

Vaisakh News Letter



HAMSA ŠIVA SOHAM



Sagittarius 2017 Dhanus

Lette No. 8/ Cycle 31 – 22nd November until 21st December 2017

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 Sagittarius, 3rd December 2017, 16.47



Message of the Month of Sagittarius

The chick in the egg is at fight with the shell to break open and to fly around. Such is the state of the aspirant who wants to break the imposed limitations around and walk into greater life and light. The chick is guided by nature to break open the shell; the man is guided by wisdom to do so. Hence the need to relate to the wisdom. Access to wisdom depends upon the purity of aspiration. If the aspiration is loaded with hyper and hypo activity the aspirant creates his own impediments/hurdles. Until and unless he neutralizes the hypo and the hyper nature the wisdom does not reveal itself. To do so a person needs association of another in whom neutrality prevails. The latter could be a guide. Such guide is called Guru. Observing the Guru reveals certain keys as to how to neutralize one's own imbalance. The hints that he throws from time to time are of much help. Nevertheless the aspirants should remain in the fiery aspiration. The fiery aspiration represents Mars. The Guru represents Jupiter. An ardent relation of Mars with Jupiter can dawn Mercury – the wisdom. Such is the triangle of Sagittarius. A Sagittarian is one who breaks the shell around with the help of wisdom that he receives through the fiery aspiration.





Message of the Teacher

Self-Esteem

The purpose of the scriptures is to enable the student to realize that verily he is a representative of God. Verily he is 'THAT I AM'. The individuals believe in individualistic existence. In such belief they also define themselves by their race, nation, province, gender, caste and community. In doing so they set themselves into illusion which is self-created.

Each individual builds esteem around oneself, leading one into a state of separativity. The pride nourishes the self-esteem and keeps the one away from the general flow of life. By this one suffocates. Blessed are the ones who seek not to think of themselves but think of the surrounding life. Self-esteem is a great illusion which is difficult to overcome.

Utterances of Lord Krishna



The fruits of action are beyond you.
But you have right to act.
Hence keep acting with Goodwill.
Do not manipulate the actions.
Do not attach to fruits of action.
(2-47)

While in action and in inaction,
Stay connected with Me.
Attach not to the consequence of action
Whether positive or negative
Such equanimity is Yoga.
(2-48)



Lord *Maitreya*

The Synthesizing Energy

Humans know rivers like Ganges, Indus, Nile, Rhine, Mississippi, Amazon, and so on. Humans also know that the rivers are but the convergence of various tributaries into one flow. Seldom people care for the names of the tributaries, but the tributaries themselves are the result of the convergence of many streams and streamlets. These streams and streamlets are mostly nameless and unknown. Even these streams and streamlets are but the result of the convergence of various drops of rains fallen hither and thither on the hill-slopes. Who knows the names of these drops?

Only the name of the river is known; so are you. You too are named, but your formation is but an assemblage of various cosmic, solar and planetary principles. Did you ever think of the principle that causes this assemblage, that draws together to give you your present form? This principle that synthesizes the cosmic, solar and planetary principles into a unit of consciousness is what we know as God. It is the synthesizing energy which periodically synthesizes and dissolves the universe. It is that which is called in the Veda as Urukrama. Invoke Urukrama to find the synthesizer in you.

Master Morya
– *Maruvu Maharshi* –

Doubt - The Grave



Do not build a grave in your heart, it is the worst thing that a human can do. Doubt at heart is the graveyard in which the soul gets imprisoned. Life is destroyed when doubt is entertained. Belief antidotes doubt. Belief builds life, while doubt destroys it. The relief that you receive through belief is incomparable to any other relief. A Master of Wisdom says, "Belief is relief".

When doubt arises, make every effort to clear the doubt. Do not entertain it and allow it to grow within you. As it grows it builds walls and imprisons you. It is the tomb from which you cannot wriggle out.

If you are a true devotee, make effort to clear your doubts. Do not move forward with doubts. The doubts that you entertain come back to you as stumbling boulders and make you fall.

Men of wisdom are always available to clear your doubts from out of their experience. Until your doubt is cleared and your conscience is satisfied, let there be persistent enquiry.

Note that doubt is but an inverse impulse to know. Clearing it, makes you better informed and relieved.



Master Koot Hoomi
– *Devâpi Maharshi* –

Fear

A navigator fears not troublesome currents. He navigates through them. A lay-man that handles a boat or a ship fears when he faces troubled currents. What is the difference? The difference is 'knowledge'. The former has knowledge; therefore he is fearless. The latter has no knowledge; hence he fears. In this modern world, there is more fear than before. No doubt the humanity is more sophisticated, but their fears also grew along with the sophistication. The previous generations did not entertain as much fear as the present generation. The difference again is knowledge of life. The ancients had better knowledge and held a better art of living than the present. The present generation has more facilities but less knowledge and is not at all artistic in their thinking and living. Men of wisdom experience art in bathing, in dressing, in cooking, in eating, in working and even in accomplishing great acts. Art prevailed in every facet of life, since knowledge was spread into every little dimension of life. Today knowledge disappeared into mechanical, systematized living techniques. Consequently that which can be experienced through artistic functioning is replaced by mechanical function. As one gains knowledge mechanics give place to art. This is because ignorance gives place to knowledge and fearlessness establishes dispelling the fear. The knowledge is the means for fulfillment. The ones who strive for knowledge are walking towards fulfillment.

Message of Master E.K.

Alignment of Mind



If you have a wandering mind, know that you don't have adequate work. Ensure more meaningful work to avoid this self-torturing mind. Only meaningful work enables healthy alignment of mind, senses and body. In such alignment you shine forth.



Vidura

Teachings of Wisdom

Seven
are the qualities of the Divine,
the Divine among the human.
They are:
self contemplation,
self restrain, self knowledge,
sacrifice, conduct of sacraments,
wealth, and feeding the hunger.

