

Vaisakh News Letter



HAMSA ŠIVA SOHAM



Pisces 2018 Meena

Lettre No. 11/ Cycle 31 – 18th February 2017 until 20th March 2018

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 EK



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Prayer of the Year 2017-2018

**BLISS IS IN GIVING AND NOT TAKING.
SUN GIVES LIFE. HE IS MAN.
MOON RECEIVES. SHE IS WOMAN.
MOON HAS PHASES OF WAXING AND WANING**



Full Moon of Pisces, 2nd March 2018, 01.51



Message of the Month of Pisces

Pisces the last sign of the zodiac is as well the first sign in the reversed wheel. This sign being a watery sign the abilities and the potentials remain dormant. The Pisceans do not shine forth by themselves. They need to be encouraged, supported and their spirit requires to be pumped up by men of Will. Only then their abilities sprout; otherwise they stay hidden like the seeds in water. Pisceans have a natural tendency of getting imprisoned by their thoughts and even by their body. They tend to be timid, affected by fear. They stay withdrawn for want of confidence. Pisceans engage more in thought than in action and their thoughts are always for self-procurement and self-securement. The constellations relating to Pisces are protective constellations. Instead of protecting others as is the case with Aries they seek for self-protection, self-security and self-assurance.

Master Djwhal Khul specifically suggests the following for the Pisceans to break open and come out of their shell:

1. Learn to offer instead of receiving.
2. Learn to distribute instead of amassing.
3. Learn to protect others instead of engaging in thoughts of self-protection.
4. Learn to be sympathetic, compassionate and benevolent towards others instead of living in self-pity.
5. As much as one knows what one needs, learn to know that such things are also needed for others.
6. Learn not to be diplomatic but be as far as possible straight-forward.
7. Believe not in intellect; believe in righteousness.
8. Know that you reap as you sow.
9. Learn to sow better now.

The Master says that these octagonal regulations elevate Pisceans to be future Christs.



Message of the Teacher

The Music of Veena

It is well known that the human form is a divine gift to the souls. It's a rare gift. To beget human form is a rare opportunity. It enables fulfilment of soul. It also enables realization of the micro-cosmos that one is and also the macro-cosmos. This potential is not available in any other form. When the creator could finally prepare the human form with the cooperation of Devas, he felt that his effort to create was fulfilled. Through this form the 'Source' can be experienced and the truth in all its patterns of manifestation also can be realized.

Within the human form the cerebrospinal column is the most sublime part from which the rest of the form gets generated. 'The teacher in charge' of this cerebrospinal column is known in the Eastern scriptures as Narada, whose equivalent is St. Michel. Narada the initiate is symbolized as carrying the musical instrument veena which is but a replica of the cerebrospinal column. The veena of Narada incessantly produces a seven-toned music. The seven centres in the body represent the seven strings, which produce the seven vibrations of OM in seven tones through the touch of breath.

The symbol of Narada is but the symbol of a grand initiate, who fine-tunes the cerebrospinal column to experience the bliss of existence. The month of Pisces is best suited to experience the synthesis of bliss as emerging from the harmonious music of the seven-stringed veena.

Relating to the seven spheres of music emanating from the seven planets of the solar system is symbolized by the music of veena of seven strings.

Utterances of Lord Krishna



You attain the state of Yoga
when your will stays unwavering.
Stay stable like stone
In spite of hearsay around. (2-53)

Ensure that your mind
is linked to your subjective mind
And the subjective mind to the will
And the will to Self.
Thus you stay aligned. (2-55)

(Will means discriminative will which drives man only to what should be done and not what is desired to be done.)



Lord *Maitreya*

Mantras

For a mantra meaning is not of importance. The sound vibrations are of great consequence. When the utterance of a mantra is appropriately done, the related vibrations generate manifesting a force, a power that would affect the needed change in the energy system of the body. Utterance is of great importance for the mantra. Emphasis upon right intonation is insisted. The energy that generated from the mantra purifies the system and enables upliftment of the awareness which is otherwise bound in a disorder. The generated vibrations rectify and purify within and around and hence working with mantra is seen as an act of silent service.

A mantra cannot be uttered by tongues which are not well trained. The following are the regulations to utter forth the mantra:

- Ability to make right intonation
- Maintenance of vocal silence to avoid unrequired speeches
- Abstaining from critical and judgmental speeches
- Eliminating manipulative and untruthful speeches
- Learning the art of speaking truth, pleasantly

Human minds are too quick to pick up mantras. But least they realize their eligibility to work with mantras. As one works with mantra one should also strive to accomplish the five commands given above.

Master Morya
– *Maruvu Maharshi* –

Climbing a Mount



Climbing a mount has an occult significance. Climbing the mount with an attitude of pilgrimage enables experiencing the subtle energies that prevail in the higher altitudes. Angels move in higher altitudes and the touch of the angels is likely if one is devotional enough as one climbs the mount.

Moses climbed a mount and returned to do great deeds. Jesus climbed a mount and as well returned to do everlasting deeds of goodwill.

Arjuna climbed a mount and received the touch of the cosmic Will (Shiva). Bheema climbed the mount and received the blessings of Lord Hanuman.

Aspirants also climb mounts. Such ones should hold deep in their heart the possibility of encountering angels and gods.

Climbing the mounts and picnicking there is an ignorant activity. It is even seen as an irresponsible activity. When one climbs high only to smoke, to drink, to eat and to dance one does more harm to the surroundings besides harming oneself. Humanity should learn such of these fundamentals.

The one who has no inner conflicts is eligible to be a true server.



Master Koot Hoomi
– *Devâpi Maharshi* –

Intentful Seeing

Learn to see with intent. Learn to see deep. Learn to comprehend better through the sight. If you see deep with intent, with a view to get a better comprehension, the same sight reveals more than normal. When you see the leaf of the plant, of the branches, of the tree, be intentful. So also when you see animals and humans. Anything that you see around is but the form of God. Your intentful seeing would lead you to see the god that veiled by the form.

