

VAISAKH NEWS LETTER



HAMSA SIVA SOHAM



Pisces 2009 Meena

Letter No. 11 / Cycle 22 –18th February until 20th March 2009
The World Teacher Trust - Global



Invocation

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

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

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

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

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 Pisces

The two fishes of the Pisces indicate the duality of the unity. It indicates the two eyes of the man, the material and the spirit, the left and right, the male and the female, the positive and the negative, the distributive and receptive, the east and the west, the north and the south, the above and the below, the light and darkness, the knowledge and ignorance and so on. The two are the two essential parts of the creation described by every theology as male-female God. Without the one the other does not exist. When one ceases, the other ceases and Pure Existence prevails. Pure Existence initially manifests as existence and awareness, which forms the basis for all subsequent manifestations.

To see the one in two is the clue. It is the key to synthesis. Pisces indicate such synthesis. The two eyes have their synthesis in the third eye. As one gains the third eye, synthesis is gained. "The left eye represents Lunar energy, the right eye represents the Solar energy and the third eye represents the source of the two as cosmic fire", says an old commentary on Agni. The seeming duality is but the two aspects of the one. They are seemingly opposing each other but are complementary. The soul and its personality are but complementary though they seemingly oppose each other. The personality rules over the mind, senses and body. In so far as there is friendliness between the soul and personality the purposes of the soul can be fulfilled through personality. Without personality's cooperation the soul cannot manifest its purposes. Without soul there is no personality. It is neither suppression nor annihilation of personality that is suggested by occult practices. It is gaining mutual cooperation through friendliness that is suggested. Through such friendliness the two (the soul and personality) fuse into one spirit. Two becoming one is yoga and the related harmony. One becoming two is the source of conflict when knowledge is absent. "Learn to unite" is the message of the World Mother that presides over the diversity of universe.



Message of the Teacher

Male-Female Key

The solar principle is the creative principle and the lunar principle is the reproductive principle. The creativity of the solar principle works above the plane of matter and the reproductivity of this lunar principle works within the plane of matter. These 2 forces form the first polarity as space and time. In every solar system the solar principle works through the Sun and the lunar principle works through the Moon. This is true to the beings that live in personality consciousness. In a state of consciousness higher than personality Jupiter works out the solar principle and Venus works out the lunar principle. In still higher states of awareness Uranus works as the solar principle and Neptune works as the lunar principle.

The circular path of Sun along the day has also the male and female principles. When the Sun's path is marked by the east and the west the circle is divided by a diameter. That half above the horizon acts as the male principle and that below the horizon acts as the female principle. In the chart of 12 houses also, the second half of the chart (7th house to 12th house) represents the male and first half of the chart (from ascendant to the 7th house) represents the female principle. A man's nature can be read through the 1st six houses and his consciousness can be raised by following the message of planets and the signs in the remaining six houses.

Realising the functioning of male-female principles in oneself is a key in discipleship.

Gîtâ-Upanishad

- Lord Krishna -



The Steps of the Path of Yoga - 3

“Prana and Apana culminate in Samana. The students would do well to know that Prana is five-fold in its manifestation, which corresponds to the five states of mind expressing through the five senses. They also correspond to the five modifications of thinking principle as explained by Patanjali.

- Ignorance causing localisation and separation of consciousness as a separate individualised consciousness.
- False/mistaken identity of oneself.
- Desire.
- Aversion.
- Death.

The Prana of the solar system descends to the five states of elements as five Pranas and manifests in human body of five elements as five Pranic forces. They are:

- Prana extends from the nose to the heart and has special relation to the mouth and speech, the heart and lungs.
- Samana, extends from heart to the Solar Plexus; it concerns food and nourishing of the body through the medium of food and drink and has special relation to the stomach.
- Apana controls from the solar plexus to the soles of the feet; it concerns the organs of elimination, of rejection and of birth, and has special relation to the organs of generation and of elimination.

cont. p. 8



Lord Maitreya

Bonding

As much as you strengthen the bond with the Teacher, so much you strengthen your-self. The Teacher's psychic energy is inexhaustible. By such bonding, benevolence, striving, gratitude, concordance develops in you. The Teacher does not need any of these. They are needed by you. The powerful rhythm of the dynamo of spirit affirms by this bonding, otherwise you are left with doubt, pride or self pity, divisive attitudes and sickness. Strive to bond with the Teacher, who is ever helpful. By such bonding you can transform yourself and become a co-worker.

cont. f.p. 7

- Upana is found between the nose and the top of the head; it has a special relation to the brain, the nose and the eyes and when properly controlled produces the co-ordination of the vital airs and their correct handling.
- Vyana is the term applied to the sum total of Pranic Energy as it is distributed evenly through out the entire body. Its instruments are the thousands of nadis or nerves found in the body and it has a peculiar definite connection with the blood channels, the veins and arteries.

Master Morya - Maruvu Maharshi -



Past – Present - Future

Advanced Minds do not refuse to eat yesterday's bread. Today's flower started blooming yesterday only. One should combine the knowledge of the Past with the knowledge of the Present. The Present need not obliterate the Past. People out of pride deprive themselves of the fundamentals that led them to the path. The Past should culminate into the Present and move forward into the Future.

The language of the ancient scriptures forms the basis of the present-day scriptures. Learn to love both. The Wise ones respect the seed as much as they respect the fruit. New-age is a reality to those who realise the value of the past-age. It is not for up-starts.

Future is Golden for those in whom the Past values culminate into the Present.



Master Koot Hoomi - Devapi Maharshi -

The Sponge

The disciples should be acquainted with sudden attacks from within and outside. Outside jealousies and criticism attack. From within sudden fatigue and drowsiness attack. They should know how to recognise, accept and neutralise it. Disciples take part in the Great Service for the good of humanity. They also participate to absorb the negative energies surrounding humanity. It is common that the disciples yield to fatigue. But after every attack of fatigue comes an opportunity for greater cooperation. He should know that every suffering hastens him on the way and sharpens him for the future cause. They feel suffering. It is therefore advisable that they sit a while in silence. When people turn away for one cause or the other, it pays well, if the disciple remains silent. For the disciple, sponge stands as a good example that absorbs dirtiness, while cleansing dirty places. In silence they should learn to discharge the dirt. The World Mother stands by such disciple.

