to u-turn as Apana slows down to observe the process of Prana's culmination into Apana. This is the second step of Pranayama. This is called the observation of the u-turn, the interlude or the gap. At the golden middle point of u-turn the respiration slows down, the mind also slows down to almost completeness to observe that critical point. Every u-turn of respiration results in deeper observation.

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Lord Maitreya

Complete Thinking

Everything anticipated already enters into life. Expect the unexpected. When it happens, it does not terrify you. It is only the unexpected, terrifies and frightens. It means that you have to transform the unexpected as expected. This can be done through striving for knowledge.

Once a victory was announced to the emperor, he accepted the message with complete calm. The courtiers rejoiced the announcement but not the emperor. Then a courtier enquired if the emperor was not happy. The emperor said, "To me this victory is already passed, for I know that we win. What is won in the mind is now won on the ground. I am now concerned about the next task of difficulty." Such was the emperor's advanced thinking.

A Teacher thinks ahead of others, sees and listens earlier than others and cautions. One needs to be alert enough.

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At the Golden middle point of the u-turn, the life force is neither inhalation nor exhalation. It is neither Prana nor Apana. It is neither Castor nor Pollux. It is neither objectivity nor subjectivity. It is neither Vijaya nor Jaya. It is neither Yakim nor Boaz. It is neither left nor right. It is neither day nor night. Such a state of inhalation and exhalation provides an entry door into the subjective side of Prana, which is called Samana. Samana Prana means, Prana equilibrated. That means Prana and Apana are equilibrated into their higher state as Samana. This is yet another step reached in Pranayama.

Master Morya
- Maruvu Maharshi -



Courage - 2

The waiting one received the treasure but was not happy. The fellow men were un-happy too for two reasons. They could not wait to receive the treasure and one among them received the Treasure. But the courageous one was not happy with the treasure. To him the Voice of the Teacher was a more sublime treasure. The voice was so magnetic and so full of love. He was craving to listen to the Voice. He recollected repeatedly the Voice of the Teacher. Tears rolled by but he could not hear the Voice or see the Teacher. He saw the Teacher long ago and heard his Voice. Recently he heard the Voice but did not see the Teacher. The second hearing was much more endearing. He searched and searched and searched as to where from the Voice is heard. The search deepened in himself.

Suddenly he received the hint that the treasure is the Voice of the Teacher, which emerged from the core of his heart. Courageous as he was, he pursued into the heart and on the way to the heart the mind disappeared and the Teacher appeared with the sweet sound of smile. The Teacher said, "This is the True predestined Treasure that I taught to the fellowmen. Everyone is predestined to receive it, but for their focused pursuit".



Master Koot Hoomi - Devapi Maharshi -

The Loop

Occult implements are the tools of the occultists. The occultists should be able to stay above and beyond the tools that he uses. An Astrologer has the facility to gauge through astrology. At the same time he cannot subject himself to think through astrology all the time. Many astrologers accustomed to work with astrology, see the individuals as Martians, Jupiterians, Venusians, Saturnians and so on. They also see bulls, crabs, lions, scorpions and so on. In the process the main perception is lost, that all are souls.

Likewise homoeopaths see the drug pictures when they see the persons, such as Nux Vomica, Pulsatilla, Sulphur, Baryata Carb and so on. They see only sicknesses of the persons, but not the persons as such.

A numerologists sees through numbers, a symbologist sees through symbols, a clairvoyant sees through colours. Thus all these occult practitioners are stuck with their occult specialities. These are the ones who see the sky through their windows which are grilled.

In ancient times two observers observed the sky through two different windows. One had vertical bars, another had horizontal bars. They proclaimed with emphasis that sky has vertical lines and horizontal lines respectively. They fought with each other and died.

Occult keys and tools are but facilities to see through, but what one finally should see through is consciousness, which is the eternal background. Let the students not fall into the loop of their own practises.

Message of Master E.K.



The Vedic Person

As long as man believes in the results of his actions and acts for results he lives in anxiety, fear and the related tension. Tension leads to faults in action, thereby distancing him even from the expected results. This leads to disappointment, dis-courage and depression. The latter leads to disequilibrium in the health system disturbing the tissues of the body. The rage of anger, aggression, and ravenous hunger are the results of such disturbance. Until man knows that it is not only un-worthy to run after the results but also costly to his life, he continues to be so.

When man knows that action is for the welfare of general good and not for selfish interests he comes out of the quagmire of the above understanding. Such ones are the true workers in the field of God.



Vidura

Wisdom Teachings

Wisdom tells us
not to initiate actions
that cause
unhappy consequences.

Shirdi Sai Sayings



The Double Blessing

The Teacher is the Master of the life subjective and the life objective. If one follows the Teachings implicitly, without change in vibration and with patience and tolerance, the disciple fulfils himself in the subjective world and in the objective worlds as well. He rejoices the best of the both worlds, remaining in poise.



Sri Ramakrishna

Harmonize the World and God

The world and God, how is it possible to harmonize these two? Look at the carpenter's wife, how many things she is doing at once!