The habit of intentful seeing will lead you to insight. Insight is the means to wisdom. From sight to insight and from insight to wisdom is the way for an aspirant. When the insight is developed the subtle side of the form reveals, the colour reveals. The subtler side also reveals along with the vibrations of sound. Thus the form reveals the colour, the sound and as also to the 'being' which is veiled by sound colour and form.

Aspirants superficially cover large areas of wisdom but have no patience to tend deeper into what is being seen and what is being listened to. The fundamental requirements for an aspirant are patience, tolerance and forbearance. Above all observance.

We ardently wish all our students to develop insight.

Message of Master E.K.

Self-Proposed Happiness



The soul searches for happiness. It is an eternal search, until one realizes that one cannot find happiness anywhere else except within oneself. The key to happiness is to propose happiness to the self and be happy. When one is happy all that is around also transmits happiness. If one is sorrowful the best of things around cannot give happiness. Happiness is an inherent quality of the soul, which has to be recovered by self-proposal. The one who is happy by disposition transmits such happiness around and also receives such happiness from the surroundings. It is illogical to search for happiness. The logical ones are generally not so very happy. A child is happy by disposition; he needs no cause to be happy. The true happiness is child-like. It is causeless. Saints and seers have always been child-like and are joyful with no specific cause. Ponder over this.



Vidura

Teachings of Wisdom

Serve the men of wisdom
to remain in the splendour of life.
Serve not the mediocre ones
unless inevitable.
Serve not the evil
even if it is inevitable.

PRACTICAL WISDOM

Serve the men of wisdom
to remain in the splendour of life.
Serve not the mediocre ones
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Saraswathi

Suktam 2 The Upward Flow



During meditation we easily get tricked. Thoughts keep moving here and there in a zigzag manner. The direction of the flow is always from inside to outside. That is why in the hymn it is said that it flows. The flow can be downwards or upwards it can be inward / outward. Whenever the flow is from subtle to gross, it is called downward movement. Whenever the flow is from gross to subtle, it is called upward movement.

Is the movement of our thought downward or upward? In the involutory process, we are made to go downward. When the flow takes us downwards it is the left energy or Ida energy functioning in us. We know about the energies of Ida and Pingala, theoretically, at least. They are also called the rivers of the left and the right.

We work all the time with the river of the left, but the river of the right has the upward flow. Rivers who flow to the East or to the North are considered sacred. All great civilizations grew on the banks of such rivers like the Ganges in India, Nila (which is called Nile) in Egypt, the Rhine in Europe, the Amazon in America, the Yangtze in China, etc.

Any river that flows to the East or to the North, enables easier pursuit of Truth. East stands for the Ajna chakra, and North stands for the Sahasrara chakra hence this identity of sacred rivers by the Seers. From this angle India is considered sacred because almost all its rivers flow towards East and merge into the Ocean like the Ganges, Mahanadi, Godavari, Krishna, Kaveri etc.

Any flow towards West is considered as flowing to the gross, likewise the energies of the mundane human being flow towards the West, the gross.

The West and the South-West are considered gross. The East, the North-East, the North are considered subtle. The flow of the Word is equally fast in either directions. Meditation is a discipline that causes upward flow when practiced regularly as per the given code of conduct. On account of our habit we tend to drift towards the West that is, to satiate the senses and the gross physical body. We need to create the new habit of tending towards the subtle. If we do so, the velocity of the flow of the Word would push us fast in the upward direction.

Srī Rāmakrishna

No Distinction Between High and Low



On the rolling plain, seeing the lowly grass and the mighty tree, one says: "How large is the tree and how tiny is the grass!"

But when he ascends the mountain and looks from its high peak to the plains below, the mighty tree and the lowly grass blend into one indistinct mass of green.

So, in the sight of worldly men, there are differences of rank and position, but when the Divine Sight is opened there remains no distinction of the high and the low.



On Secret Doctrine

A Theosophist

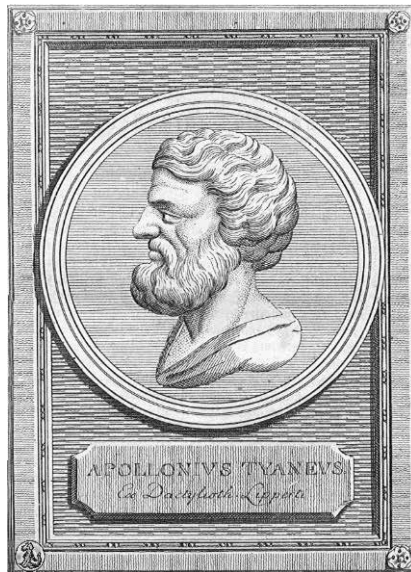
Initiates who inspired humanity more or less have similar biographies with major events in their life taking place around solstices and equinoxes. All these initiates are but the seeds of the parent tree of life which bears fruits of same nature. Their advent, their acts of goodwill, the troubles they face from the ignorant, the typical death they go through are all but common and are associated with either equinoxes or solstices. This is because their life is but a replica of the Sun God who is the true saviour. All initiates around who Isms are born consider them to be their saviours while the true saviour is the Sun God himself.

The story of the Sun God on a yearly basis passing through equinoxes and solstices and the twelve sun signs, when properly understood, the patterns of life of initiates can be seen having similarities. The Sun God is born in Capricorn (winter solstice, 22nd December). His exaltation is at the vernal equinox (21st March). The Sun God is said to be entering the nether regions in Cancer, encounters darkness in Libra (22nd September) and again emerges victoriously in Capricorn to pass over in Aries.