PRACTICAL WISDOM

Searching for God is ignorance.
Seeing God is wisdom.

Saraswathi

Suktam 2 The Velocity of the Word



IYAM SUSHMEBHIRBI SAKHA IVARUJATHU
SANU GIRINAM TAVISHEBHIRURMIBHIHI
PARAVATAGHNI MAVASE SUVRUKTHIBHIHI
SARASWATHI MAVIVASEMA DHITHIBHIHI

Great is the velocity of the Word
that flows,
Venting the “Swans” out.
Contemplate the Sound
of the flow,
Remain united and glow!

The velocity of the Word is what is to be understood. We know the speed of thought. In a split second we can think of the sun and mentally reach the sun. In a split second we can think of the constellation of the Great Bear and be there mentally. Likewise, in a split second we can reach the constellations of Sirius and the Pleiades via the thought. Can we fathom such speed? It can neither be counted, nor measured. It is so fast, that by mere thinking we are already there!

As we grow into the highest realms of awareness, the mere thought brings us wherever we wish to be. We think of Mount Kailash we are there in the same moment. This is an advanced state of awareness. Mothers, who have left their children at home, when they think of them, feel their presence and also feel how they are. The former is intuitive, the latter is instinctive.

The intensity with which the thought is held, makes it real for the mothers. Intuition makes it real to the Masters of Wisdom.

The king of Virata asked Yudhishtira: "What is the fastest moving thing in the world?" Yudhishtira answered: "Thought". Thought is the detail of an idea. The Word is the source of the idea. From the Word the flash of an idea emerges. The idea details into a thought. The thought details into many thoughts. If thought is the fast moving one, idea is faster and the Word is the fastest (of the fastest). It therefore needs high intuition to visualize the velocity of the Word. Your imagination cannot give you the right comprehension of the Word's velocity. Only the highly intuitive Seers can experience the velocity of the Word. Only they can say that the Word is the fastest moving thing. Even a high soul like king Yudhishtira could not say that. Great is the velocity of the Word!

In this context I deviate a little to give an exercise in thought, which eventually could be fruitful in some distant, future time.

Just like we visit our office in thought, while we are elsewhere, we can apply the same method to be in the ashram of the Great Ones. Visualize being at the feet of the Master. Mentally we move and visualize the ashram and the Master. We humbly and respectfully enter the ashram, appreciating in detail, the fauna and flora of the ashram, like the trees, the colours, the fruits, and the animals that keep moving around in great poise. We visualize that the whole ashram is full of harmonious ambiance. We do not hasten to open the door. Slowly we go towards the door and wait there. We do not have to announce that we have come, as everything is seen through the door from the other side. We just wait and see if the door opens by itself!

Srî Râmakrishna

Four Different Types of Souls



Souls are said to be of four different classes:

1. the bound,
2. those aspiring to freedom,
3. the freed, and
4. those who are eternally free.

When fish are caught in a net some try to make good their escape. These may be compared to the aspirants after Truth.

Those that succeed in getting out of the net are the freed souls.

Some are too careful to fall a victim to the tactics of the fisherman. These are the eternally free.

But there are some that fall into the net without realising their fatal situation. These swim within, settling down in the sediment at the bottom and thinking themselves quite safe. Such are those worldly-minded men who, though immersed in the illusion of the pursuit of pleasure, feel themselves to be quite at home.

To liberate souls and aspirants after Truth, this life seems like a dark and noisome well.



On Secret Doctrine

Human is Divine

The word AUM corresponds to the upper triangle, the will, knowledge and intelligent activity. When AUM is pronounced by pure men, it awakens not only the less exalted potencies residing in the planetary sphere, in the surrounding elements but also awakens the higher self or God in Man. Even average good men when ardently pronounce AUM it strengthens them morally and also build a shield of protection around - protection from negative elements. If, in between two AUM's one meditates internally upon the AUM within oneself concentrating ones attention upon the inner God, man gets gradually aligned and eventually enlightened.

AUM should never be pronounced immediately after carrying out worldly acts of far reaching nature. One should purify oneself mentally before one pronounces AUM. If not, one would attract undesirable elements into oneself.

AUM is the original form of Christian Amen; know that Amen is not a Hebrew term. It was borrowed by the Jews and the Greeks from Chaldeans. The word is often found repeatedly in certain magical inscriptions upon the cups and urns among the Babylonians and Ninevean relics. Amen doesn't mean "so be it"; it signifies almost the same as AUM. The Jewish Tanaïm (initiates) used it for the same reason as the Aryan adepts use AUM and with like success. The words AUM and Amen signify the affirmation of the Being or Existence or the Lord within us.

May the original import of AUM be understood and uttered-forth to affirm the Soul that each one of us is.

Saturn

Truth 1



People only see one side of the coin and do not see the other side. We only describe that side of the coin and we don't describe the other side. The man who sees the other side says, "No, no, what you say is not correct." The one who sees both can say that both are partly correct. Likewise, what we understand as truth is partial. According to our level, the truth reveals. "What we accept as truth and what we do not accept as truth, put together, is the Truth," says the Veda. The TRUTH Absolute reveals to the one who realises the ONE in all. Only to him the TRUTH is completely revealed. To others it is only a partial truth.

When we are in partial truth, we carry the instinct to contest, to prove, to propagate, to establish. When we are with the TRUTH, there is acceptance – acceptance of every viewpoint. TRUTH accommodates all. There cannot be something outside TRUTH, beyond TRUTH, besides TRUTH. Knowledge is complete when it accepts and tolerates ignorance. TRUTH can accept even untruth, as its shade, as its distortion.

We see things through our coloured glasses. The coloured glasses are nothing but the colour of our personality. Most of the things we express and experience are from the personality angle, and this personality angle is the limitation of Saturn. Thus, we only see according to what we are and we do not see according to what it is. The mystery, 'as it appears to us', is but the effect of limitation. What we know as truth is our own point of view of the TRUTH. We are breaking our heads in the name of TRUTH.