With one hand she stirs the flattened rice in the mortar of a Dhenki (husking machine), while with the other she nurses her child and at the same time she bargains with a purchaser.

Thus though her occupations are many, her mind is fixed all the while on the one idea that the pestle of the Dhenki shall not fall on her hand and bruise it.

So be in the world, but always remember Him, and never go astray from His path.

Lay Man's Prayer



I do not know what to ask,
what to speak
if You suddenly bestow Your Presence.
Maybe I get lost into You
out of my excitement.
I could be silly in Your Presence.
I Pray.
You shall pardon me.

Discipleship

Prayer for Sustenance - 2

All receive in order to give; the receiver must become the giver. It is useless to pray for money unless all the money you possess is dedicated to right usage and the fulfilment of your obligations and responsibilities, which includes recognition of the needs of all men. Know that if you do not give you may not ask, for you have no right to evoke that which you do not share. We must give to the society, not simply drawing sustenance for ourselves from the society. Realize that „to those who give all, all is given“ so that they can give again. The majority does not give freely and fully either to their work or to those who need. Until they do, they limit their effectiveness and shut the door on supply not only for themselves but for those with whom, they are affiliated. When neither time nor love or thought or money or energy is held back, then we will have all that is needed. Such is the law.

To be continued

A disciple

Occult Meditations



Meditation 26

*Cure earth by food, cure water by drink,
Cure fire by heat, cure air by breath,
Cure sound by thought, cure mind by truth,
Cure is complete.*

Commentary:

The man's body carries the five elements, which need to be kept pure at all times. A pure body is an appropriate vehicle to experience the pure life. Without a good vehicle not much progress can be accomplished in the travel. For the soul's travel, a good body is important. If the vehicle is to be always repaired, the journey cannot be progressive. Sometimes there can be accidents on the way. A good body is important for good-will work. It enables continuous manifestation of good work. In any case, the body should not hinder the work of the soul. For this purpose, adequate care should be taken. This is part of the discipleship.

Earth: The matter in the body comes from the Earth. The food that we give to the body also comes from the Earth. The quality of the body tissues depends much upon the quality of the food that we take in. Food should be light and at the same time energising. Heavy food and excessive food can bring in inertia to the body or health complications. To keep the body tissues light and energetic and to keep the body active and healthy, it is necessary that man takes the right food, in right quantity, in the right place, at the right time and with the right attitude of mind. This has a great significance. Fruit juices, fruits, leaf vegetables, green and other vegetables, cereals and pulses constitute good food. Sprouted pulses and even cereals carry much better nutrients. Care

should be taken in matters of food and even cure can be done through the right use of food. Curing the body with food is an ancient technique. Thus earth in the student can be cured by the right attitude to food. Water: Water purifies men and Gods alike. Much use of water inside and outside is always recommended for cleansing. Three to four liters (twelve to sixteen cups) of water for drinking and twenty to thirty liters (five to eight gallons) for bathing at least twice daily is recommended to cleanse the internal and external secretion of toxins. It enables the cleansing of the blood, the stomach, the intestines, the kidneys and the urinary system. It effectively causes defecation and urination. Man should learn to be attentive in relation to his daily baths and drink. The right habit relating to water would maintain a healthy liquid system in the body of which the blood is the most important one. Blood gets cured by adequate drinking of water. Hydrotherapy is often used for cleansing the liquids of the body. The student is advised to consciously drink pure and adequate water to cure the waters (emotions) in him and to maintain good health.

Fire: The fire in the body should be maintained through exposure to sunlight at least for 60 to 90 minutes either during the sunrise or the sunset hours. During these hours, the Sun rays transmit heat that gives adequate warmth to the body. Man should learn to live with adequate ventilation during the day. Living in dark rooms with electrical lights for long hours affects the fire in the body. Excessive adaptation to air-conditioning also affects the heat in the body. The fire in the body regulates the heat and the body should be exposed reasonably to all seasons to keep the fire on. The frictional fire in the body is the vitality of the body. This vitality has to be kept up with the help of morning and evening sunlight exercise, by exposure to all seasons and by ensuring good ventilation at all times which would keep the fire on. This fire is the fire of vitality that resists any external attack of sickness. It keeps the body vibrant, alert and agile.

Air: Air functions in the body through five pulsations. The pulsations can be kept active by adequate respiration. People do not respire enough. They do not breathe into their lung's capacity. When they do not breathe in well, they cannot breathe out well. Normally men breathe up to one fourth of their lung's capacity only. When they learn to breathe in completely, thereby breathing out completely, abundant life energy enters through inhalations and the carbons are effectively discharged through

exhalations. Breathing enables the effective movement of air and air is the vehicle of life. Blockage of air in the body brings in varieties of sickness, which can be avoided through appropriate breathing. Slow, soft, deep and uniform breathing for twenty-four minutes every morning does much cure to the body. Generally, the air in the body carries smell, which is indicative of sickness. If the breath of the mouth and the breath of the nose do not carry bad smell, the air in the body is said to have been cured. If the air in the body smells, it creates poison, which needs to be eliminated.