This cycle can be seen in the lives of all initiates such as Gautama Buddha, Pythagoras, Apollonius, Jesus the Christ and the like. They are the epitomes of the history of the same Sun. There are even inter-changes of events as between the lives of Apollonius and Jesus the Christ; events relating to the one are copied into the lives of others. Madam HPB speaks of Apollonius of Tyana, the great works he did, the miracles that he demonstrated, the inspiration that he infilled in the lives of thousands of Greeks are jealously adopted into the life of Jesus by the Christian clergy. But Madam HPB nevertheless said that Apollonius was truly a great initiate, a mysterious teacher whose existence and works cannot be destroyed, for the nature upholds the truth.

She also asserts that Apollonius is no fiction and much less a phantom of Jesus. In his own right he is a Son of God that shined forth in the land of Greeks and helped many to transform and transcend.

Madam HPB sums up that the life of any initiate shall have to be studied in correlation with the transit of the Sun God through the twelve sun signs, through the equinoxes and solstices. She even recommends relating to the parent tree of life namely - the Solar God and his annual activity in preference to the various cults and isms developed around the lives of initiates. The ancient Indians having witnessed many initiates in action, though appreciating the work of initiates, always followed the Sun God and his energy. They never ceased to worship the Sun, the Central Sun and the Cosmic Sun through the queen of the mantras - Gayatri. The secondary manifestation of the Sun God cannot obliterate the primary and the original one. One cannot ignore the tree as one is overpowered by the taste of its fruit. The tree should be known by the fruit; likewise the fruit should be known by the tree. Such is the dimension given by Madam HPB in section 18 of Secret Doctrine, volume 3.



Appolonius of Tyana



Saturn

Lokaloka Parvatha 2

In relation to the Universe, we are small. We feel big, without knowing what is big. We do not yet know the other planets, life thereon, other systems, clusters of such systems, the central sun system, the cosmic sun centre etc. The ancient Aryans knew better, and the Romans too. They had inter-planetary exchanges. They carried the magic, the keys of sound, colour, number and symbol. Since we do not know and we do not want to accept their superiority, the best way is to deny it! If we hold power, our denial is authoritative. Wisdom is suppressed since ages by brutal power. Let us be humble enough to accept this.

A man who is realised never enters into arguments, because he knows that the other man lives between two leaves, and unless he comes out of the 'cocoon', he will not be able to see the whole universe and understand it. So, the wise man does not argue with him. That is what Krishna says, "Do not disturb the simple minded." If we happen to know a few things, we should practise them and not try to rub it on others. There is no missionary concept in spiritualism! We are not here to spread the Lord, because the Lord is already spread into everything. We need not spread Him separately. We all try to spread Him out of our ignorance. It is our ignorance that makes us feel that the Lord is not existing in some people, so we have to spread Him into them and save them! That is what the ignorant religious heads are doing throughout the planet. They are trying to push their concept of God, least realising that God is beyond all concepts.

Did you ever meet a Krishna-conscious man in the West? This person will not leave you till you accept Krishna and buy some books. In the East, the Christ-conscious man does the same in a different way. He buys people with bread and imposes Christ. This is how we try to spread the Lord.

There are people who want to spread the Masters, there are people who want to spread the Plan of the Hierarchy. It is a kind of ignorance, born out of the partial understanding of Truth.

All this activity is called 'Lokaloka Parvatha', i.e. within millions of planes of Existence, we live in a plane, and we refuse other planes of Existence. We refuse other possibilities to a concept, we refuse other ways of looking at things. That is a limitation and that limitation is also called 'the Principle of Saturn.'

Discipleship

The Qualities of Sound Mind (From the Laws of Right Relationship)

Knowledge 2

The old adage remains profoundly true that a little knowledge is a dangerous thing. When one works on partial, inadequate and inaccurate knowledge, difficulty and mistakes are bound to supervene. Humility is necessary. If we think we know all, if we consider our education is completed, our progress is at an end. There is no finality in the pursuit of knowledge; it is a lifelong occupation. Aim at mental expansion and keep learning, for no science is ever complete, no subject is ever exhausted.

Knowledge needs confining within limits. Our attention should be turned away from fields of study too far removed from life and daily living to our own individual responsibility. What use is it to learn facts, which cannot be utilized? It only wastes time, strains the brain and feeds the pride. It is not necessary to find out everything knowable but only just as much as may be wisely employed. There is a limit to what can be assimilated and worked out. We need to absorb and act upon the information we already have before seeking still more.

A disciple

The Teacher

38. Nirata Prakasala Nirmalam

Self-rooted and Self rooted in THAT



The Teacher is rooted deeply in the Self, the Atman, Existence-Awareness (Sat-Chit). The Self is rooted in the Paramaatman, THAT. In the former state he is in the centre of existence relating to him and in the later state he is no more, only THAT exists. The Teacher generally roots himself in the Atman and stays connected with the Paramaatman. He fulfils the plan and even in the course of fulfilling the plan from time to time through samadhi, he touches THAT and comes back. When the work is done, he may join THAT. This is what a World Teacher says, "I now rise and go to My Father."

The Teacher has the possibility to stay as THAT I AM (Sohamsmi) or verily as THAT (Brahmahamasmi).

The Teacher stays as Atman and reflects into the plane of buddhi, mind, senses and body according to the needs. The man of world is stuck in his reflections and is crowded either in the mental or emotional or physical plane thoughts.

Very early in the morning I recollect the holy sandals of the Master in the inner chamber of my heart.

Un disciple



Kapila

The Path 5

Friendliness towards all beings is naturally generated. To such a one, there are no enemies, while others may hold enmity towards him. Let not others' opinions hinder your practice of Yoga living. Yoga living is application of Yoga practice in daily life with devotion and attentiveness. The Yoga living concerns you, your culturing of mind to reflect that which is. Let others hold their own view of your practice. You should not hold opinions about others and engage in the practice. Learn to be skilful in not getting into arguments and discussions and silently pursue the practice. Silence and secrecy are the two keywords of practice till fruition.