Message of Master E.K.



The Vedic Person

The creation is the Veda. The forms of the souls in the creation are its copies. The Veda is uttered-forth in the creation and in the beings. Veda exists as the pulsation of life. The winds exist as the respiration of the Veda. Such Veda sounds-forth through the throats of the beings as OM. Listening to the sound of OM the adepts experience the Vedic person in their hearts. They surrender to Him and conduct the work of synthesis on His behalf.



Vidura

Wisdom Teachings

If the listener is deaf,
it is wise not to speak.
If the student is disinclined,
it is wise not to teach.
If the consultee is closed in mind,
it is wise that the counsellor
does not advise.

Shirdi Sai Sayings



The three Disciples

The disciple of the first grade renders the work of the Teacher intuitively.

The disciple of the second grade renders the work, when told.

The third grade disciple does what he desires in the name of the Teacher.



Sri Ramakrishna

Faith

As many have heard of snow but not seen it, so many religious preachers have read about the attributes of God, but have not realized them in their lives.

And so many have seen the snow but not tasted it, so many religious preachers have obtained a glimpse of the Divine Glory, but have not comprehended its real essence.

Only he who has tasted the snow can say what it is like. Similarly, he alone can describe the attributes of God who has associated with Him in His different aspects, as a servant, friend and lover of God. Such ones are Teachers distinct from preachers.

Lay Man's Prayer



I invoke,
I pray,
I invite You,
not to be possessive of You,
but to be possessed by You.
My Prayer is my offering.
I am Yours!
Feel free Father.

Discipleship

Prayer for Healing

Faith cures. Healing through faith and prayer is long recognised and known to be factual. But faith and prayer have little to do with the art of healing. Healing is dependent upon certain factors into which they enter not at all. There is no need to call in divine aid to heal that which medical science knows well how to handle. Medical science itself is an expression of God-given knowledge and of divine understanding. Healing is brought about through medicine, surgery and allied arts, and through the use of psychology. The physician uses physical methods to cure disease and eliminate undesirable conditions; the psychologist seeks to straighten our subjective conditions. Their ameliorative, palliative and curative work are proved beyond all controversial „discussion. However, the patient’s general morale can be helped by faith and prayer while ameliorating medical knowledge is applied by a physician.

Prayer helps inner revelations. Intense prayer for the well-being of the sick enables noticing the congestions and the related etheric centre. Divine energies can be transmitted through healing prayers to remove congestion, which would clear eventually the sickness.

Prayers help transmission of Prana to vitalise people. Prayers also help elevating beings from worry, irritation and other emotional sicknesses.

To be continued

A disciple

Occult Meditations



Meditation 27

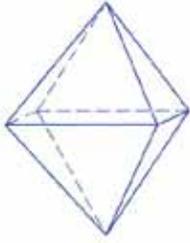
*Up the ladder creeps the serpent.
Self-opposing coils harmonised.
Ascending the vertical bore of the eternal centre.*

Commentary:

The human body comprises of all the planes of consciousness, force and matter. In the head, it carries consciousness. In the chest (above the diaphragm up to the throat), it carries force. The stomach below the diaphragm, up to the base of the spine, it carries matter. The body contains the Spirit, the matter and the soul: the Father, the Mother and the Son.

The seven planes exist in man from the head to the base centre. The Divine intelligences descend in him from above downwards and from below upwards. There is a path of upward and downward movement that is called the ladder. The serpent is the consciousness of man, which keeps moving from above upwards as the man evolves. The science of Yoga teaches the discipline relating to it. The student of Yoga experiences the upward and downward movement of the serpent whose other name is Kundalini. It is called Kundalini because its movement is spiralic and it stays in the base coiled.

As a student progresses on the path of Yoga, the self-conflicting ideas and thoughts get synthesised. Conflict leads gradually to harmony. Understanding grows towards synthesis. Peace prevails progressively. Dualities disappear in slow degrees. These are the qualities by which the upward creeping serpent is noticed and measured. When it reaches the top through the ladder, which is also called the bore, the man experiences bliss eternal. The bliss eternal is a state of awareness, which is beyond the seven planes. It is also beyond the three qualities of nature. It is a state of pure consciousness as existence.



Rudra

29. Mahadeva

Mahadeva means the Deva of the Devas, the abode of the Devas and the source of the Devas. Maha means Mega. He is the Mega Deva who precedes all the Devas. Rudra as Shiva, the most auspicious one, is seen as the abode, since he makes way for them into creation and lives in all of them as their will.

Ashram Leaves



The Square and the Triangle

Triangle and square are the prime factors of the eternal music with their septenary gamut.

,This' is apparently made up of five elements and results in three realms. There are one triangle and one square when separated, but three triangles when the square is magnetised by the triangle.

On Love

Love permeates. Love harmonises.
Love tranquillises.
Love lets the Beings escape from their
pigeonholes (of mind, reason, rationale).



On Change

Observing change is the means
to stay afloat.
Non-observation of change
drowns you.



On Silence

Observe two minutes Silence.
Conduct three deep respirations!
You get harmonized.



Hymns on Agni



**24. CHITTIMA CHITTIM CHINAVAD VIVDVAN
PRUSTENAVEETA VRUJANACHA MARTAAN
RAYEECHANAHA SWAPATYAAYA
DEVADITINCHA RASWADITI MURUSHYA**

Meaning:

Oh Lord Agni! Just as the undesirables for ritual are eliminated from the desirable ones, you too separate the acts of goodwill and ill-will. Similarly, bless us with desirable progeny. Do not let undesirable souls into our family. Please protect. We worship you.