Discipleship

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

Experience

Our life is devoted to the acquirement and use of experience and knowledge. We seek to listen, touch, see, apply and know. Experience controls our actions; through ability to remember past experience we prepare for the present and the future. The revelations of experience become part of one's equipment; it results in an expansion of consciousness, in a wider field of realization, awareness, sensitivity, expression and contact. It enriches our lives, intensifies our perception and permits of the development of characteristics, capacities, maturity and intelligence.

When an individual arrives at understanding through direct experience no questionings can ever arise. The statements of others are but mental concepts until experimentally verified. We know much theoretically but worked out relatively little. Theory must not run ahead of experience, for only that which is practically known becomes truly known. We learn by the old and tried method of trial and error. The less experienced person, the larger the number of trials and the greater the number of errors. As experience is gained and interpretations of experience become more correct and adequate, freedom from danger and difficulty takes place.

A disciple

The Teacher

35. Tritayaikakuta Nivasinam

Dwells in the Synthesis of Three Qualities



Sattva (poise), rajas (dynamism) and tamas (inertia) are the three qualities. They are intended to help the beings to fulfil themselves in the world of phenomenon. Ichha, the will, works through rajas. Gyana, the knowledge, works through poise. And kriya, the action works through tamas. Humans are given the equipment of three qualities and five elements, senses, pulsations, organs of action. These constitute the human body. With the help of the three and five the humans are advised to fulfil their lives with the help of knowledge. Ichha, will, relates to what to do. Gyana, knowledge, relates to how to do, where to do and with whom to do. And then kriya relates to doing. This is how knowing what to do, man has to fulfil himself. The fivefold body helps fulfilling this. Mostly it is the knowledge of what to do, how to do and doing which could be inadequate, entangling the humans in the world.

The Teacher has the knowledge; he worked out this knowledge in him. He has the ease to work through the qualities and with the body. He is a fulfilled one who dissolved his personal will into the will of God. Therefore, will of God only functions through him to do what is to be done. He has also the knowledge to do what is to be done which he gained through his alignment with the Divine. His actions are impersonal and are not for personal profit. In him the three qualities get synthesised. The three qualities form an equilateral triangle around him while it is not so with the unfulfilled ones. With the unfulfilled ones the three angles differ with each other. Building the equilateral triangle the Teacher stays in the centre. He handles the will of God with the knowledge bestowed on him and manifests work for general welfare and not for personal profit.

The centre of an equilateral triangle is equidistant from each of the angles. Due to such equanimity the three angles synthesise into the centre. Through the centre he exits beyond the triangles and stays in complete alignment with male-female God as pure consciousness. When there is the demand of work, he steps down again through the centre. This centre is called the culmination point of the three kutas (qualities) which is called tritayaikakuta. This is the main residence of the Teacher. When he works, he may get into the residence of bliss and residence of wisdom.

In a way it can be said that he has three abodes. When he is around people giving presence, he gets into the house of bliss. When he is to impart wisdom, he moves into the house of wisdom. When he has nothing to do, during those hours he is beyond the triangle of qualities as pure consciousness ever alert, ever oriented like Nandieshwara or Garuda or Hanuman who are ever ready to fulfil the will of the Lord.

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

Un disciple



Qualitative
thinking
is as well
a Healing
technique.

- Master KPK

Ganaparama Celebrations 2017
Bhogshriager



Kapila

The Path 2



When the person associates with the triangular forces of Nature, he gets temporarily illusioned and feels his separative existence. This is the primary illusion, which causes successive chain actions, making one feel that he is the doer, while in fact the Nature is the doer and he is the witness as a being. This primary illusion causes the culturing of the Original. This culturing leads to actions. Actions lead to further actions, varieties of actions, causing the birth of the Divine, the Diabolic, the Human, the Animal, the Plant and the Mineral Kingdoms. Birth inaugurates the death too. Thus culturing of the Nature causes the involution of the Original.

Conditioned by the culture, the soul involves into separative thoughts and sensations, illusioning that he is profiting by all actions that are carried out through him. The action is carried through him by Nature. But the individualised soul feels he is acting. The Nature works out its plan through the beings. But the beings, ignorant of the crafty work of Nature feel that they are working out their individual plans. Verily, Nature's plan only works through. Working for result, for profit, for comfort and for success become common objectives, causing further motives to achieve results. The process is one of incessant brewing leading to complicated thinking and complex actions. The causes and the results get mixed up. A hotchpotch activity is the result of all this involution. Man lives more in dreams than in reality.

To arrest this involution, which is called 'downfall' in the sacred scriptures, is to recollect and remain as the Original. Repeat to recollect that "I am stable, immutable eternal One. Everything within and outside move around me, with me as its basis. I exist as I Am in all that is." This causes regaining the original status through practice.



Ashram Leaves

Wisdom Web

Illumination from illumination, the wheel of succession rotates. Illumination is the meaning. The wheel is the language. Language is the utterance to bring forth meaning into the objectivity. The illumination is eternal (nitya). It is all experience and no thought (ananda). It knits its own frame as a fabric of its own webs (vapusha). The illumination is continuance or permeation. It contains its own radiation with no state of existence (nirantara).

Lord Dattatreya

The Cow 2



The cow, the woman, the planet, the solar system and the cosmic system are the different states of the cow principle. By right approach and right attitude towards them, man gains the splendour of life. By wrong approach, man is bound to fall and suffer. The ancient Indian Scriptures proclaim that: no one who intends to live in peace can afford to hurt a cow, a woman, the planet (of course he is incapable of hurting the solar system and the cosmic system). If one worships, protects and nourishes the three, they get favourably inclined towards the one. Their favourable inclination gives to the one the inexplicable joy and the pleasure of being. It is for this reason Dattatreya is depicted as protecting the cow. The cow follows him in all ways. The cow is the giver of all fulfilment, joy, happiness and experience and it follows Dattatreya.