See how silently Nature conducts the fruition through gradual transformation. The seed becoming a sprout, sprout into a plant, plant into a tree and the tree bearing the fruit is a gradual, silent and secret happening. Learn the lessons from Nature and be natural in all events.

Ashram Leaves

CVV Talks



Existence is twofold - existence within form and without. Formative existence is a limitation. It has boundaries - "ring - pass-not". It is changeable and evolutionary. The form also suffers growth, decay and dissolution. The creation is formative existence and hence meets its own end. The evolution of form has its culmination in the formless existence.

Among the created ones of the creation, man stands out as a speciality. Even he is bound by layers of matter and is ultimately bound by time and space. The limitation provides for limited experience of the existence at various levels.

To experience the eternal existence, man has to link up his existence to that of the eternal existence. Channelisation of the eternal into the limited breaks the barriers.

The purpose of my Yoga is to prepare such a channel between the twofold existence - the individual and the universe.

The Master stands as such a channel between the eternal existence and the individual existence of the disciple. The Master supplies the plenty of Prana, on invocation of the sound C V V, rectifies the system of the disciple and develops it.

The disciple is required to practice the invocation and meditation for ten years as per the regulations postulated in my Yoga.

I promise all true seekers, the experience of the eternal, within the present span of life. If you are ready, you may take it up.



Lord Dattatreya

The Six Hands of Sri Guru Datta 1

Sri Guru Datta is depicted with 3 heads and 6 hands. In one hand he holds a conch, in the other he holds the celestial wheel, in the 3rd hand a mace, in the 4th hand a trident, in the 5th hand a water carrier, and in the 6th hand a begging bowl. The significance of the 6 symbols is briefly given here under.

THE CONCH

The Sanskrit name for conch is Samkham. SAM is the seed sound of Saturn. KHAM is the seed sound of Jupiter (for the detailed description of Samkham please look to Jupiter by the same composer). The conch indicates the principle of expansion and contraction presided over by Jupiter and Saturn. Every expansion requires consolidation and vice-versa. On the Path to Truth there is the expansion of consciousness, which needs to be consolidated at each step. It is the Law of Alternation, which works in the evolutionary and involutory processes. The conch also stands for the sound Nada, the musical notes and all that relates to the sound. The teacher introduces the student to the sound. Basically he commences the work with the students with the Saturnian discipline. The Saturnian discipline forms a good basis for expansion of consciousness, which is bestowed by Jupiter. The teacher thus, plays the role of Saturn initially and of Jupiter subsequently. He breaks the inertia of the disciple and recruits him into works of goodwill. He causes the purification in all the 3 planes according to an order depending upon the quality of the student. He leads the student to that poise in which his inertia and activity find balance. This would in term enable the student to walk into the esoteric side of training.

Fire

The Cow



To enflame the Fire in the sticks, cow ghee (clarified butter) is used. The cow ghee has relation to our Ajña Centre. The dried up cow dung is also important, if we are not able to find the right kind of sticks. The secondary preference is the dried up cow dung.

The cow is a very special animal. Hindus worship the cow not only as a matter of sentiment but also as a matter of science. The urine of the cow maintains the Ph of the soil, to ensure that the soil is not of excessively acid or alkaline. Recently, science confirmed it. If the fields have to be fertile maintaining the right Ph level, the cows should be allowed to move into the fields and graze regularly. Then the soil vibrates with fertility, with the absorption of cow urine.

Five products of the cow are mixed in an appropriate proportion and taken as a drink to purify the 5 layers of the body. Before we do a Vedic ritual, we ensure that the body is pure, up to the causal level. The man who does the ritual is asked to take a cup of an admixture of 5 products of the cow. The 5 products are: cow urine, cow dung, cow milk, cow butter, and cow ghee. These 5 products are all mixed in a certain proportion. The future science will confirm the scientific part of this practice. It has medicinal value to reconstitute the 5 elements in the body.



Cow The Symbol and its Significance

If one gets inspired to touch a Cow he would do well to touch the hind side than the forehead.

PRACTICAL WISDOM

A teacher guards,
but does not impose.



Group Prayers

O Lord Agni!
Treat us as your younger brothers
and share with us
your will, knowledge and ability for action,
accepting our offer of the sticks of fuel.

PRACTICAL WISDOM

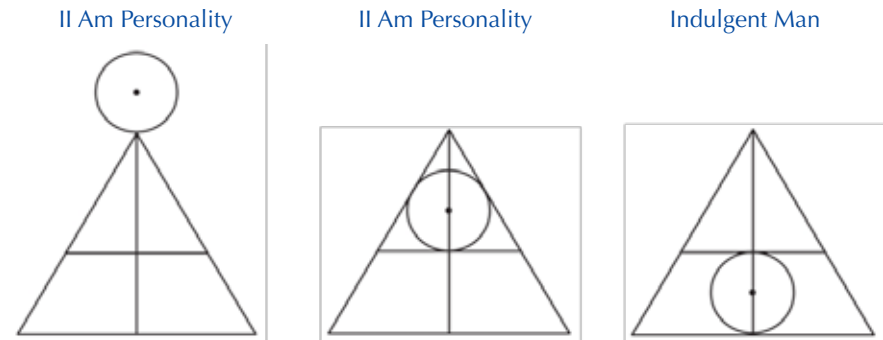
A teacher is grateful
and is not forgetful.



Sanat Kumara

Practice and Patience 2

In meditation one is expected to reach the state of Be-ness. Occultly this state of Be-ness is expressed as 'the head above the shoulders'. Meaning I AM is the head, personality is the executing body, is the worker. One's head should always be above one's shoulders. It cannot be in the upper torso. If it is so, man is just a mediocre thinker. The head cannot be in the lower torso. If it is so, he is just an indulgent one. The three states of man are depicted graphically:



Each one of us needs to see, where we are. Are we just sensuous beings? Are we just mediocre thinkers, thinking and working for self-sustenance? Are we souls that preside over our personality?