Commentary:

Righteous, able progeny who would bring prosperity, name and fame to the family constitute real wealth. They give joy to the parents. When the contrary happens, life long sorrow remains. This hymn should be particularly invoked by those who think of conceiving children. Children come with their own fates. Not much can be done when weeds come in the form of seeds. Therefore care should be taken to gain right attitude and right ambience for conceiving children that bring joy. This is an education by itself.



Violet Flame Invocations

May the Hierarchy transform
by their touch of Love
this humanity from power to Love.
May the peers of power and the places of power
experience the magic wand of Love.

The Love demonstrated by Gautama,
the Buddha.
The Love transmitted by Jesus,
the Christ and
the Love diffused by the Presence of Krishna,
the Lord.

May Love prevail over power.
May the Light of Violet unveil the Era of Love.
May the Master CSG be the direct Magician
on the physical plane.



From the Teacher's Pen

A Word to the Group

The knowledge of theosophy coming from HPB and AAB is the knowledge of ancient wisdom. Translating that Wisdom into group action and daily life action is the purpose of all group activity. For group activity cooperation is the initial step. Offering cooperation is the means. May your group do so and stand eligible for initiation.

Children's Section

The Doctrine of Ethics

**The wheel moves not
when the axle is broken.
Life moves not
when the Law is broken.**

Dear Children

Know the Mother, then you have known Pisces. She is Divine Mother who is compassionate to all. To her, all beings are lovable; either good or bad, beautiful or ugly, disciplined or undisciplined, effective or ineffective. The Mother encourages those who are progressive and supports those who are falling and lifts up those who have fallen. The Mother does not disown her children who have fallen. Only men are divided among themselves due to their understanding of good and bad. But the Mother remains mother to all and helps all.

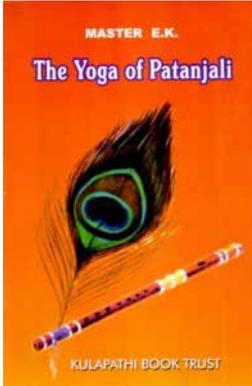
Every theology speaks of the World Mother. She is the shelter to all who are tired of life or battered in life. The Mother nourishes all on daily basis through sleep. Sleep is her chief weapon to set right the deranged energies in the beings. Understand that when you sleep you are on the comforting lap of the World Mother. Learn to be grateful to the World Mother, Mother Nature and your mother.

K.Parvathi Kumar

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

Book Review

The Yoga of Patanjali



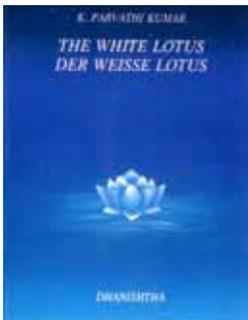
Yoga is the science par excellence of Man. It is the oldest of the real sciences that remain with mankind today. Patanjali's aphorisms are given in the form of instructions. It was the request of students in the West who had followed Master E.K.'s lectures over a period of several years, to publish such an introductory course in the form of a book that developed into this publication. 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.

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

The White Lotus



The booklet speaks of the symbolism of the Lotus. The Lotus is a profound Vedic symbol that enchants the student of symbolism. A lotus lives in all the three worlds. It has its roots in the earth, its stalk in the waters, and the flower above the waters just like human being. We are also living in the world of matter, force and consciousness. So, we are like a lotus, but with a difference. The lotus is neck deep in waters, but it still shows its beauty to others.

The white lotus can give us so many messages if only we keep looking at it, even if it is only a picture.

K. Parvathi Kumar: the White Lotus

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

Master Morya



Part 8

The Caves of Bâgh - 2 Sudden Appearance of The Thâkur. He saves the Situation

At this very moment, something happened to me that was quite unexpected and very strange. I felt all at once very dizzy and fell, rather than sank, half-conscious on the fragment of the pillar, right in front of the opening to the fifth cell. Another moment, and I felt an indescribably delicious, wonderful sense of rest, in spite of a dull pain beating in my temples. I vaguely realized that this was no mere threat of a faint, but that I had actually fainted, and that in a few moments I would die, if not taken out into the open air. And yet, even though I could not move a finger, nor utter a sound, there was no sense of agony and not a particle of fear in my soul – merely an apathetic, but unutterably pleasant feeling of rest, a complete quiescence of all the senses except hearing. For a moment I must have lost consciousness completely, and I remember how, just before, I had intently listened to the dead silence around me. Is this death? – was the thought that flashed vaguely

through my mind. Then I felt as if mighty wings were fanning me from above. "Kind wings, kind, caressing, lovely wings," were the recurring words in my brain, beating like the regular movements of a pendulum, and for no reason I laughed inwardly at these words. Then I began to detach myself from the pillar and knew rather than felt that I was falling down and down into some kind of abyss, amidst the hollow rumblings of distant thunder. Suddenly a loud voice resounded near me, and I rather felt it than heard it with my ear... There was something tangible in it, something that instantly stopped my helpless descent, and kept me from falling any further. This was a voice I had known for a long time, a now familiar voice, but I had no strength at the time to recognize to whom it belonged. Amidst the thunder, this voice resounded rather angrily from a far distance, as if from under the sky itself, and shouted in Hindi:

"Tumâre yûm ânekâ kyâ kâmbhâ?" – "What business had you to come like this?" and all was silence again...

How they dragged me through five narrow holes will forever remain a mystery to me... I came to on the verandah below, where the wind was blowing from all sides, and as suddenly as I had collapsed in the foul air of the upper cell. When I recovered completely, the first thing I saw was a tall, powerful figure, clad from head to foot in white, with a raven black Râjput beard, leaning over me. As soon as I recognized the owner of the beard, I could not help expressing my feeling of sincere joy by exclaiming: "Where did you come from?" It was our friend, Thâkur Gulâb-Lal-Singh, who, having promised to join us in the North-West Provinces, now appeared to us in Bâgh, as if falling from the sky or growing out of the ground.