In the Indian mythology, Sri Guru Datta and Sri Krishna are the only ones shown as accompanied by a cow. There is profound significance in such depictions, both of them represent the one teaching principle in all the three planes of existence. Sri Guru Datta, being three-headed, is creative, preserving and annihilating. So is Krishna, who demonstrated creativity like the creator Brahma, protection like the preserver Vishnu, and annihilator like the annihilator Siva. Sri Guru Datta is the Master of yoga in creation and Sri Krishna gave out the science of yoga through the Bhagavad Gita. The Bhagavad Gita is a synthesis of Brahma Vidya, Yoga Vidya and the Upanishads.

All that which is mystically depicted as Sri Guru Datta, was in its full manifestation in flesh and blood as Sri Krishna.



Fire

Sacred Trees 2

Many attained initiations while meditating under these trees. Even today at the cave temple in Shigatze there is a huge Ficus Religiosa tree, resplendent with golden colour. There, meetings happen in relation to the members of the White Brotherhood. This is only to give you some idea about the need to select the right sticks for ritual. Master Morya specially mentions the Cedar and the Ceiba (silk cotton) trees that grow in Himalayas.

We ensure that sticks are dry. We also ensure that the tree is not cut for the sake of the fuel. We just collect the fallen stags and stems. That is good enough. Ahimsa is important. We can't cut a tree for the sake of our Fire ritual. Such is the understanding of the Masters.

Every tree, huge and tall, is seen to be a great saint by its own right. On the branches of these trees, it is believed that invisible beings keep meditating. That is why, if we meditate under the shade of these trees, we have an added advantage for meditation. The tree blesses us, the beings on the tree also bless us, and we would be charged with the right kind of vibration in meditation. Exceptionally tall trees bring Solar energy in abundance, which is needed for up-lifting of consciousness. Working with trees is, again, a special wisdom. So much for the present.

From time to time, when you go to the forest you may collect the related stems and stags of the tree or collect the wood from a fallen tree. The trees, which I have mentioned, are available here (Puerto Rico).



Cow The Symbol and its Significance

The Veda prescribes a preparation with five Cow products whose consumption in the size of a gooseberry is most beneficial to man in harmonising his energies. The five products are Cow milk, Cow yogurt, Cow ghee, Cow dung and Cow urine.

PRACTICAL WISDOM

Belief in Existence is the only true Belief
All other Belief systems are fanciful.



Group Prayers

O Lord Agni!
We follow the path of the seers,
of the Masters of Wisdom.
We conduct acts of Goodwill.
We worship you with veneration.
Enforce us and enlighten us.

PRACTICAL WISDOM

Medicine heals your body.
Meditation heals you.

Sanat Kumara

A Story of the Three Sons



A mother with her three sons entered into a metropolitan city. The sons wanted to see the city. The mother said, "Be careful! Whenever you cross the road, look out for the traffic. Come back safe by the evening." The sons left. They did not come back by the evening. By the evening they landed in the hospital. They were hit by the vehicles when they were crossing the road. The mother told them to look for traffic when they cross the road. They therefore crossed the road only when there was traffic. They looked for traffic and crossed. They did not understand what the mother said. The mother meant that they should move when the road is free and make sure that there is no traffic when they cross.



From the Teacher's Pen

Questions and Answers The Etheric Body

Question: Dear Master, what is the etheric body? Kindly give us a simple understanding.

Answer: Dear Brother, the etheric body of a human being is a congeries of energies and emerges from the etheric body of our planet. The subtle energies that surround our planet are drawn by us to form our etheric body to enable our expression. The function of the etheric body is to receive energy impulses and to be swept into activity by these impulses. The etheric body is in reality nothing but energy. It is composed of myriad threads of force which are innumerable, tiny streams of energy. It is held in relation to the emotional and mental state of the soul. The streams of energy of the etheric body have their impact on the physical body.

It is within the etheric body, where the seven major force centres are seen, which are in the nature of distributing energies, providing the dynamic force and qualitative energy to man. There is a way to refine the etheric body, by applying oneself to a life of altruism. As an aspirant one has to do three things:

- Purity and discipline be followed in the physical emotional and mental plane.
- Develop knowledge of Self and Super-Self.
- Serve the surroundings.

Agni

An Introduction to the Work
of Cosmic Fire, 72



5. The Electric Fire Chiselling the Rock 1

So, what is it as a mason we have to do? A mason is one, who can make a good brick out of it, which is useful to build the temple. So, all these thoughts are like the stones, which are picked up on a random basis. So, there is no method in picking up the thoughts. What is it, a mason does? He picks up stones, which are irregular in shape, and eliminates that which is irregular in the stone. He sees a good brick in an irregular stone. And hence, he removes that which is extra over the brick.

What is it, a sculptor does? A mass of rock is just a mass of rock for any person. For normal beings, a rock is a mass of rock. But to a sculptor, there is something more in it. And he sees, that besides something beautiful in the rock, there is something extra also remaining with it. He looks at the mass of the rock and tells his friend: "Oh, how beautiful is this rock!" And then, his friend does not understand, because he cannot see, what the sculptor is seeing. What is it, the sculptor does? – He eliminates the extra rock. And when the extra rock is removed, there is a beautiful statue. Only the extra is removed. A good sculptor is one who does not try to affix some rocks from outside into the rock which he is preparing. It is a single stone statue, not a compendium of rocks. A good sculptor works like that.

And a Master mason is one who prepares a brick chopping off that which is not necessary in the stone. That is why he chisels the rock. The sculptor uses chisels and also the Master mason. This chiselling process is what we call 'the first ray'. Some chiselling has to be done. Some churning has to be done. If you want good butter, you should have a good churning of the milk. And when that is done, you find that in the same irregular thought, there is the beautiful triangle and then the circle with the centre and the centre.