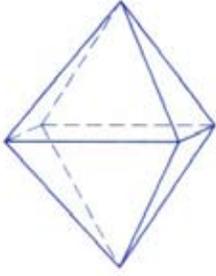
Air and fire are complementary and hence they need to be worked out together. Working with air generates fire and vice versa.

Sound: Sound is the quality of Akasha (ether) which forms the fifth layer of the human body. By right thought and right speech, this layer can be kept up in a vibrant condition like the blue sky. The sounds we utter reveal the light in us. Much of the human speech is noise and is not really sound. The noise brings in darkness and the sound brings in light. The student of occultism should learn to use the tongue only to utter forth sounds but not to spread noise. Right thoughts lead to right sound and right sound leads to right thoughts. They supplement each other. Vedic recitation, chanting of mantras, uttering OM help cleansing the thought plane. They unveil the thoughts of goodwill as are transmitted from higher planes. Thus right utterance, right thought, right speech and right action vitalise the etheric body. The etheric body is Akasha Sareera in Sanskrit. This Sareera needs to be preserved even beyond death to hold the continuity of consciousness. This is called the third initiation in the writings of Master DK It is also called immortality in Yoga.

Mind: The only cure for the mind is the truth and it is ultimate cure. Speaking the truth is the greatest of consecration. Man gains even heaven through this consecration. There is no Dharma higher than truth. The one who is truthful is the one who progresses in spite of hindrances. There is no fall to the one who follows the truth. The fall is certain, at one point or the other, to those who do not follow the truth. The story of Yudhistira's departure reveals the glory of the truth.

Illusions do not happen, clarity remains at all times and malice does not touch the one who consecrates oneself to the truth.

Thus the earth, the water, the fire, the air, the ether and the mind are to be cured by the student of occultism.



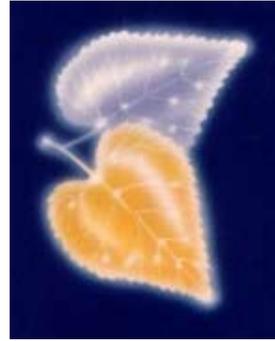
Rudra

28. Visvesvara

Visveswara means the Master of the Universe. Eswara means the Master. As the Lord of cosmic fire, Shiva is the Master of the universe; all comes from fire and then grows. All is conceived by fire again. Fire knows the intricate ways of the universe. Rudra is therefore visualised as the one in all and all in one. The Lord as Visveswara is manifest in Benaras, whose name is Kashi. Kashi means the brilliant white light. The Puranas speak that when the earth is seen from space during the night hours, this pilgrim centre appears like the whitish blue light, while the rest is dark and invisible. Lord Shiva in Kashi is worshiped as Visveswara.

Ashram Leaves

Symbol



Man is a symbol of himself in all his planes of existence, from the lower to the higher. Likewise, the form and the phenomena of this universe are the various symbols of the 'universe'. The point of unity is called 'Purusha' (the cosmic person) and his personality is called the prakruthi (cosmic nature). The physical is the symbol of the mental and the mental is the symbol of spiritual. Thus, stands the symbol of the individual, who is a symbol of the globe he is living in. Again, the skeleton is the symbol of the man in flesh and blood. Thus, the principles of the universe are the skeletons and the truths subtler, form the flesh and blood.

The Earth, the Sun and the Moon are the principles and the planets Earth, Sun and the Moon are the symbols.

The numbers are the symbols of the knowledge and form 1/7th of the gateway between the knower and the known. The shapes likewise are the symbols of knowledge and form the 1/7th.

Astronomy is the symbol of the cycle (bigger or smaller) and the year is a form of symbol of the creation. The circle is the symbol of oneness of the inner and the outer (subjective and objective) personality. The polygon with its numbers 3, 4, 5, 6, 7, 8 and 9 respectively is the symbol of the foundation of the creation.

Sounds of the elements are the symbols of the language of the elements. Sounds of the living beings are the symbols to express their feelings. Language is the symbol of knowledge and is the vehicle of knowledge from one individual to the other.

The transmission of uttered language once again reaches the other through the vehicle called ether. The shapes of waves of the ocean are the symbols of the sea water. Every drop of the wave is the symbol to represent the whole entity - ocean. Thus all shapes of this creation are symbols that represent the Creator himself of whom the individuals are made up.

On Love

Love is the Tornado
that knows not big and small.



On Change

A role model is the one
who knows when to enter,
when to exit and what to do
while in Life.



On Silence

Today people buy other' Silence.
If not, the latter are silenced forever.
This is Kali's usage of Silence!



Hymns on Agni



**23. YASYA TVAMAGNE ADHVARAM JUJOSHO
DEVO MARTASYA SUDHITAM RARANAHA
PREETHEE DASAD UTRASA YAVISTA SAMA
YASYA VIDHADO VRUDHASAHA**

Meaning:

Oh Lord Agni! You are ever blissful. You are ever shining. You remain eternally a youth of 16 springs. Please rejoice the food that we offer you. The food is earned by righteous means and harmless acts. Treat as your kith and bless us to serve you and serve the world.