Indeed one could have expressed curiosity and have asked how it was that he hap-pened amongst us, and where he came from, especially as I was not the only one surprised at his presence. But my unfortunate fainting spell, and the pitiable condition of the rest of the underground explorers, were enough to discourage any immediate questioning. On one side of me, Miss B. forcibly used my nose as a cork for her bottle of sal ammoniac; on the other, the

“God’s warrior” covered with blood as if actually having fought the Afghâns; further on, Mûljî with a dreadful headache. Only the Colonel and Nârâyana escaped with merely slight dizziness. As for the Bâbû, no carbonic acid gas, it would seem, could put an end to him, no more than the fierce rays of the sun which were killing others on the spot; they both somehow or other glanced off his invulnerable Bengalî coat of skin. He was merely hungry... At long last, after a variety of confused exclamations, interjections and explanations, I was able to learn the following:

At the moment when Nârâyana, being the first to notice that I had fainted, rushed to me and dragged me back towards the passage, the voice of the Thâkur suddenly resounded from the upper cell and struck them with amazement. Even before they re-covered from their surprise, Gulâb-Singh had jumped out of the upper passage, lantern in hand, and leaping down the next opening called to them to “hand him the bâi” (sister) (All our friends here, both Hindus and Buddhists, call us “brothers” and “sisters.”) This “handing down” of such a heavy object as my ponderous body, and the whole of the proceedings as then pictured in my imagination, made me laugh heartily. Miss B., however, considered it her sacred duty to be hurt by this, even though nobody paid any attention to her. Passing their halfdead load from hand to hand, they hurried to join the Thâkur, but the latter, according to their story, was able to act without their help, despite the difficulty presented by such a burden. By the time they succeeded in getting through one passage, Gulâb-Singh was already at the next; descending into one cell, they were just in time to see his waving white sadra disappearing in the passage leading to the next.

The Colonel, who is accurate to the point of pedantism and meticulous in all his observations, could not conceive how the Thâkur could have managed to pass my almost lifeless body so dexterously from one end to the other of all these narrow openings! “He could not have thrown her down the passage before going in himself, or she would have broken her bones,” he mused. “And it is still less possible to imagine that, descending first himself, he dragged her after him. Inconceivable!...” This idea harassed

the Colonel for a long time, until it became something like the puzzle of which came first, the egg or the bird? As to the Thâkur, he simply shrugged his shoulders when questioned closely, and replied that he did not remember. He said that he simply carried me out of the cells as fast as he could and did so the best way he could, that all the others were following him and therefore surely must have seen him, and that in moments when every second counts "people do not think, but act," and so forth.

All these considerations, however, and the difficulty of explaining the method of my removal, were questions that arose when there was time to think over what had occurred. As for the present moment, nobody could understand how Gulâb-Lal-Singh appeared at that particular moment and whence he came. When they all were down, they saw me lying on the carpet of the verandah. The Thâkur was giving orders to two servants who had arrived on horseback from around the mountain, while Miss B., in an attitude of "graceful despair," her mouth wide open, stared with bulging eyes at Gulâb-Lal-Singh, whom she probably regarded quite seriously as being a "materialized spirit."

However, the explanation our friend gave us seemed at first quite simple and natural. He was at Hardvâr when Svâmi Dayânda sent us a letter which postponed for a while our going to meet him. On arriving from Jubbulpore in Khandwâ by the Indore Railway, he had visited the Holkar on business, and, learning we were here, he decided to join us sooner than he had expected. Reaching Bâgh late the night before, he did not want to disturb us then, and learning that we would start for the caves in the morning, he went there quite early in order to meet us. And that was the whole mystery...

"The whole mystery?" exclaimed the Colonel. "Did you know beforehand that we would climb up into the cells, and so went there to wait for us?"

Nârâyana was hardly breathing and was looking with almost insane eyes at the Thâkur. But the latter did not even move a brow. "No, I did not. But while waiting for you, I went to look at the cells which I had not seen for some time. I spent more time there

than I expected and so missed meeting you...”

“The Thâkur-Sâhib was most likely enjoying the fresh air of the cells,” suggested the Bâbû mischievously, showing his white teeth in a grin.

Our president slapped himself on the forehead and jumped up.

“Exactly! And how could you have stood it for so long? How did you reach the fifth cell when the passage into the fourth was nearly closed and we had to dig it out?”

“There are other passages leading to them. I came by an inner passage long known to me,” calmly replied Gulâb-Singh, smoking his gargaṛī. “Not everyone follows the same pathway,” he added slowly and somewhat strangely, looking fixedly at Nârâyana, who almost covered under his fiery glance. “However, let us go and have lunch in the next cave, where everything should be ready for us. Fresh air will do all of you good...”

Leaving the main cave, we found another similar one some twenty or thirty feet south of the verandah, which could be reached by a narrow ledge along the rock. Our Thâkur did not let us enter this vihâra, fearing we might become dizzy after our unfortunate experience in the cells. We descended the stone steps leading to the river, which we had previously ascended, and, turning to the south, went around the mountain some 200 feet from the ladder, from there climbing to the “dining room,” as the Bâbû named it. In my role of “interesting invalid,” I was carried along a steep path in my folding chair, which I had brought from America and which never left me in my travels, and was safely deposited at the portico of the third cave.

This temple is of the same size as the first, but in spite of considerable signs of decay, is much less gloomy. Large portions of some exquisite water colour paintings have been preserved on its ceiling. The walls, the tumbled down pillars, the ceiling and even the interior rooms, which were more or less lighted by means of ventilators cut through the rock, were once covered with a varnished stucco, the secret of which is now known only to the Madrasîs, and which gives the walls the appearance of pure marble. As we entered we were met by the Thâkur’s four bodyguards, whom we

remembered from our stay at Kârlî, and who bowed in the dust to greet us. The carpets were spread and the lunch was ready. Every trace of suffocation had left us, and we sat down to our meal in the best of spirits. Our conversation turned, of course, to the melâ at Hardvâr, which was frequently mentioned last year, even in the Russian papers, and whence our suddenly appearing friend had just come. The information brought us by Gulâb-Lal-Singh proved to be most interesting, as he had left this gigantic religious fair only five days before, and I wrote down immediately the details of it as supplied by him.