To us all irregular rocks are useless, because we are not sculptors or Master masons. We only see irregularities. We only see angularities. We only see that which should not be or need not be seen. What the Master mason or sculptor sees, we don't see. And what we see, the sculptor or the Master mason does not see. That is why it is said in the scriptures: "The Yogi is blind to that which we are aware, and we are blind to that which the Yogi is aware of." See the Masters of Wisdom. They see the beautiful soul aspect in every being, and they try to chop off that which is not needed in the personality. This is the building of the temple which every Master does. Slowly, slowly, He chisels the personality and then prepares a beautiful statue, called the soul. So, this chiselling process is an aspect of the 1st ray, which is needed, when a normal process does not seem to be working well.

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

Master EK

Vishnu Purana
Chapitre XXI



The Children of Priyavrata 3

Nabhi, the great, who ruled Hima Varsha, begot one son, Rishabha, by Merudevi. Rishabha begot hundred sons of whom the eldest was Bharata. Rishabha ruled the kingdom according to his own code based on the natural law and performed various good deeds with the attitude of sacrifices. Then, at the end of his reign, he established his son Bharata as emperor and retired to the Ashram of Pulaha for absorption into Brahman.

Having gone to the hermitage of Pulaha, Rishabha made up his mind to spend his remaining life as Vanaprastha. According to the injunctions of the Law, he went into meditation and also performed rituals. He got his body emaciated by penance and reduced himself to a bunch of veins. Finally he sat down naked under a banyan tree and followed the path of the great heroes.

Bharata inherited the kingdom from his father Rishabha and hence the name Bharata Varsha came into vogue for that particular area of land.

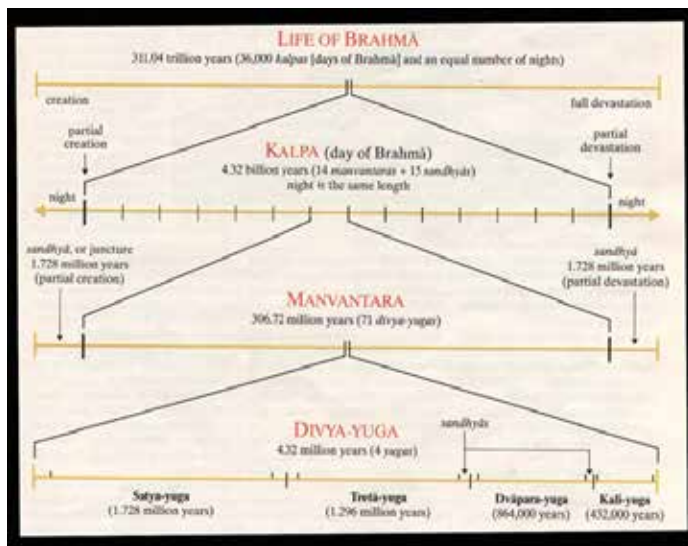
Sumati was born as son of Bharata and he was a worshipper of the Law to the utmost. To him the father gave the kingdom wholeheartedly.

Bharata, after making his son inherit his wealth, went to the holy place Salagrama and left his life through the practice of Yoga. Then he was born as a Brahmin in a family of great Yogis. I will narrate to you about him afterwards.

Sumati begot a son, Devatajit, and Devatajit's son was Parameshthi. His son was Prathihara. His son was famous as Prathiharta. His son was Bhuma. The son of Bhuma was Udgitha and the son of Udgitha was Prastava. His son was Vibhu and the son of Vibhu was Prudhu, whose son was Nakta. The son of Nakta was Gaya. Gaya was the ancestor of

Tvashtha. The son of Tvashtha was Viraja, who had one hundred sons and one daughter, of which the foremost was Satajit.

Their names begin with Vishwak and Jyothis. They filled the whole creation with their descendants through many generations. The whole of Bharatha Varsha was peopled by them and was subdivided into nine divisions. This land of Bharatha was peopled and enjoyed by their descendants. This whole creation of Manu has divisions called Krita Yuga, Treta Yuga, Dwapara Yuga and Kali Yuga. Seventy one such Yugas make up the creation of the Swayambhuva Manu. Swayambhuva is the first Manu for the first half of the Kalpa of the White Boar."



Yugas, Manvantaras and Kalpas

The Science of Man

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

4. To Ensure that our Thinking, our Speaking and our Doing are Aligned.

This is very important to keep the energy upright. If the energy is to remain upright and also to remain effective, it will enable one to receive the co-operation from the nature. One has to maintain or make an effort to maintain what he thinks, what he speaks and what he does is the same.

To speak that which we cannot do causes the first deviation.

To think that which we cannot speak causes the second deviation.

Many people speak many things but they do not do what they say. It is a weakness. Better not speak that which we don't do. That's why the suggestion is: Better do, do not speak!

The speakers are not doers and the doers seldom speak. When you speak that I shall do this, then you have made a pronouncement into the nature. There can be certain elements in the nature which can cause obstruction to your doing. So if you have a good thought, you straight away bring it into action than to speak about it.

Good thoughts are better performed when they are directly translated into action than to get first translated into speeches. It is for this reason a knower does not make promises. He will straight away try do fulfill them than to make declarations and pronouncements. It is considered unwise to speak that which you are going to do. The message therefore is: Speak less, do more!

If you keep on saying 'I will do this, I will do that', and if you do not do that, you are accountable to your speech. Forget about your accountability to others, but the deeper accountability is towards your speech.

You are more responsible to what you have said than having said something to others. I say that I take you all to the tribal area, and then I do

not take you there. The effect of that is more on me, because speech is an aspect of the word. The word goes through modifications to become speech. If speeches get mutilated, then you grow distant to the word, and the word is God, the word is the Truth.