Constant recollection of I AM would lead us to be souls that preside over our personality. Sanat Kumara therefore recommends all theistic students to recollect "WHO AM I?"

From the Teacher's Pen

Questions and Answers

Rules to be a World Disciple



Question: Dear Master, What are the golden rules to be a world disciple?

Answer: Dear Sister, what you seek is noble but is too high for an average mundane mind. However I briefly throw hints with love to satiate your curiosity.

- Drop your sectarian attitudes like regional, national, racial and lingual differences. Know that humanity is but one family.
- Drop your antipathies, antagonism, hatreds, racial differences and separative attitudes.
- Offer yourself, your time and your resources to the idea of improving the environment around you. Generally try to uplift that which is around you.
- Associate with men of goodwill and sever association with the selfish.
- Support activities of goodwill and if possible give your hours and minutes of leisure to such activity to serve free. Many of you give little or nothing of time.
- Strengthen the contact with your soul on a daily basis through regular meditation.
- Study a page from the teachings of any Master of Wisdom.



Agni

An Introduction to the Work
of Cosmic Fire, 74

5. The Electric Fire Periodical Work of the First Ray 1

In a smaller cycle, He interferes once in 72 years, and in a bigger cycle, He interferes in a cycle of 432 years. And in a still bigger cycle, He interferes once in 2160 years, and in a still bigger cycle, He interferes once in 25.920 years. That means, in cycles of Nine, He visits to round us up into Ten. Each time, the Father who is number One, visits number Nine, the soul = it is Ten. It is so, even if it is 99, 999 or any number of Nines, that means, each time the Father visits, things have to come into order. It may not be so much coming into order, when the Second Logos visits. He sees a kind of balancing between the two, works out an agreement and gets away. This is a force that breaks, if we don't bend.

So, if we see, 72 years is an aspect of Nine, 432 is also Nine, 2160 is also Nine, 25.920 is also Nine. Every 25.920 years, we have Aquarian Age, and when there is Aquarian Age, there is the visit of the Father, just to see how things are. It is like the visit of the VIP to our house, who is also a police officer. That means, normally when he comes, he looks at us and sees, how orderly the things are, and then makes some suggestions and goes away. Suggestive work is the 2nd ray.

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

Master EK

Vishnu Purana
Chapter XXIII



Jambhu Dvipa Island

"O Great Sage! I will explain to you now the reason why Jambu Dvipa is named so. The land is filled with Jambu trees with massive trunks almost the size of elephants. The fruits of the trees drop and cover whole areas of the mountainous valleys. The river that flows through these valleys carries the taste and smell of these fruits, and hence it is called the river Jambu. The inhabitants of the place drink from it. Hence they have no sweat, no body smell, no disease of the senses and organs and no signs of old age until the end. By virtue of the qualities of the river water they enjoy a tranquil mind. The very soil of the shores is soaked with the juice of the jambu fruits and thereby the winds and breezes become enjoyable, carrying its fragrance. The very soil is itself of good colour and offers many minerals, being replete with gold.

Bhadraswa lies to the east of Meru and Ketumala lies to the West.

Between those two there is the Varsha called Ilavritha.

The Eastern jungle is called Chitraratha and the southern one is called Sarvatobhadra.

Towards the West there is the Vibhrakala jungle and towards the north there is the Garden of Nandana.

Arunoda (the red tank),

Mahabhadrta (the tank of safety),

Sitoda (the tank of crystal water) and

Manasa

are the four famous tanks or lakes in the area. They are inhabited and enjoyed by the Devas.

Towards the east of Meru there are the mountains Sitambha, Kumudwan, Kurari, Malyavan and Vykanaka. The range is called Kesara mountains (the tufted mountains).

Towards the south the range continues, where you find Thrikuta, Sisira, Mathanga, Ruchaka and Nishadha. Among them the Gandhamadana is the abode of peacocks. It is of Vaidurya coloured rocks and it shines blackish-brown.

The Kesara Range of mountains runs west, where you find Jarudhi and other mountains.

Close to Meru, you will find the mountains of Sankhakuta, Rishabha, Hamsa, Naga, Kalanjana, etc. Of course, the Kesara range runs to the north as well. It appears that the range of creation begins to extend from the top of mount Meru. Hence it is understood that its pinnacle, with an area of fourteen thousand yojanas, forms the City of the Creator Himself.



The Science of Man

Dr. K. Parvathi Kumar
First Young Group Life Teaching, Part 61
August 2001, Visakh

The Two Techniques for Meditation

The life principle or the light principle will take us back from objectivity into subjectivity. That is why two methods are suggested for meditation.

1. *To observe the source from which the thoughts are projecting.*

You sit in a relaxed manner, close your eyes, and keep observing the thoughts that are emerging from you. Varieties of thoughts emerge from you. Keep observing them. But then, as you observe, a thought that emerges from you kidnaps you. You travel away from the state of observation through the thought into distant places, towards persons or towards events. Then again you remember that you have to observe, but you are taken away by a thought. The moment you observe that you are kidnapped by a thought, you will come back to the state of observer. For a while, you may remain an observer, but another thought will kidnap you.

This is the initial process. You are accustomed to move out with the thought, and hence, each time a thought comes, it takes you away from your state of observation. Now we create a new habit of being an observer. It requires patience, because you are habituated to move out with the thought hither and thither. Initially, you don't find it easy to remain in the state of observer. That's why patience is required.

It is very common that we lose our status of observer and we are taken away by the thought. If we regularly make an effort giving due importance to this exercise, what seems to be impossible will slowly become possible. If you see a little girl walking on a rope in a circus, you know that you can't do it. Why she is able to do it and why we cannot do it? The answer is: Practice! If you practice, you can also walk on the rope. The little girl in the circus also practiced. It's not that by birth she knew how to walk on the

rope. It's a continuous effort to accomplish, and she is able to walk on the rope. That's why anything practiced continuously and regularly, slowly that which is to be accomplished is accomplished.