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Dates of the next Travels 2009

Dates	Program
12th February	Visiting Vijayawada group
13th February	Visiting Chennai group
14th, 15th February	Gurupujas at Mysore
25th to 29th February	Pilgrimage to Seven Hills
7th, 8th and 9th March	Gurupujas at Vijayawada
19th to 22nd March	Equinox at Srisailam and 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

Window to World Service News & Activities

(Inputs welcome)

Group Reports : Switzerland

Name of the group: WTT-Global, Einsiedeln

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Activities

During the last year there were regular organisational and meditation activities being held in the office rooms as well as in the Paracelsus-Center. MCC - Master Counselling Center: Since 7th November 2007 there is a **MCC - Master Counselling Center**. The Master Counselling Center is a non-profit Goodwill organization which works free and only service oriented. The aim of MCC is to help people with problems, fears and hardships.

Publications

- Paracelsus Magazine: Over the whole year the magazine has been published monthly in English, German and Spanish with great commitment, and the entire production has been done by group members (see separate report).
- Dhanishta Switzerland: During the year under revision the following English publications were published: Sri K. Parvathi Kumar: "Prayers", "Health and Harmony" and "Master CVV May Call II".
- Vaisakh-Newsletter: The English and French versions of the Vaisakh Newsletter are published by WTT-Global in electronic form, and the English version also on paper. It is sent for free to 46 members. There are 79 direct subscriptions of the electronic Vaisakh Newsletter (as per March 21st, 08); the number of downloads is much higher. The four language versions (E/F/G/S) are coordinated and published monthly on the website of the World Teacher Trust-Global.
- Astrological Diary: The Astrological Diary 2009/10 has been published in December 2008; it appears in English.

Extracts from the Teachings

SRI SUKTAM The Nature and the Characteristics of the World Mother, Part XV

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

Truptâm – the contented One. It is another divine, sublime quality to be contented. Be contented with what you have! You may try for better things, but be contented with what you already have. The contented one is the king of his life. The contented one would never reduce himself to be a beggar, he would not go and ask people. His is contented, and yet tries for improvement. He is always joyful, because he is not so much worried about things which he does not have. He is happy with what he has. We look to people who are better off than we, and we suffer that we are not like them. Life is miserable, when we live in comparisons. There is always someone who is more handsome than you, healthier than you, more brainy than you, more effective than you, more wealthy than you, more peaceful than you, more knowledgeable than you.

See what you have and be contented! That gives you the inner joy. That joy emits energies which bring luck. The weeping one never gets anything. Good things don't approach him. It is disgusting to see someone always weeping. To the smiling one you would like to go, you would like to speak, you would like to enjoy with him, and your tensions are released in his presence. The smiling one does not necessarily need to be the one who has every aspect best in him, but he can still smile. The hungry looking, the serious looking, the weeping faces will dispel away even the little luck that they deserve. Best thing is to be happy with what you have, be joyful, and keep making efforts for better things, and don't weep for what you don't have.

Even if you have a house, someone will have a better house. If you have a car, someone will have a better car. Some have children, you don't have children. There is no limit to all this. Just be happy with

what you are and try to be better. That is the quality which gives the natural inherent joy of the soul. Poor thing, the soul, which is really the rich thing, it is made poor by the personality and it suffers, because the personality dictates. Today man is never content in this civilised world. Our forefathers were much better off, though they did not have so many things as we have. They lived a much better life, a qualitatively rich life. What are we really gaining? We think we are advanced, I don't think we are.

When Master E.K. completed 50 years of life, there was a good meeting arranged. Some people said: "It is a pity that you are already 50." Why should you pity someone, who is 50, 60 or 70 years old? When his turn came at the end, he said, "There are two ways of looking at life." There was a glass of water. He drank half of it, kept it on the table and said, "In this audience there is a category who sees that the glass is 50 % empty. I don't belong to this category. I belong to that category which sees that the glass is 50 % full. Why don't you see how much you have fulfilled than to see how much you are empty?" That comes from contentment, and the contented man is joyful, and his joy brings more and more luck to him. The times and the winds, they are favourable to him. So, the Mother aspect is drawn near to you, if you have a smile on the face. It is a trick or a technique. Before you learn wisdom, it is better you learn how to smile, and how to develop a smiling face.

My initial teachings in Europe were towards the importance of cheer, because I met many German and Spanish people who did not smile. The joke is that the Germans never even used to understand a joke. They used to take the joke also very seriously, thought about it, and thus killed all my spirit. If you make a joke and people don't smile, you get killed. Why I am saying this is: If you are really contented, you don't have to be so serious. Keep a smile! That is why in India all the Gods and Devas have a smiling face, not a serious, hungry looking face. It is dangerous to meditate upon such figures.

The Mother is an embodiment of contentment. She is ever contented. She is eternally contented. What is the secret of her contentment? She contains the truth. What is it the Mother contains? The One about Whom naught can be said! The beauty is that the Seers, the philoso-

phers, said, “Naught can be said about THAT!”, and saying so they wrote volumes. So, when nothing can be said about Him, why do you write so many volumes about Him? Is it not an inversion? Speak of someone, about whom something can be said. It is the anxiety of the philosophers, the seers, to let you know, how they understood that ‘naught can be said’. That was their problem. They put it to us and people study it. The tough heads need it, because it blows up the mind, and then they are satisfied.