That is the reason why to speak what you do and to speak after you do or to speak through doing is considered a good discipline. That's what all great initiates express, when they say: "My life is my message. I need not speak much, because what I am doing is what I am speaking." They try to speak less and speak through their deeds.

It is only the non-initiate who speaks more and does less. It is wise to keep the plans with you and silently execute them than to speak about them. You may or may not be able to accomplish what you speak. If you cannot accomplish, it would be a distortion of your energy. That's why if someone says: "Will you please do this?", you can answer: "I will try." Because all what people can do is to make an effort. There is a very delicate way of speaking. So, don't speak that which you will not do. This is one important step.

Second is not to think of such thoughts which you cannot speak. We may get certain thoughts which would be very unsocial and unethical to speak. That means, they are not desirable thoughts. It is likely that we keep getting such thoughts. The thoughts that are undesirable and unworthy of speech, we have to observe and gradually eliminate them, and much less translate them into actions. These thoughts can neither be spoken nor can be done. They have to be burned up, otherwise, they produce miasms in the body. Thought is energy. Unhealthy thoughts produce ill-health and invariably human minds get such thoughts. Unless it has become a pure instrument of God, unless it has become an instrument of Light, until such time, some undesirable thoughts keep coming.

They have to be burned up in the fire of meditation, otherwise they push you to action. Meditation is one means to burn them up. Deep respiration which leads to Pranayama is another way to burn them up. Working with sounds is one more means to burn them up. Contemplating upon orange brilliant colour is one more method to burn them up.

These are the techniques through which you can burn up that which you find not desirable in you. You cannot just say, "I don't want these thoughts."

Even if we say that, they will come. You are not the master of your thought. The mastery only comes in the higher chamber. There has to be a constant observation and elimination of the undesirable thoughts, so that they don't get translated either into speeches or into action. Then the channel is clean enough or through enough for the higher energies to flow through.

Thought, speech and action is like the conduit pipe through which energies pass through. If they are impure and distorted, the energy that passes through the conduit pipe will ultimately come out impure. If the pipeline is not clean, the water that comes through that pipeline will not be clean. That's why the fourth ground rule is to work for alignment as between thought, speech and action.

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



Paracelsus

Health and Healing

The Quality of the Glands

Occult healing lies in the increasing effectiveness of the glands in the human body. Life or energy flows unimpeded and on a right direction in the case of a highly developed man. In the case of an average and undeveloped human being the life force is impeded and is imperfectly directed. A man can be sick and ill, or well and strong, according to the state of the functioning of the glands. The glands and their etheric higher counterparts (the etheric centres), form the chief agency for man to express. Such expression is expression of life and of quality (of awareness). The difference between a highly developed man and the average man is the quality of his expression through thought, speech and action. According to the point reached under the evolutionary process the effectiveness of the glandular system can be understood through the quality of expression. An occult healer, therefore, is concerned with the behavioural pattern of the patients more than the near body discomforts, called sickness. Man's conduct and behaviour upon the physical plane is conditioned, controlled and determined by the nature of his glands, and these are conditioned, controlled and determined by the nature and the quality of his expression. If the expression is in the right direction, the system functions orderly; if not, it functions disorderly. When desire drives the man without discrimination, the quality is affected. When the quality is affected, it affects the centres, the glands and the flow of life energy.

The quality of the glands also depends on the quality of karma that one brings with him from past lives. Basically, the qualitative difference between two persons is the qualitative difference in their karma. Each person

starts his life at a different point though born in the same family, with the same domestic, economic, social and cultural background. It is therefore understood that occult healing works on neutralisation of undesirable tendencies in human behaviour. This is where a healer has a greater role to play than mere healing.

The results of all past previous lives and of all activity carried on during those lives, get registered in the subtle nature. The Lords of Karma do this work. Karmic Law works in close co-operation with the Lunar Devas who build and construct the bodies. The functioning or malfunctioning of certain glands result therefrom. Such is the understanding of an occult healer. He traces the malfunctioning of the thyroid gland, the pancreas, the gonads and the adrenal glands to the defects in behaviour and suggests suitable, remediable measures, to be brought into his behaviour. He suggests suitable habits in food, sex, thinking, rest, sleep, attitude to the world, etc. This is what is being called today as “New Era Healing”, where how to live to insulate from disease is imparted more than medication. This is the vital part of occult healing.

Dr. K. Parvathi Kumar

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

Website: www.paracelsus-magazin.ch/en

Children's Section

On Service

**SERVICE BECOMES SECONDARY AND PUBLICITY
PRIMARY IN RAJAS AFFECTED SERVICE.**

Panchatantra Stories

11. The Unlucky Weaver

Once there lived a cloth-weaver, who wove very exquisite clothes that served only kings and princes. However, he earned very little and could hardly afford to live.

Other weavers in the locality were rich, despite the fact that they weaved much inferior clothes.

One day, he said to his wife, "My dear, this place does not deserve me! I weave superior clothes, and yet I earn so little. On the other hand, the other weavers grow richer by the day with their inferior clothes. I shall seek my success somewhere else."

His wife, however, did not want to leave, for there was no assurance of betterment somewhere else. But the weaver had made up his mind and left the place in better prospects.

He went to another city, where he indeed was successful. His clothes became popular for the high quality, and in three years he had saved three hundred gold coins. Now that he was rich, he decided to return to his hometown and his wife.

During his journey, in the middle of the jungle, he heard two voices:

Destiny: "Action, you should not have let the weaver earn three hundred coins of gold. He does not require that much for his living!"

Action: "Destiny, I had to reward him according to his efforts, but you may decide how much he should retain!"

He checked into the bag and the gold coins were lost. He became very sad. He thought, "I will not be able to face my wife! All my efforts for the

last three years have been lost.”