Commentary:

The hymn hints at offering such food to the Lord of fire, which fulfils two conditions. The ritualist could have earned the food by righteous means and by harmless action. Only such food brings blessings to the ritualist but not food brought through any other means. This is a regulations for those who do fire rituals.



Violet Flame Invocations

We seek justice, Master!
We seek justice for mankind.
Social justice – justice to all we seek,
we seek.

Justice that upholds the dignity of all.
Justice that upholds merit and
justice that unveils love.
We seek, oh Master CSG.

Justice that synthesises all life.
Justice to plant, animal and to planet.
We seek, oh Master CVV,
justice we seek,
justice we seek.

From the Teacher's Pen



What makes a Group a Group?

Question: What makes a group a group?

Answer: Unity makes a group. A group is just like the organs in a body. One life and one consciousness flow through all the organs of the body. In a group there should be such free flow of consciousness. When there is a good flow of consciousness inter se the person, life also flows easily between the persons, which realises a group.

The feeling of individuality causes the blocks. Individuality is needed and also not needed according to the context. In a group there are expectations inter se. From one certain things are expected by the others and vice versa. One should be able to develop the sensitivity to feel not only what is needed of oneself but also what others expect of one. One should also ask oneself, during the daily routine, how many times one feels the sense of separateness. Whenever there is a feeling of separateness or an action that leads to separateness, one has to ask a question to oneself, "is it due to selfishness?" If it is a selfish thought, one should try to come out of it. One cannot ignore any member in a group. If one ignores, to that extent separateness will grow in oneself. When pride emerges, separateness emerges. When there is separateness, one does not communicate to the fellow members of the group.

Generally people do not share information in a group, because

information is seen as power. Not all information is confidential. The instinct to hide and not communicate is poisonous to group consciousness. By sharing information you gain much. Group activity is a transparent activity, just like the consciousness in the body knows all that is happening in the body. We should have that inclination to share information, to share knowledge, to share our resources, to share our thoughts. If the five senses do not communicate via the mind, do not coordinate and cooperate as between them, there can be no functioning of mind. Such is the coordination and cooperation resulting from good communication. If communications are blocked, there is neither cooperation nor coordination.

People would like to know from the others but would not like to share what they receive. That is the sickness in the group. They feel so important that they should know everything, but they don't feel that it is important that they have to inform others also. As much as they feel that it is important for them to know they don't feel that it is important for others also, to know from them. Group means sharing. Sharing everything relating to the group; every information relating to the group. If possible, sharing the resources, sharing ones energies and sharing money, that makes a group. The mouth eats the food. The stomach receives it. If the stomach does not distribute it, the body suffers. Humans suffer from excessive secrecy. Secrecy is the basic sickness of humanity. They receive but they do not distribute even information. Any information which is not of personal nature need be shared for free flow of energy. They receive but they do not distribute even information!

Group happens on the basics of co-operation, co-ordination, communication, connectivity, cordiality and commitment.

Children's Section

The Doctrine of Ethics

The soft administrator,
the prideless elephant,
the biteless snake and
the stingless scorpion
are slighted in the world.

Dear Children

Aquarius is the Master key to magic. Magic is making believe. During the day much is visible. During the night many visible things of the day are not visible. But they exist. They exist though not visible to observer. It gives a clue that what is not visible exists and therefore cannot be denied of its existence. Likewise, in the night the moon and the stars are visible. But they are not visible during the day. We cannot say that they don't exist because we do not see during the day. From this it is clear that we cannot deny existence of what we do not see. Instead we should learn to see what we are not yet able to see. This is called vision. View is limited. Vision is an opening into unlimitedness. Magic is to see the invisible to start with. Magic is complete when the visible is veiled into obscurity. Visibility and invisibility are but relative to the observer. Their existence is at all times. Try to ponder upon this magic with the help of your logic.

Try to see the tree in the seed and the seed in the tree. The one who can see has known magic.

K.Parvathi Kumar

(from the editorial of Dr. K. Kumar on the website: www.jugendforum-mithila.de)

Book Review

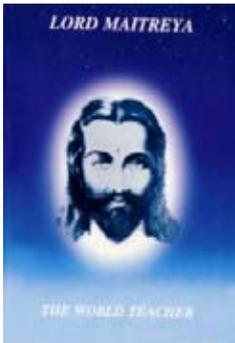
Lessons on Purusha Sooktam



Purusha Suktam is a hymn of the Rig Veda that is offered to the Cosmic Person as a worship Sukta. The Veda recognises a Cosmic Man who was prepared and fixed (crucified) in the Mahat by the Devas and the whole universe is visualised in him. The Cosmic person is described as having four hands which represent the four-fold creation. Later when creation progressed, human form is also prepared in the image and likeness of the Cosmic Person. Master E.K. regularly chanted Purusha Sukta for decades and imparted the Sukta to his followers. He instructed his followers to regularly chant Purusha Sukta on a daily basis.