But that “naught can be said about THAT” is fully contained by the Mother. The Mother is the container, and the content is THAT. So, She has the best of things. You, too, have it. That is the truth. The only thing is that you don’t know that you have it, and you don’t know that you are THAT. If you know that you are THAT, then there is nothing in the whole universe that you look for. Everything is in you, because THAT is with you. What else do you need? This is called manliness. This is called mastery. Then thereafter you say, “Ah, now I know, thank you. Now I can also play, as the Mother plays.” There is nothing that you need from any side. You don’t seek anything from any direction, because all is in you. Everything is within. The treasure of the treasures is with you. You have become pure consciousness, and your essence is THAT, and hence you are contented from eternity to eternity.

The Kumaras, the Seven Seers, the 14 Manus, and all others who are mentioned in the 10th Chapter of “Bhagavad Gita” are as much fulfilled as the Mother. They are as much a manifestation of THAT as the Mother. They are the children of the Mother whom She likes most and utilizes them to teach others of this knowledge. That is how the Hierarchy is formed with beings who are enlightened even before this creation happened. Even by the previous creation they were fulfilled. The Kumaras come from such an awareness, and hence they form the primary triangle of teachers. Narada is one among those teachers. These are the ones who knew even before this creation the truth and came back from the One to be of help to the beings who would surely forget the truth. So, they are the most contented ones. Our planetary Hierarchy is linked to them and receives the related wisdom and distributes it to the beings. *cont.*

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Vishnu Purana

Chapter I

The Plan of the Vishnu Purana - 2

The name of the Purana signifies the unity in the book. Vishnu means that phase of the One Being which we call omni-presence of the Divine Principle. This aspect of the ever-being is all-engrossing. From this all other phases come out and into this they enter. From this, the secondary principle which we call existence (Vasudeva) emerges. From this, the principle of awakening (Anda) evolves. From it the principle of remembering himself as one personality "as before" (Dhata) evolves. Henceforth the universe evolves in all its details. After reaching the maximum points of bulging out or evolving, the receding or the involution into subjectivity starts. It reaches the original state. These two phases put together form one complete breath of the One Eternal Being, Vishnu. All this forms the unity of this magnificent work of Parasara by virtue of which the work stands as the king of all Puranas. From our next lecture we will try to render the work in its narrative and symbolic significances.

The text begins with a short introduction by the compiler, Suta by name. Suta is a disciple of Veda Vyasa. He compiled all the books of Vyasa as far as the Puranic literature is concerned along with his explanatory notes. First the text begins with a salutation to Nara, Narayana and Saraswathi. Nara is the Man consciousness, Narayana is the God consciousness and Saraswathi is the under current of Wisdom in us before it is uttered forth as self expression. Then Suta starts the narrative with the syllable of the universal breath which we call OM.

Maitreya's Questions to the Sage Parasara

The sage Parasara one day finished his morning ritual when his disciple Maitreya bowed down to him and said: "O Guru! I have learnt the Veda and its practice along with the science of the law and the keys in the prescribed order. By your grace no one can say that I am not conversant with them. Now I want to know from you how the universe came into existence and how it will be. What is this made up of and from where all this moving and stable universe came? Where was it once concealed and wherein it merges again? What are the measures of these elements and beings? How did the birth of the creative intelligence called Devas etc. take place? Please explain the origin and place of the oceans, mountains, Sun and Stars; the lineage of Devas, Manus, Manvantaras, Kalpas and their sub-divisions which culminate in the units of four Yugas and the shape of things in other Kalpas with their features. The story of the Devas, Seers and the Kings on earth I want to know. I also want to know the magnitude of the various branches of the universal and impersonal wisdom (Veda) as it is authoritatively edited and handed down to Vyasa; also the duties of the four classes and the four Ashrams. All these things I want to know from you, Oh grand son of Vasista. Favour me that I know the core of these things by your grace."

The answer to these questions is the content of Vishnu Purana. Maitreya is among the foremost disciples of Parasara besides being a great Sage himself. We see him as an important character in many Puranas. This is the same Maitreya who received the grandest of initiations from Lord Krishna at the time of The Lord's departure from his physical body. Krishna imparted the same initiation to Vidura after His departure. We find this event described in Sri Bhagavatam. Also the Lord Krishna entered into Maitreya to live through the Kali age and establish the Law repeatedly. The word Mitra denotes a particular ray which governs the wisdom on this earth in the form of constant measures of creation. It is also the ray of the consciousness which governs the principle of friendship. Maitreya is born out of that ray and he guides the beings of Kali Yuga through the action of that ray. The knowledge of the Universes as is demanded by Maitreya is a formulated branch of Knowledge derived from the Vedic and the Brahmana tradition. Before we proceed further let us have a lucid explanation of some terms used by Maitreya.

25 Years WTT-Global - Group Life at Engelberg, Switzerland from 23rd to 28th August, 2009

We were looking forward to celebrating the jubilee of WTT-Global. In the twilight hours, the sky was reverberating in rose light and the mountain peaks were shining. At the eve of the jubilee, the Master reminded us not to be proud, but to be humble on the occasion of the jubilee. Group members prepared garlands, bunches of flowers and decorated the meditation hall with a ribbon: 25 years WTT-Global.

After the fire ritual (the third one of four), Master Kumar inaugurated the celebration. He unveiled a portrait of Master EK, the founder of WTT who gave a symbol to WTT, the winged globe, to lift up the earth to the kings of beauty. It is a symbol which was given for the first time to Mme Blavatsky in "Isis Unveiled". Together with the slogan 'Victory to Light and Glory to the Masters', it came to Master KPK, when thinking of the Silver Jubilee.

Master Kumar expressed his gratefulness that he is graced to cooperate in the institution of the World Teacher, and he spoke about the beginning and tasks of WTT-Global.