So, he discontinued his journey, and returned to the city. He worked hard, and within a year, earned five hundred gold coins. Now that he was rich again, he decided to return home to his wife.

During his journey, in the middle of the jungle, he heard two voices again: Destiny: “Action, you should not have let the weaver earn five hundred coins of gold. He does not require that much for his living!”

Action: “Destiny, I had to reward him according to his efforts, but you may decide how much he should retain!”

When he heard this, remembering the last time, he quickly checked into the bag and found that the gold coins were missing. He became very sad, and wished he died.

He sat down and thought, “There is no point of living. I have lost my money again, and cannot face my wife in this state of poverty! I shall hang myself on a tree!”

He wove a rope from the nearby grass, and tied it in a Banyan tree. He made a noose around his neck.

Just as he was about to hang himself he heard a voice from heaven, “I’m destiny! I have taken the gold coins from you as you did not need the money for your living. But I am pleased with your industrious deeds. I permit you to ask for a boon that I shall grant.”

He replied, “Please give me a lot of gold coins, that is the only boon that I ask you to grant”

Destiny asked, “You are not destined to earn more than you need for a living. Why do you ask for the money that you cannot enjoy?”

But the weaver was adamant. So, the wish was granted, “I shall grant you your wish, but you must return back to the city and visit any two merchant’s house. Study their behaviour and let me know how you would like your money to be.”

So, he discontinued his journey once again, and returned to the city. He went into a merchant’s house, and was greeted as a guest according to local traditions.

This merchant was very rich, but did not like this unwanted guest. They gave him food in the most insulting manner, and offered a dirty bed for the night.

At night, he heard the two voices again:

Destiny: "Action, you should not have let the merchant provide food to the weaver. He has forced himself as an unwanted guest!"

Action: "Destiny, the weaver needed to be provided for the night, and the merchant did so in his miserly ways, but you may decide the outcome!"

Next morning, he went into another merchant's house, where he was warmly welcomed. He was provided with new clothes and water to bathe. He was then served a lavish dinner, and a comfortable bed to sleep in. during his stay, he realized that the second merchant was not rich.

At night, he heard two voices again:

Destiny: "Action, you should not have let the merchant entertain the weaver so extravagantly. He had forced himself as an unwanted guest!"

Action: "Destiny, the weaver needed to be provided for the night, and the merchant did so in his generous ways, but you may decide the outcome!"

Next morning, the weaver watched the king's servants bring money for the second merchant. Destiny has rewarded him for his good deeds.

The weaver thought, "The second merchant is not rich, but he leads a life which is better than the first merchant, who is very rich."

On his way homewards, the voice from heaven asked, "How do you want your money to be?"

The weaver at once said, "Please give me only the money that I will be able to enjoy to the fullest like the second merchant."

His wish was granted, the weaver returned home with some money that made his wife happy. They lived happily and were content with whatever they earned.

The wise indeed say,

"Action and destiny are two sides of a coin. Work with all your might but leave it to destiny. And stay happy and content."

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

Stories for Young People

Satagopa's Effort (The Advent of the Lord I)

Kamsa kept prisoners his father, the king, and took the rule of Mathura by force. Likewise he imprisoned his sister Devaki and her husband Vasudeva. A prophecy told him, the 8th child of his sister would kill him. To prevent this, he killed all her babies.

Devaki was pregnant with her 8th child. It was said that the Lord himself would be born as her child. So the people were in expectation of the event of birth.

Satagopa, a follower of Vasudeva, wanted to save the child of Devaki. He tried to get the names of the men who guarded the prison of Devaki and Vasudeva. Satagopa travelled secretly around to gather references of those who knew the watchmen. With the help of these recommendations he got acquainted with the watchmen and offered them donations. Satagopa believed in influencing the watchmen to unlock the prison, when the Lord was born.

Kamsa suspected betrayal and replaced the watchmen, doubled their number and renewed the locks. Satagopa did not know. At the auspicious moment he waited in a boat for Vasudeva and the new-born at the nearby river. But there was a thunderstorm. Satagopa could not keep the boat. It was driven off course by the flood of Yamuna. Satagopa was sad because his efforts were in vain. He felt responsible for the safety of the Lord.

Master E.K. "The World Teacher". 2012, P. 77ff, 228ff

Compiled by BK

WINDOW TO WORLD SERVICE
NEWS & ACTIVITIES
(Inputs welcome)

Spain

Name of the Group : WTT-Barcelona, "Vasantha"

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Activities :

Common prayers to all WTT groups: Full Moon, New Moon and Dhanishtha.

- Group evening prayer on Fridays
- Celebration of Masters EK, CVV, KPK and HPB birthdays.
- Celebration of "White Lotus Day", "May Call Day", "Good Will Day"

Study groups:

- Study of Secret Doctrine: We regularly join every Friday and one Friday in a month a study of "Golden Stairs" is performed.
- Teaching of Tibetan Master: "A treatise on White Magic". They join monthly.
- San Marcos group in Barcelona. Group of study about death subject coming from Master K. P.Kumar teachings. They join monthly.
- Active collaboration of group member with "Good Will in Action"
- Active collaboration of group people with Dhanishtha publications (translation, checking, etc) Distribution of the books.
- Collaboration en WTT Spain activities like recordings and distribution of CD's, DVD's.