Ekkirala Krishnamacharya: Lessons on Purusha Sooktam
Copies: The World Teacher Trust, info@worldteachertrust.org

Lord Maitreya



Lord Maitreya is a sage of great brilliance descending from the order of Lord Vishnu - the Second Logos, the preserving Light, the Logos of Love-Wisdom, the Cosmic Second Ray. The teachings of Lord Maitreya are those of synthesis, unity of existence, and love and wisdom. This book reveals the qualities of The World Teacher Lord Maitreya. The Song of Lord Maitreya is sung among the plane-tary groups of goodwill. Interested persons and groups may sing the song during the twilight hours daily.

K. Parvathi Kumar: Lord Maitreya
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Master Morya



Part 7

The Caves of Bâgh - 1 Investigating the Secret Cells

Like all the cave-temples of India, hollowed out by the ascetics, as I suspect, in order to test human patience, Bâgh caverns are at the top of an almost vertical rock. Since such inaccessibility does not prevent ordinary tigers, let alone were-wolves, from reaching the caves and making their abode there, one would assume that this type of architecture was intended merely to tempt weak mortals into the sin of irritability. Seventy-two steps, cut out of the rock, covered with moss and thorny weeds, and with deep depressions, witnesses to the countless millions of pilgrim feet which in the course of two thousand years formed them – such is the main approach to the caves of Bâgh. Add to the delights of our ascent a number of mountain springs seeping through the stone steps, and no one will be surprised that we felt rather faint that morning under the weight of life and our archaeological difficulties. The Bâbû, who taking off his slippers, skipped over the thorns as

lightly as if he had hoofs instead of human soles, laughed at the "feeble Europeans," and thus made us more irritated.

On reaching the top of the mountain, however, we stopped grumbling, realizing at first glance that we would receive ample reward for our fatigue. No sooner had we climbed a small terrace overhung by a projecting brown rock, than we beheld, through a rectangular opening about six feet wide, a whole series of dark caves. We were amazed at the somber majesty of this long deserted temple. P 244 - 245

Directly opposite the entrance, a door leads to another hall which is oblong with two hexagonal columns and with niches on the sides, containing statues, in a fair state of preservation, of goddesses ten feet and gods nine feet high. Behind, a doorway leads into a room with an altar, which is a regular hexagon, having sides three feet long, and protected by a cupola cut in the rock. No one ever has gained admittance here, nor is admitted now, except those initiated into the mysteries of the adytum. Cells of former priests surround it; there are about twenty of them. Having examined the altar, we were about to proceed further, when the Colonel, taking a torch from the hand of one of the servants, went with two others to look into the side-rooms. A few minutes later we heard his voice, loudly calling us from the second cell. He had found a secret passage and was shouting: "Let's go further!... We must find out where it leads to!"

"Maybe into the den of one of the werewolves!... Look out, Colonel, beware of tigers!" shouted the Bâbû.

But once started on the road to "discoveries," our President was not to be stopped. We responded to his call. P 250 - 251

The secret cell proved to be a room of twelve feet square. Straight above the hole on the floor, on the opposite wall, and under the very ceiling, there was another similar opening, though this time we did not find any "stopper."

As to us, we climbed through the second opening, this time under the leadership of Nârâyana. He had been here before and told us, in this connection, a very curious story. He assured us quite seriously that such rooms, one on top of the other, continue to

the very summit of the mountain. Then they take a sudden turn and gradually descend to a huge underground dwelling – a regular cave-palace inhabited at times by rāja-yogins. Wishing to leave the world for a time, and to spend a few days in isolation, the rāja-yogins find these in this underground dwelling. Our president looked askance at Nârâyana through his spectacles, but remained silent. The Hindus did not contradict him.

The second cell was exactly like the first and had a similar opening in it. Through it we reached the third and sat for a while to rest. Here I felt that breathing was becoming difficult for me, but I decided that I was merely out of breath and tired, so did not mention it to my companions, and we started to climb into the fourth cell. The passage into this one was about two-thirds filled with earth and small stones, and we spent some twenty minutes clearing it, before being able to crawl through it. As Nârâyana had told us, the cells were each one higher than the other, and the floor of the one above was on the level of the ceiling of the last. The fourth cell was in ruins, but two broken pillars formed stepping-stones at the entrance of the fifth cell and seemed to present but little difficulty. Here, however, the Colonel stopped Nârâyana, who had already started climbing, and declared that the time had come to hold a council, or to “smoke the pipe of peace,” as the red Indians say.

“If Nârâyana is telling us the truth,” he said, “our going up and up in this fashion, from one opening to the next, may continue until tomorrow morning.”

“I told you the truth,” said Nârâyana almost solemnly. “But since my previous visit here, I have heard that several of the passages are now clogged, and this is the case with the one in the next cell.”

“Well, then there is no use trying to go any further. But who has filled the passages? Or have they been crumbled by the hand of time?”

“No... they have been filled on purpose. They...”

“Who are they? Or do you mean the werewolves?”

“Colonel!” said the Hindu with some effort – and one could see

by the gradually diminishing light of the torches that his lips were trembling and that his face grew pale – “Colonel ... I am serious, I am not joking.”

“I am not joking either. But who are they?”