The institution of the World Teacher is as old as the creation itself. As the creation started and beings came in, the Hierarchy also sent in Teachers to help the beings to fulfil their purposes and to stand in light. The 7 Seers, the Kumaras, they help the beings to find the essentiality of their beness, their divinity. Man has been conceiving through cycles this truth. Truth is the same, divinity is One, but according to place and time, different symbols, different accents were introduced. The imparted truth and the way to reach the truth can be varied, but the truth is held at all times on the planet by a group of sublime beings who constitute the Hierarchy. Before Lord Maitreya was instituted by Lord Krishna at the advent of Kali Yuga 5000 years ago, to perform the duties of the World Teacher, Vedavyasa was conducting the work after the departure of the World Teacher Parasara, his father. Lord Maitreya was the most proximate to the Lord by standing beyond all concepts on the way. He was assisted by Master Morya and Master Kut Humi, together with Master DK. Even during the lifetime of Lord Krishna, the one we call St. Germain was recruited by Lord Krishna. At that time, Mme. Blavatsky was a student. Like that, the institution of the World Teacher was set up.

Master EK, as great brilliant intelligence whose aura shines forth as the noon light of the sun, was introduced into the work in 1953. Master CVV, as representative of Master Jupiter, gave the touch of the Hierarchy and the Blue Mountains to Master EK. Thereafter Master Kut Humi and Master Djwhal Khul also gave their support to the work. Master EK worked for 30 years until 1983.

Master Kumar spoke about Master EK and how the WTT came into existence. Master EK never exhibited abilities, but inspired souls who looked for inner freedom and dedication for service. Gradually a group gathered around him. One group member suggested that they should form an institution in order to organise the whole work. Master EK even did not think of an institution. He waited. In the month of Leo, the suggestion came, and he waited until the month of Scorpio. He had the impulse to name the institution "The World Teacher Trust". That means, those who have trust in the World Teacher can join the Trust. Through teaching, healing and service, they can evolve and transcend death. There are two steps: to realise immortality and for eternity to serve humanity as a member of the Hierarchy.

At that time, in November 1971, Master Kumar who was just 26 years old was invited to institute the WTT. So, on a Saturday, 18th November, in the afternoon at 2.30, the constitution of the WTT took place. It happened on the day of Saturn and at a Jupiter hour. Also the WTT-Global was constituted in the Jupiter hour. The movement was growing, certain contacts were made, and on 22nd April, 1972, Master EK moved to the West, to Belgium. Then he made another four tours to the West until 1977. But right contacts were not coming. So he waited for another impulse to come until 1981.

On 26th June, 1981, Master EK asked Master Kumar to accompany him on his tour to the West. Through an impulse which Master Kumar conceived on the Aquarian Full Moon, he was prepared. So, on 2nd August, they both travelled to Belgium, and thereafter the work started. When they came to Geneva, the real contacts happened thanks to Rudolf Schneider and later to Paul Meienberg and many others. In 1982, during a second tour, these contacts were consolidated.

The 3rd tour was in 1983. Rudolf Schneider proposed that there should be an institution of WTT for Europe in Geneva. Master EK agreed. At Leo Full Moon, there was a group life in Bienno, and then the WTT-Europe (today WTT-Global) was instituted in Geneva. People from various countries of Eu-

rope were invited. Some of them did not know about Master EK and Master CVV before. The foundation took place on 27th August, 1983 at 2:30 pm. Besides many other activities during their travels, Master Kumar gradually was also involved in the work of teaching. Master EK emphasised that he not only wanted to entrust him the organisation of WTT in the West, but also the teaching activity, although Master Kumar, with Sun in Scorpio, did not feel a tendency to do that.

When Master EK was 57 years old, he passed away. It was a great shock to all. Even according to his horoscope, it was most inconceivable that he would depart. Thereafter there was a crisis for 7 months. An urgent meeting was convened in Europe to clarify what to do in Europe. The group elected Master Kumar to be the chairman of WTT-Europe. In India as well as in the West, they wanted him to teach. So he went to Spain, Austria, to 7 countries of South America, to 7 countries of Central America and North America. Master Kumar never initiated anything, but he reacted on that what was offered to him in life or on proposals coming from group members. When brother Paul made the proposal to group the groups, Master Kumar grouped them into national groups and continental groups.

The work has grown. Whenever there is a group life, people from all over the world come to participate. There are many children of the Master all over the globe, in Hong Kong or in Singapore. In spite of personality limitations, they all cooperate with the Plan of the Master: they meditate, study the teachings of the Hierarchy and express them in service. The work is the work of synthesis carried out under the banner of the Hierarchy. Master Kumar said, "I feel more than graced by the Hierarchy. They invisibly help me and visibly you help me to fulfil the work. So we are a triangle, the Invisible Ones, the group on the other side, and I am the sandwich in between. This is how the triangle has been working, and much good work has been happening thanks to your good practice."

"Be humble and obedient to the soul. Those who are obedient, who are dedicated, even if they don't have any abilities, the Master functions through them. We are in an energy of which we know very little and which is not limited to this planet. It is enough to know that the Master energy works out "all-round development". Just be in it. To stand in the Light of the Master and to proceed, that is what is needed. Continue to work with it, and you get fulfilled."

Cutting the Cake: After Master Kumar's speech, the birthday cake was taken in. It looked most delicious. The Master was cutting it in the name of The Master and Master EK. Cutting the cake into 4 parts is cutting the creation into the fourfold existence. There are many details relating to it. By cutting the cake and distributing it, the one who does it is fulfilled.

Representatives from groups all over the world narrated their experiences from the beginning of their coming in touch with Master EK and Master Kumar. It is not possible to mention all that here. Very touching was Sabine's talk. She praised the acts and qualities of Master Kumar: "The soul of Master CVV has directly incarnated into Master Kumar to construct this huge building and to accomplish the work." She expressed her gratitude to Jesus and Tiziana for their wonderful enthusiasm, their enormous work and their commitment for the Plan, the Master and the group. Christina introduced the adoration of Krishna Kumari Garu as mother of our institution. In a most humorous way, Ludger presented a satire "A Confidential Report on the WTT". Chuck reminded us that the USA was founded by free masons for spiritual purposes. Members from Germany and Belgium showed Powerpoint presentations how the work started in their groups. The pictures which the Belgium group showed gave the impression that Master EK was visibly present there to all.