So we have to practice to be an observer of our thoughts. This would gradually enable us to gain grip over the movement of thoughts. Even while a thought emerges, you know that it is emerging. The moment you know that it is emerging, it does not. It's like a rat in the hole. When it sees that you are observing, it will not come out. If you are a bit less alert, it will escape. Not only escape, the thought will take you also with it.

Through sustained practice, slowly man would know that he is the consciousness without himself going to the modification into varieties of thoughts. Then he finds himself as Light. That is the light of the consciousness. He only finds that he is a light pulsating, and he experiences such light in the forehead. That's why it is also recommended in the meditational technique, that when you gently close your eyes, you can also visualize a clean sky which is full of light. The technique of observing the light of the clean sky is to eliminate other thoughts and only to engage with this thought. But a more classical method is: just keep observing the thoughts. You don't have to propose even light. When the thoughts disappear, you would see the light. The thoughts are like the images on the silver screen. When the images disappear on the silver screen, you see the glowing silver screen without any image. But when there is imagery on the screen, you don't see the screen. Screen gets into the background, when there is the movie on the screen. So when the movie is not, you see the screen. Then you know, it is this screen which is the basis for all the moving images. If there is no screen, there is no movie.

Paracelsus

Health and Healing

Rhythm and Healing



It is a well-known fact that man carries health, sickness and healing powers within him. He can promote health or sickness for himself by his understanding of life and can even heal himself invoking the healing energies in him. This knowledge needs to be given back to man. By this, man prevents falling sick frequently. In fact, an Eastern scripture, Bhagavatha, says that there is no sickness that cannot be cured by right attitude towards food. The food is the source of sickness, source of health and is also a source of healing. Food is but one part. Comprehensive planning of daily life is the other, but more important part. The daily routine can be gradually brought to rhythm. Rhythm generates hidden energies, which in turn can harmonise and stabilise health. Timing is suggested towards daily activity of life, which brings in the rhythm. Man needs to specify timings to (i) different types of work (ii) thinking, (iii) study, (iv) food, (v) pastime, and (vi) intermittent rests and sleep. Man needs to set timings as per his life conditions and follow what he sets for himself. This needs a little exertion but when followed it brings in a gradual change in his inner faculties. It gives him a better power of discrimination. Thereby he begins to respond instead of reacting emotionally to his environment. Discrimination enables power to work from within in contrast to surfacial reactions. Response to pain and pleasure, likes and dislikes, comfort and discomfort will grow more passive, while the inner consciousness grows more active. This response is the activity of the vital and mental planes and is not mere physical plain reactions.

Man today lives in terms of other's thoughts, opinions and obligations.

Following the set rhythm he establishes himself in consciousness and realises what his work and his obligations are to the surroundings. The interaction with the surrounding becomes gentle and subtle and not any more rough and crude. Gradually the angularities are rounded off and his surfacial behaviour gets polished. Further working with the rhythm strengthens the consciousness and, as consequence, he begins to work silently without any friction with the objective world. He honours the feelings of others while keeping firmly to his own principles. He realises that principles are a means to his ends. He understands the vainness of upholding a principle for its own sake. He shuns criticism and learns not to criticise those who criticise him. All this is due to emergence of inner consciousness, which is the result of following a rhythm.

The attitude of the student of rhythm to others, changes gradually to listen to what others need and not to what others speak. What others speak is confusing and what they need is help. As much as one responds to the needs, bridges of goodwill are built into the society. There is a gradual change in his thinking, which is brought about by the rhythm. The student of rhythm learns to think from other man's viewpoint without deviating from the path. Understanding grows better in him and belief system takes to back seat. Belief is the supporting system in the absence of understanding. As the latter grows, the former is relegated to the background.

Rhythmic life may not be seen as monastic living. It should be seen as a conscious social living. It does not demand austere practices. Physical comforts are not denied in rhythmic living. The body should be nourished with proper food, which is also delicious. Shunning taste, beauty and harmony is strictly prohibited. Self-torture of any kind is not to be thought of. Habits of extreme orthodoxy or heterodoxy are avoided. Man's rhythm should also remain flexible not to clash with the routine of others. His food should be more qualitative and less quantitative. Liquids purify the physical body and hence it is recommended to take more nourishing liquid food and less solid food. Very rich foods and sumptuous night dinners should be avoided.

Pungent and very spicy foods cause hindrances on physical plane health. They produce acids, gases and not infrequently cause indigestion and the consequent ills. They also produce more than the required activity of prana and of mind. They make the nervous system oversensitive. Food should be

planned in such a manner that it is nourishing, tasty, easily digested and assimilated. Easy digestion and assimilation is possible with vegetarian food. Since plants have the faculty of responding more to Sun's rays than the animals in preparing the food, they develop the response of the human body to the solar principle easily. One should note that today's food is tomorrow's mental matter. Every day our physical food nourishes our vital matter, which in turn nourishes the mental matter. The subtler mental matter is nourished by the gross food and the grosser food is managed by the subtle intelligence of mind. Both get managed well through growth of inner consciousness, which results from rhythmic living.

Thus ease on the physical, vital and mental planes takes place. A new glow of health sets in and more energy manifests. The influx of life force is lubricated by this process. The nerves are at ease, the mind is at tranquil and the inner man gains stability. Health remains. Dr. K. Parvathi Kumar

Extract from: **Paracelsus – Health and Healing**

Website: www.paracelsus-magazin.ch/en

Children's Section

On Service

**TAMASIC SERVICE IS FULL OF INDIFFERENCE
AND TREATS THE 'SERVED' WITH SCANT RESPECT.**

Panchatantra Stories

14. The Elephant and the Sparrow

A couple of sparrows lived happily in their nest on top of a huge tree in a jungle. The female sparrow had laid her eggs in the nest and they were expecting their new-borns soon.