Conferences and public courses, with subjects according to Ancient

Wisdom and the evolution of human being. These are from October 2015 till March 2016:

- “Commentary about Secret Doctrine” by Josep Paradell. Around every two months, he gives a talk.
- “Numerology course”. Level I” by Agustí Muns

Picture to the Month of Sagittarius

Sagittarius – Sagittarian Contemplations

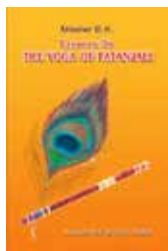


The eagle represents a bird that soars from earth to the seventh sky. Its path is of ascent and is therefore considered vertical. It adapts to noble supermundane aspiration. Sagittarius stands for such noble aspiration. The first constellation of Sagittarius is called Mula. It literally means the corner; it represents Muladhara in us (the base centre). The constellation Aquila (the eagle) is around four degrees in Sagittarius that enables the take-off. Ganesha is the cosmic Jupiterian principle presiding over Muladhara. His head is a symbol of wisdom. His ears represent the ability to listen. His trunk represents the kundalini force. His tummy represents fulfilment. His vehicle rat represents skilfulness. His colour is a variation from golden yellow to honey. Our body is a temple and all the cosmic intelligences that constitute the Cosmic Man exist in us in a micro form. By contemplating upon that form we develop a relation and an attunement to the Cosmic Person.

From the teachings of Dr. K. Parvathi Kumar

Book Review

Lessons on the Yoga of Patanjali



The whole practice of Yoga is to sublimate one's own activity of the lower nature and get it absorbed into the Original Existence so that one can live with the same machine of the human constitution in terms of true existence. Master E.K. makes us experience a masterly synthesis of the essence of Patanjali unfolded by dynamic teachings that simplify complex ideas, and through a process of correspondence to everyday life makes them accessible to

the modern mind. The book contains a session of 9 lessons in Geneva, October 1981, giving an introduction to the Science of Yoga, propounded by Patanjali and the Bhagavad Gita.

Ekkirala Krishnamacharya : Lessons on the Yoga of Patanjali

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

https://worldteachertrust.org/_media/pdf/en/ek/lessons_on_yoga_of_patanjali.pdf

Health and Harmony 2



Modern life brought along with varied developments the related ills, sicknesses, and diseases. Popular medical treatments are found to be inadequate to meet the varieties of challenges that humanity encounters in terms of diseases.

A different direction to restore health, a different way of living, and a new way of looking at life seem necessary. Until such effort is made, the locked up treasures of nature do not unfold. In 60 articles by Dr. K. Parvathi Kumar the

book "Health and Harmony 2" presents practical and helpful aspects of healing.

K. Parvathi Kumar : Health and Harmony 2

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

PDF: https://worldteachertrust.org/_media/pdf/en/health_harmony2.pdf

Astrological Important Days in November/December 2017

22.11.	04:04	☉ → ♏ / Sun enters Sagittarius		
	☽	☉ in ♏ – Every morning:		
		<i>Utilize the two hours before dawn for intense spiritual practice – particularly the first 13 degrees of Sun's transit</i>		
		☉ in ♏ – Every Thursday (23.11., 30.11., 07.12., 14.12., 21.12.):		
		<i>Healing prayers and healing work</i>		
25.11.	08:19	23 rd constellation <i>Dhanishta</i> starts		☽ 17°26' ♌
	☽ 21:00	Dhanishta-Meditation (<i>Dhanishta</i> -constellation ends 26.11. at 10:34)		
26.11.	05:21	● 8 th phase of ascending moon starts	☉ 04°06' ♏ / ☽ 28°06' ♌	
	☉	(End 27.11. at 06:33)		
29.11.	06:21	11 th phase of ascending moon starts	☉ 07°11' ♏ / ☽ 07°11' ♏	♏
	☽	<i>Contemplation upon Lord Nārāyana</i> (End 30.11. at 04:56)		
01.12.	02:43	13 th phase of ascending moon starts	☉ 09°03' ♏ / ☽ 03°03' ♏	♏
	♀	<i>Contemplation upon Hanumān, an embodiment of Rudra</i> (End 01.12. at 23:50)		
02.12.	20:27	Phase of full moon starts	☉ 10°49' ♏ / ☽ 28°49' ♏	♏
	☽	<i>Contemplation upon Lord Dattātreyā, the Lord of Yoga, and upon Master Kūt Hūmi (Devāpi)</i>		
03.12.	16:47	☉ Full moon of Sagittarius	☉ 11°40' ♏ / ☽ 11°40' ♏	♏
05.12.		Departure of Śrī Aurobindo from the physical (1950)		
09.12.	21:11	● 8 th phase of descending moon starts	☉ 17°57' ♏ / ☽ 11°57' ♏	♏
	☽	(End 10.12. at 20:42)		
12.12.	21:38	11 th phase of descending moon starts	☉ 21°01' ♏ / ☽ 21°01' ♏	♏
	♂	<i>Contemplation upon Lord Nārāyana</i> (End 13.12. at 22:55)		
13.12.		Departure of Śrī Nicholas Roerich from the physical (1947)		
17.12.	04:59	Phase of new moon starts	☉ 25°24' ♏ / ☽ 13°24' ♏	
	☉	New moon point of Sagittarius: <i>Contemplation upon ,The Pledge'</i>		
18.12.	07:30	● New moon of Sagittarius	☉ 26°31' ♏ / ☽ 26°31' ♏	
21.12.	15:28	4 th phase of ascending moon starts	☉ 29°55' ♏ / ☽ 05°55' ♌	
	♃	<i>Contemplation upon Ganesha</i> (End 22.12. at 17:53)		
	17:28	☉ → ♏ / Sun enters Capricorn		
		Winter Solstice: Birthday of Jesus Christ		
		☉ in ♏ – Every morning: <i>Contemplation upon the brilliant-white 5-pointed star during the twilight hours</i>		
22.12.	14:41	23 rd constellation <i>Dhanishta</i> starts		☽ 17°26' ♌
	♀ 21:00	Dhanishta-Meditation (<i>Dhanishta</i> -constellation ends 23.12. at 17:13)		
25.12.	22:13	● 8 th phase of ascending moon starts	☉ 04°17' ♏ / ☽ 28°17' ♏	
	☽	(End 26.12. at 22:14)		

All times are in CET (Central European Time)/UTC+1 (Universal Time Coordinated plus 1 hours);

From: »Astrological Calendar 2017/2018«; 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