“The Brothers... The Râja-Yogins. Some of them live not far from here...”

The Colonel coughed, rearranged his spectacles, remained silent for a while, and finally remarked with a noticeable displeasure in his voice:

“Look here, my dear Nârâyana, I do not think that your intention is to mystify us... But do you really want to make us believe, or believe yourself, that anyone in this world, be it even an ascetic intent on finding salvation in the jungles, could live in a place that even the tigers do not frequent, and where even the bats are absent, on account of lack of air? Just look at our torches... Another couple of rooms like this – and we will suffocate!”

Sure enough, our torches were about to go out, and I found it more and more difficult to breathe. The men were breathing heavily, and the Akâli was loudly snorting.

“Nevertheless, I speak holy truth; They live further up – I have been there myself.”

The Colonel grew thoughtful and stood near the opening, evidently undecided.

“Let’s go back!” suddenly shouted the Akâli, “my nose is bleeding.”

Dates of the next Travels 2009

Dates	Program
January 8 th - 24 th	Guru Pooja and Seminar for Westerners at Visakhapatnam

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

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

Window to World Service News & Activities

(Inputs welcome)

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Activities

Autumn 2007 a meditation and study group was inaugurated. The group, which is inclusive, meets once per month, close to the full moon. The first topic was Soham - its meaning and use, and general know-how on meditation. Thereafter the seminar „Saraswathi“ by Master Kumar has been the basis for group study. The verses are translated to Swedish, and the seminar is freely followed.

In April 2008 three members of the meditation group started a triangle within the „Networking the Global Diamond“.

Service: Volunteer work in a help to self-help organisation, astrology readings for increased self-knowledge, seminar on meditation and healing colour visualisation for cancer patients, art workshop for cancer patients.

Extracts from the Teachings

SRI SUKTAM

The Nature and the Characteristics of the World Mother, Part XIV

Dr. Sri K. Parvathi Kumar

Wengen Group Living, Switzerland, May 2002

Jvalantîm – the flames. The Mother is the enflaming One. The flame is a manifestation of her power which can cause transformations, which can cause purifications, which can burn away impurities. The Mother puts everything to flame, so that what is pure remains, what is impure is burnt away. The process is not painful, because She does it with love. So, She is the enflaming One. *Jwala* means the flame of fire.

Djwala Khula does the same work. His work is one of fire. If you invoke him, he comes with his fire and puts a piece of burning charcoal through the gutter of the throat and says, "Enjoy it!" That is his work, but he does it so very dexterously and people accept him. He is named so by the Masters. They saw in him the fiery element that can transform this humanity. So, they named him *Djwala Khula*: a bunch of flames. You take so many flowers, bunch them and put them in a flower vase to make them more beautiful. So, he has all the conceivable varieties of flames with him, and his very form is one of fire. He is a fiery element, and the basic work of fire is transformation.

So is *Djwala Narasimha* which is the original name of Master M.N. He spreads through fire, and he manifests through fire, and he is himself fire. If Master C.V.V. is the spiritual air, Master M.N. is the spiritual fire. Likewise, Master *Djwala Khula*: He is fire, a flame of fire, a group of flames of fire, and the Mother is the enflaming One: *Jvalantîm*. Without her grace all these Sons of God can't do a thing. They are all graced by her, and they have chosen the Path of Grace, and that Path of Grace enables them to work with love and compassion and not with power. Power is embedded in their love. Everything is done with love, but the power is within it. The heart of power is love, and the heart of love is power. Please think about it!

If you do nice things, but you have an acid tongue, no one likes you.

If you have a nice tongue, a sweet tongue, and you don't do anything, still people will be around you. Why? People respond to love, not to power. If you dictate, no one is willing to take it, but if you envelop it with love and give it, they are willing to take it, though later they feel the heat of it. Bitter medicines are not accepted, because they don't go down the gutter of the throat. But sweet homoeopathic medicine even a child asks for it. If you keep the chest of homoeo medicine accessible to children, they will eat away all 1 M's, 10 M's, 200's, 30's.

So, which is the way to make people eat the fire? Envelop it with sweetness! That is why teachers have sweet envelops, but the content is fire. That is the reason why Master Morya does not indulge in teaching. Only at very advanced states, the disciples can reach up to him. Homoeopathic doctors are preferred to allopathic doctors. Allopathic tablets are not sweet. Even Ayurvedic medicine is not sweet. To make patients take it, they say, "Mix it with honey and take it." But if you have a magnetic envelop, be sure, that inside there is terrible power. If you have a powerful envelop, be sure, that inside there is love. Fruits which are soft outside, are strong inside. Fruits which are hard outside, are soft inside. Some are hard, but their inside is sweet. That is how in nature things are hidden.

Djwala Khula has the technique of being externally sweet and internally fiery. So is the Mother who is the source of all this manifestation of the teachers. She can be externally loveable and internally powerful or internally loveable and externally powerful. Don't we see the mother punishing the children? Inside it is the love that prompts her to discipline the children and rectify them. But generally she is loveable, obliging, comforting. So, Âdrâm speaks of the love aspect of the Mother.