On a particular day, unable to bear the heat of the summer sun, an elephant went berserk. He crashed into all trees in his way. On his way, he broke the branches of the tree that supported the nest of the sparrow couple. As the branches fell, so did the nest and all the newly laid eggs smashed against the ground.

Although the sparrows managed to escape by flying away, they were heart-broken to see that they had lost the eggs. The female sparrow began to cry and wail loudly.

A woodpecker, who was at a little distance, was touched by cries. He went to her and said, "Dear good sparrow! There is nothing you can do by crying. What is destined to happen will happen for sure."

The female sparrow replied, "That is indeed true. But all my children were killed by this wicked elephant, this is also true. We had done no harm to him. If you consider yourself to be a friend", continued the female sparrow, "please suggest me a way to destroy this elephant and avenge the death of my children".

"So I will", replied the woodpecker, "I have a fly as a friend. Let us go and ask for her help to destroy this cruel elephant".

Thus, the woodpecker and the female sparrow went to meet the fly. The woodpecker explained, "My friend, please meet this sparrow. She is a dear friend of mine. Her eggs were destroyed by a wicked elephant; please help

us find a way to destroy this cruel elephant."

"I will certainly help you", the fly said after hearing the events. "How can I be your friend, and yet not help you when you need me? I have a frog as a good friend; let us seek his help to destroy this wicked elephant."

Thus, the female sparrow, the woodpecker and the fly went to the frog and explained him of all the events for which they had come to him for help.

The old frog said after hearing everything, "The elephant is big, but he is alone. What can this elephant do, if we work together to destroy him? I have a plan!"

He explained, "Fly! When the sun is scorching, your task would be to buzz in his ears. When he closes his eyes in sheer ecstasy, the woodpecker's task would be to peck his eyes and make him blind. In this scorching summer, he will certainly search for water, but being blinded already he will not be able to do so. I will then sit on the edge of the nearby pit and croak at the top of my voice."

He continued, "When the thirsty elephant hears me, he will think there is a pond or lake nearby and will follow my voice. And when he does so, he will fall into the pit and perish. This way, we can avenge the death of the sparrow's children!"

The others agreed to the plan and organized to do their part of the tasks as laid by the old frog.

They executed their tasks successfully, and the elephant fell into a muddy pit and was severely wounded.

The wise indeed say:

Even the low and humble achieve results when they work together.

Stories for Young People

The Duel 1

Rain was pouring from the sky. The river flooded the banks. Travelers searched for shelter in a simple hut. All of them were poor people. Tired and hungry, with wet clothes they began to quarrel.

Among the crowd of the shelter there was a samurai, a Japanese warrior, and his spouse. He was one of the poor of his caste, traveling around and searching for a permanent position. He noticed that the people argued about stealing the rare food from each other. Silently he left the hut. He came back with porters who bore baskets filled with food and drink. Humbly he offered the food to his cohabitants and asked them to prepare a meal for themselves.

The mood of the people changed. Together they were cooking, eating, laughing, singing and dancing. The samurai sat in their middle and enjoyed the scene. Then he took a little portion of the rest of the meal and went to his spouse. Deeply he bowed down and asked her for forgiveness: "I promised you never to fight a duel. I broke my promise. This way I also broke the law of this country and I lost the honour of my being a warrior. I fought to gain money. Before the duel I tried to sell my sword but nobody wanted to buy it. Please accept my excuse and take from this meal." The spouse remained silent.

Story of the Film "Ame agaru" by Akira Kurosawa. 1999 (to be continued)

Compiled by BK

WINDOW TO WORLD SERVICE
NEWS & ACTIVITIES
(Inputs welcome)

Spain

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Activities :

Practices

- We collaborate with the Dhanishtha Editorial selling books, among the members of the group of 'Brothers of the Eagle' and also to specialized libraries. Also in the review and transcription of books, seminars or lectures.
- We have purchased or donated books by the same members of the group so other members or supporters, who cannot afford them either due to economy or being unavailable edition, can lend and read the books-. We also have available courses and seminars taught by Master P. Kumar.
- All group members WTT Madrid participate in the various activities of the group 'Brothers of the Eagle', created in 2007 by the inspiration of Master P. Kumar, previously named as "The Eagle of Toledo", both names also Master's inspiration.
- Through 'Brothers of the Eagle' the project to spread knowledge about the energies of Toledo continues, and also various activities including group meditations on the Full Moons are developed, and in El Escorial in the New Moons. At the equinoxes and solstices, "The path of the Eagle" has been established: a tour around the city of Toledo. Also we met en Toledo to celebrate Visak's Festival.
- As in previous years, we participated, through 'Brothers of the Eagle', with the Judeo-Christian community (Synagogue of Santa Maria la Blanca)

installed in Toledo in different festivals as "Purim", " Hanuka Vigil", "Yom Kippur "in September or" Simjat Torah ". Activities have also been shared with the Hispanic-Arab community from Toledo.



Picture to the Month of Pisces

Pisces – Flower of Time Cycles



Nothing is ever exhausted. Even this earth does not disappear before another earth manifests. That is how the globe chains continue to keep the existences. During the period of creation there is the formation from subtle to gross; and during the time of dissolution, they are more in the subtle than in the gross. If you take the seeds of a tree - even if you do not see the tree - you can always manifest the tree through the seeds. The creation is either in the seed form or in the manifested form. So are the beings. Sometimes we are in the subtle form, and sometimes we take to a gross form. If the gross form ceases to be, you cannot say that it does not exist. It exists, though not up to the gross physical. Nothing is exhausted, nothing is spent away. Everything that is spent away comes back to you. That is the cyclical functioning, just like the waters ascend during the season of summer and descend during the season of rain. It is a cyclical movement into the subtle and again into the gross.