The groups expressed their thankfulness to Master Kumar and Krishna Kumari Garu for the possibility they have to participate in the work. They are so grateful for the care and protection that comes from the Master, and they presented gifts to Master KPK and Krishna Kumari. All members of the group life received gifts from WTT. Especially surprising was a Swiss chocolate with the dates of the jubilee and the WTT-Global symbol. Some members of WTT who have committed themselves for long years to the work have been honoured.

At the end we enjoyed a musical performance by the brothers and sisters from Spain with candle light. To give a good conclusion to the group life, we celebrated the last morning the marriage of sister Lolly and brother Jorge from Spain. We are grateful that we could experience such beautiful group life, this energy of joy, love and of good-will.

Master, we are eternally thankful for all you have done for us, for your love and patience. In love and gratitude we bow down to your Lotus Feet.

Barbara Kleyböcker



Paracelsus Health and Healing

DOING BEING

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

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

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

bance through man's incorrect orientation towards life.

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

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

The seers in the East say the 'will to be' is healthy. The 'will to power and money' can disturb the equilibrium of health. 'To be and to do' is better than only 'to do with disregard to be-ness'. Be-ness is the base. Doing is a dance on that base. If there is no base or insecure base the doing is bound to be affected and in turn affects the doer. It's about time that man learns to balance his excessive doings and finds equilibrium. Excessive dynamism burns up. The dynamism has to be tempered with static dynamism.

Dr. K. Parvathi Kumar

Extract from: Paracelsus – Health and Healing

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Astrological Important Days in February/March 2009

18.02.	13:46	☉ in ♋ / Sun enters Pisces	
19.02.	16:43	11 th phase of descending moon starts	☉ 01°08'♋ / ☽ 01°08' ♏
	↳	<i>Contemplation upon the healing energies</i> (End 19:22 on 20.02.)	
23.02.	13:23	23 rd constellation <i>Dhanishta</i> starts	☽ 17°19' ♏
	☽ 21:00	Dhanishta-Meditation (End of <i>Dhanishta</i> -constellation at 15:14 on 24.02.)	
24.02.	01:30	Phase of new moon starts	☉ 05°32' ♋ / ☽ 23°32' ♏
	♂	New moon point of Pisces: <i>Contemplation upon 'The Pledge'</i>	
25.02.	02:35	● New moon of Pisces	☉ 06°35' ♋ / ☽ 06°35' ♋
03.03.	21:43	● 8 th phase of ascending moon starts	☉ 13°25' ♋ / ☽ 07°25' ♏
	♂	(End 19:45 on 04.03.)	
06.03.	15:15	11 th phase of ascending moon starts	☉ 16°09'♋ / ☽ 16°09' ♏
	♀	<i>Contemplation upon the healing energies</i> (End 12:48 on 07.03.)	
10.03.	05:38	Phase of full moon starts	☉ 19°45'♋ / ☽ 07°45' ♏
	♂	<i>Contemplation upon Mitra-Varuna, the not untrue beings</i>	
11.03.	03:38	○ Full moon of Pisces	☉ 20°40'♋ / ☽ 20°40' ♏
18.03.	05:33	● 8 th phase of descending moon starts	☉ 27°43'♋ / ☽ 21°43' ♏
	♀	(End 08:05 on 19.03.)	
20.03.	12:44	☉ in ♈ / Sun enters Aries	
	♀	Spring Equinox: <i>Contemplation upon Shambala, Sanat Kumâra and the six Dhyâni Buddhâs</i>	
21.03.	13:08	11 th phase of descending moon starts	☉ 01°01'♈ / ☽ 01°01' ♏
	♁	<i>Contemplation upon Master Morya</i> (End 15:10 on 22.03.)	
22.03.	21:31	23 rd constellation <i>Dhanishta</i> starts	☽ 17°19' ♏
23.03.	21:00	Dhanishta-Meditation (End of <i>Dhanishta</i> -constellation at 23:22 on 23.03.)	
25.03.	17:35	Phase of new moon starts	☉ 05°10' ♈ / ☽ 23°10' ♋
	♀	New moon point of Aries: <i>Contemplation upon 'The Pledge'</i>	
26.03.	17:06	● New moon of Aries	☉ 06°08' ♈ / ☽ 06°08' ♈
	↳	☉ in ♈ and 1 st - 14 th phase of ascending moon: <i>Contemplation upon Master Morya and 15 days yogic programme to lay down a good seed for the coming year</i>	
29.03.		Summer time starts (02:00 h MET≠ 03:00 h MEST)	
02.04.	05:36	● 8 th phase of ascending moon starts	☉ 12°32' ♈ / ☽ 06°32' ♏
	↳	<i>Contemplation upon Master Morya</i>	
03.04.	03:32	9 th phase of ascending moon starts	☉ 13°26' ♈ / ☽ 19°26' ♏
	♀	<i>Birthday of Lord ॐ Râma</i> (End 01:32 on 04.04.)	
04.04.	23:38	11 th phase of ascending moon starts	☉ 15°15' ♈ / ☽ 15°15' ♏
	♁	<i>Contemplation upon Master Morya</i> (End 21:51 on 05.04.)	

All dates are in MET (middle European time), starting on 29.03. in MEST (middle European summer time)

From: »Astrological Calendar 2008/2009«;

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.

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.



Recollect OM
visualizing every petal of every lotus
from Muladhara to Ajna.
Further visualize
your own miniature form of light
uttering OM.
Finally visualize
that with the sound OM
you are traveling out of Ajna
into the surrounding space.

Such visualization,
uttering OM enables you
top experience release from the body.

K. Parvathi Kumar