Jvalantîm – the enflaming One. If you wish to reach pure consciousness, many im-purities have to be burnt away before, and She does it with love. That is why She is also seen as the Jvalantîm aspect. If things are irreparable, She can burn up the whole thing. Outside the Earth is very green, very beautiful, but inside there is much fire. If it opens up, fire emerges. Once this Earth opened up and put out the fire to burn up some undesirable civilisations. So, you need to see the counter-dimensions, the seemingly opposite dimensions. *cont.*

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



Vishnu Purana

Chapter I

The Plan of the Vishnu Purana - 2

This Purana is very famous among the scholars. It is a self-sufficient text of all sacred formulae described in stories and expanded into various subjects. This Purana contains six books. The first book is of 22 chapters and deals with various phases of cosmology in the shape of so many episodes relating to ages and devas (creative intelligences). The second book is of 16 chapters. It mainly deals with the various continents around the earth and the oceans. It also describes the lokas (planes) in the order of creation. A thorough record of the Vedic Astronomy and the story of the phenomena of the darkest depths of space can be had from this book. Our solar system and the regions of planetary spirits are well described. The third book describes the cycles of "knowledge and knower". A good record of the Manvantaras (periods of planetary activity) and the full history of the vedic literature with its contents are given here.

This book also contains Yama Geeta. Besides, this gives us the rules of behaviour for the human beings in the four different Asramas (stages of life). This book contains 18 chapters. The fourth book gives us a detailed record of the rulers in the Manvantaras. The rulers of the solar and lunar order are described. The special feature of this book is the key to the future. The trend of things to come and how the Kali Yuga leads the beings, can be known by reading this book, which contains 24 chapters. The fifth book is one of 38 chapters and it is the biggest of the six books of Vishnu Purana. This is also the most important of all, because it contains the story of Lord Krishna which is the Master key to all the branches of wisdom. The story, the formula,

the allegory and the import of this person is the leading feature of the puranic literature. The story of the parents of the Lord, the entering of the Lord into the limitation to deliver the world from misery, the spite of Kamsa (limitation of time), the birth in the prison (limited existence), killing the devilish forces and finally deliverance of his elders from imprisonment are all described in significant detail. In fact, the tenth book or the Bhagavata Purana is completely after this detail. Hari Vamsa also is written in this step of story value. The later life of Lord Krishna is also described in the 5th book. This book, in itself, forms an independent Purana. This is the reason why the Vishnu Purana is said to contain all the keys of the 18 Puranas. The end of the Yadus also is described here. The sixth and the last book is a small one in size. It contains 8 chapters with practical instructions to be followed in our Kali Yuga. A detailed study of time (individual time as against the cosmic time) is also given in this book. This, in general, is the plan of the Purana which should be in the mind of the reader before he enters into the various phases of symbolism.

The grand and self-sufficient plan of the Vishnu Purana gives the reader a thorough acquaintance of all the layers of the vedic tradition. Like the other Puranas the object of this Purana is also to expatiate the keys to wisdom and divulge the sacred symbols of eternity. The story, as we see, is a symbol and an allegory with its historical, cosmic and microcosmic keys. The sages and the saints in the stories of this Purana are almost common to those in the other Puranas. They are the eternal principles in the cosmic plan who descend into the universes. They further descend into the planetary chains and solar systems. In each solar system they come down into planetary globes. On our globe (this earth), they come down as our elders who first commence the Yagna (sacrifice) of this finite creation. They permeate the elements and sacrifice themselves in each and every microcosmic centre to help his uplift and advancement whenever he puts forth least effort in the name of austerity, devotion, truth, virtue and charity. These sages and saints also come down as separate individuals in each round of a Maha Yuga. The real place of these sages and seers in the Yagnabhoomi (place of Sacrifice) is allegorically described in Satapatha Brahmana. *cont on. p. 41*

inherent in the very atom of which all organisms are composed. Man is not exempt from this general condition.

Often attributing disease to the wrong thinking of man is not entirely true. This is inherent in form coming from Earth.

It is therefore all the more necessary that we do not spoil what is already there in nature by our irresponsibility. The nature of the planet is inherently sick. We can-not by our irresponsibility contribute further sickness.

This dimension of Earth and its inherent imperfection should be given the due consideration. Man incarnates into such substance and form which has conditioning and limitation. With his awareness and relative perfection he should assist but not destroy the elements. He should assist for its progress. His progress is inbuilt in the progress of the atomic substance of Earth. He should assume responsibility for the progress of the elemental form. This is where man has a great divine responsibility.

Dr. K. Parvathi Kumar

Extract from: Paracelsus – Health and Healing

With a subscription you support this important work (€ 70 / year)

cont f.p. 39

The Purana, as the elders say, is not complete in its present printed versions. Some parts of the book are, by some accident, scattered. This fact is proved by some ancient commentators of Sanskrit philosophical and religious books. In the course of their commentaries they quoted verses from Vishnu Purana. Some of those verses we do not see in the present printed versions of Vishnu Purana. In our rendering we follow the accepted printed versions. Somehow we hope some of the symbols in the Purana can be divulged more easily and clearly in the presence of the missing sections. Research scholars may find a complete version of the book in course of time.