Dr. K. Parvathi Kumar: from the seminar about Sri Suktam

Book Review

Your Birthday Gift



The sun gives the influence of the twelve zodiacal signs differently for those born during the twelve months of the year. Each of the zodiacal signs bestows its characteristic touch to all the aspects of life.

Astrology holds the key to life. It is necessary to get into the secrets of the time relating to one's own life in particular and relating to the humanity in general. "Your Birthday Gift" is the first step towards understanding of Time and also a right understanding of the human psyche. It is an invaluable gift to all true seekers of truth, coming from Master E.K.

Ekkirala Krishnamacharya : Your Birthday Gift

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

Health and Harmony



Just like a magnet transmits its energies to the surrounding iron pieces with or without its touch, a healer also can transmit energies with or without his touch. Just as magnets are used for the release of blocked energies, magnetic healing energies can also be transmitted to clear congestions, blockages, and even tumors. Sickness is generally due to a blockage of life energies. When such blockages are

cleared, health is the result.

The book "Health and Harmony" by Dr. K. P. Kumar presents practical and helpful aspects of healing.

K. Parvathi Kumar : Health and Harmony

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

Online: https://worldteachertrust.org/_media/pdf/en/health_harmony.pdf

Astrological Important Days in February/March 2018

18.02.	18:18	☉ → ॐ / Sun enters Pisces		
	22.02. 21:59	● 8 th phase of ascending moon starts	☉ 04°11' ॐ / ॢ 28°11' ॐ	
	॥	(End 23.02. at 20:13)		
25.02.	15:40	11 th phase of ascending moon starts	☉ 06°56' ॐ / ॢ 06°56' ॐ	
	☉	<i>Contemplation upon the healing energies</i> (End 26.02. at 12:59)		
01.03.	04:27	Phase of full moon starts	☉ 10°29' ॐ / ॢ 28°29' ॐ	
	॥	<i>Contemplation upon Mitra-Varuna, the not untrue beings</i>		
02.03.	01:51	☉ Full moon of Pisces	☉ 11°23' ॐ / ॢ 11°23' ॐ	
08.03.	23:15	● 8 th phase of descending moon starts	☉ 18°17' ॐ / ॢ 12°17' ॐ	
	॥	(End 10.03. at 01:31)		
11.03.		1940: Master MN left his physical body		
12.03.	06:44	11 th phase of descending moon starts	☉ 21°36' ॐ / ॢ 21°36' ॐ	
	ॢ	<i>Contemplation upon the healing energies</i> (End 13.03. at 09:11)		
14.03.	10:36	23 rd constellation <i>Dhanishta</i> starts	ॢ 17°26' ॐ	
	॥	Dhanishta-Meditation (<i>Dhanishta</i> -constellation ends 15.03. at 12:42)		
16.03.	13:48	Phase of new moon starts	☉ 25°53' ॐ / ॢ 13°53' ॐ	
	ॢ	New moon point of Pisces: Contemplation upon 'The Pledge'		
17.03.		1984: Master EK left his physical body		
	॥	14:11 ● New moon of Pisces	☉ 26°53' ॐ / ॢ 26°53' ॐ	
20.03.	17:15	☉ → ॐ / Sun enters Aries		
	ॐ	Spring Equinox: Contemplation upon Shambala, Sanat Kumâra and the six Dhyâni Buddhâs		
		☉ in ॐ 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>		
24.03.	05:36	● 8 th phase of ascending moon starts	☉ 03°29' ॐ / ॢ 27°29' ॐ	
	॥	<i>Contemplation upon Master Morya</i>		
25.03.		Summer time starts (02:00 h CET → 03:00 h CEST)		
	☉	04:32 9 th phase of ascending moon starts	☉ 04°24' ॐ / ॢ 10°24' ॐ	
		<i>Birthday of Lord Śrî Râma</i> (End 26.03. at 02:24)		
27.03.	00:13	11 th phase of ascending moon starts	☉ 06°12' ॐ / ॢ 06°12' ॐ	
	ॐ	<i>Contemplation upon Master Morya</i> (End 27.03. at 22:02)		
30.03.	16:05	Phase of full moon starts	☉ 09°49' ॐ / ॢ 27°49' ॐ	
	ॢ	<i>Contemplation in the headcenter upon Shambala, Sanat Kumâra, the six Dhyâni Buddhâs, Râma and Master Morya</i>		
31.03.		<i>Birthday of Lord Hanumân</i>		
	॥	14:37 ☉ Full moon of Aries	☉ 10°45' ॐ / ॢ 10°45' ॐ	
07.04.	20:00	● 8 th phase of descending moon starts	☉ 17°52' ॐ / ॢ 11°52' ॐ	

All times until **25.03.** are in CET (Central European Time)/UTC+1 (Universal Time Coordinated plus 1 hour), later in CEST (Central European Summer Time)/UTC+2 (Universal Time Coordinated plus 2 hours);

From: »Astrological Calendar 2018/2019«; www.worldteachertrust.org;

Publisher: The World Teacher Trust-Global, Föhnhafen 1, CH-6440 Brunnen.



The Great Invocation

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

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

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

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

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

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

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

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

Let pain bring
due reward of light
and love.

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

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

Let love prevail.
Let all men love.



OH LORD AGNI!
WE PRAY THAT WE MAY BE LEAD
THROUGH THE PATHS OF RIGHTEOUSNESS (OF LIGHT),
FOR YOU KNOW THE LIGHTED PATHS OF THE UNIVERSE.
LEAD US, GUIDE US AND ENSURE THAT
ALL OUR KARMA IS BURNT ON THE WAY
AND THAT WE TEND TO BE THE LIGHTED BEINGS
IN THE ETERNAL KINGDOM OF LIGHT
TO SERVE IN JOY!

ISA VASYA