Astrological Important Days in January / February 2009

20.01.	17:43	☉ ‡ ♋ / Sun enters Aquarius	
	☉	☉ in ♋ – Every Sunday (20.01., 27.01., 03.02., 10.02., 17.02.):	
		<i>Invocation of Aquarian Energy via Master CVV</i>	
21.01.	16:41	Phase of full moon starts	☉ 00°58′♋ / ☽ 18°58′♋
	☽	<i>Downpour of Aquarian Energy via the third eye unto all the centres of the body</i>	
22.01.	14:35	○ Full moon of Aquarius	☉ 01°54′♋ / ☽ 01°54′ ♋
29.01.	16:50	● 8 th phase of descending moon starts	☉ 09°07′♋ / ☽ 03°07′ ♋
	♂	<i>Contemplation upon Master CVV (End 19:18 on 30.01.)</i>	
02.02.	00:11	11 th phase of descending moon starts	☉ 12°28′♋ / ☽ 12°28′ ♀
	‡	<i>Contemplation upon the Third Eye (End 08:56 on 03.02.)</i>	
06.02.	04:56	Phase of new moon starts	☉ 16°44′ ♋ / ☽ 04°44′ ♋
	♀	<i>New moon point of Aquarius: Contemplation upon Mahâdeva, the Lord Absolute, into whom all the worlds recede – Śiva Râtri; contemplation upon ‘The Pledge’</i>	
07.02.	03:57	23 rd constellation <i>Dhanishtha</i> starts	☽ 17°18′ ♋
	♃	04:44 ● New moon of Aquarius	☉ 17°44′ ♋ / ☽ 17°44′ ♋
		21:00 <i>Dhanishtha</i> -Meditation (<i>End of Dhanishtha-constellation at 03:54 on 08.02.</i>)	
13.02.	17:38	● 8 th phase of ascending moon starts	☉ 24°21′ ♋ / ☽ 18°21′ ♀
	♀	(<i>End 15:28 on 14.02.</i>)	
16.02.	11:17	11 th phase of ascending moon starts	☉ 27°07′ ♋ / ☽ 27°07′ ♀
	‡	<i>Contemplation upon the Third Eye (End 09:22 on 17.02.)</i>	
19.02.	07:49	☉ ‡ ♋ / Sun enters Pisces	
20.02.	05:09	Phase of full moon starts	☉ 00°54′♋ / ☽ 18°54′ ♋
	♀	<i>Contemplation upon Mitra-Varuna, the not untrue beings</i>	
21.02.	04:30	○ Full moon of Pisces	☉ 01°53′♋ / ☽ 01°53′ ♋
28.02.	14:04	● 8 th phase of descending moon starts	☉ 09°19′♋ / ☽ 03°19′ ♀
	♃	(<i>End 16:29 on 29.02.</i>)	
02.03.	20:12	11 th phase of descending moon starts	☉ 12°35′♋ / ☽ 12°35′ ♀
	☉	<i>Contemplation upon the healing energies (End 21:11 on 03.03.)</i>	
05.03.	13:14	23 rd constellation <i>Dhanishtha</i> starts	☽ 17°18′ ♋
	♀	21:00 <i>Dhanishtha</i> -Meditation (<i>End of Dhanishtha-constellation at 13:00 on 06.03.</i>)	
06.03.	19:55	Phase of new moon starts	☉ 16°35′ ♋ / ☽ 04°35′ ♋
	♃	<i>New moon point of Pisces: Contemplation upon ‘The Pledge’</i>	
07.03.	18:14	● New moon of Pisces	☉ 17°31′ ♋ / ☽ 17°31′ ♋
14.03.	00:47	● 8 th phase of ascending moon starts	☉ 23°47′ ♋ / ☽ 17°47′ ♀
	♀	(<i>End 22:49 on 14.03.</i>)	

Alle All times are in MET (middle european time).

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Great Invocation



Let us form the Circle of Good Will.

OMNIA VINCIT AMOS.

From the South through Love
which is pure.

From the West through Wisdom
which is true.

From the East through Will
which is noble.

From the North through Silence
which is golden.

May the Light make beautiful
our lives.

O 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 Avatar of Synthesis
Who is around
let His energy pour down
in all kingdoms.
May He lift up the Earth to the
Kings of Beauty.

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

Let pain bring due reward
of light and love.
Let the soul control the outer form
and life and all events,
and bring to light the love
which 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 D.K.



OM is essentially perfect.

From this perfection emerge two-
Cosmic Person and Cosmic Nature.

Cosmic Nature becomes three,
Will, Knowledge and Activity.

Cosmic Person once again enters through the three
and becomes the fourth one;

the creation and the beings of the creation.

Thus OM becomes 2, becomes 3 and 4.

$1+2+3+4$ is 10. 10 is again perfect number.

OM is essentially perfect and is perfect as creation too.

Realize the perfection
through continuous contemplation upon OM.

K. Parvathi Kumar