

Vaisakh News Letter



HAMSA ŠIVA SOHAM



Aquarius 2012 Kumbha

Letter No. 10/ Cycle 26 –2012 19th January until 18th February 2013

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



Letter No.10/ Cycle 2 –2012 19th January until 18th February 2013 ≈

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Dr. Sri K. Parvathi Kumar is President of the 'World Teacher Trust' and Founder of the 'Vaisakh News-Letter'. The Teachings given in the name of the Masters are all seed thoughts expressed by them. They are elaborated and described by Dr. Sri K. Parvathi Kumar for easier comprehension of an average group member.

Vaisakh News-Letter in German: wtt@kulapati.de, in Spanish (WTT Argentina):

wtt@wttargentina.org, (WTT Spain): wtt.spain@gmail.com

The English Vaisakh News-Letter: Please contact: **The World Teacher Trust - Global**

The Vaisakh News-Letter, Büelstrasse 17, CH-6052 Hergiswil, Switzerland

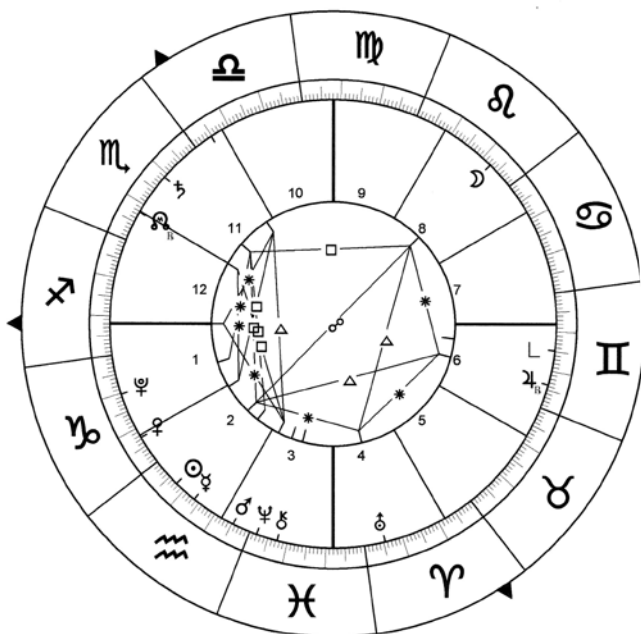
E-mail: info@wtt-global.ch Website: www.worldteachertrust.org

Prayer of the year 2012 / 13

UP THE LADDER CREEPS THE SERPENT.

SELF-OPPOSING COILS HARMONISED.

ASCENDING THE VERTICAL BORE OF THE ETERNAL CENTRE.



Full Moon of Aquarius, 27th January 2013, 5:38 am MET



Message of the month of Aquarius

When the sun enters Aquarius he pours down energies of magic. It is considered magic since it brings down invisible energies to the visible plane and transforms visible energies into the invisible. For those who wish to ascend beyond the plane of mind and Buddhi, this is the month to get beyond. Sun leads you beyond, enables you to transcend from known states to unknown states, from unknown states to beyond. Visibility to invisibility and invisibility to visibility is the keynote of Aquarius. Sun connects you to the central sun and further connects to the source of the central sun, in this month, according to Vedic astrology. Sunday in the month of Aquarius is considered especially auspicious, just as Thursday in Sagittarius, Friday in Leo, Monday in Scorpio, Wednesday in Gemini and Virgo. Chanting of Gayatri on Sundays in the month of Aquarius would bring in the energies of Cosmic Nature into oneself, for the mantra Gayatri is a mantra relating to the Light of cosmic, solar and planetary energies.

The constellation of Aquarius not only carries light energies of enlightenment but also energies of profound healing. The sunrays bring down healing energies of higher order through the constellation SATA BHISHAK (hundred healers). The constellation of Dhanishta would also bring energies of good wealth.

The lady of Aquarius pours down through the pot that she holds on her shoulders magical energies to fulfil all those who have fulfilled ten months of appropriate working through the solar year, from Aries to Capricorn. The 11th house brings the best associations of energies and entities. The beauty of Aquarius could not be completely explained as they represent the properties of zero.

In the Vedas, zero is considered as full and also as nil. What is nil is full. It is from nilness to fullness and from fullness to nilness, the creation happens.

The most famous hymn in relation to Aquarius is:

“Pûrna Mada, Pûrna Midam, Pûrnat Pûrna Mudatyate, Pûrnasya Pûrna Madaya, Pûrna Meva Vasishyate”

For the benefit of the readers, the symbol, the colour and the nature of Aquarius is separately provided in this news later as a special article.

“Pûrna Mada, Pûrna Midam, Pûrnat Pûrna Mudatyate, Pûrnasya Pûrna Madaya, Pûrna Meva Vasishyate”

Meaning:« THAT` is perfection. This` is perfection. This` springs from THAT`. Perfection sprouts from perfection. Perfection when taken out from perfection, perfection ever remains. We come from perfection and we go into perfection. In the meanwhile, we are chasing perfection ».

Its meaning is perfection.

Its name is Purnam.

Its value is zero.

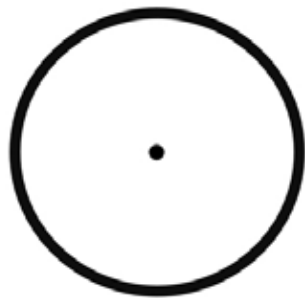
Its shape is a sphere.

Its nature is to establish.

It is the gateway between nothing and one.

Its colour is blue.

Its sound is OM.



The figure is the earliest and most sacred of all the figures. It is the base of the main pillar of the temple. Hence it is the symbol of support. It is the outer-most boundary of life. Hence, it's an emblem of protection for those who meditate from its centre. It is the emblem of perfection and bestows perfection when meditated. It has unfolded from the centre and it gives unfoldment to the meditator. It is the perfect shape into which all the polygons of nature merge. It expands from the centre and gives expansion of the inner man into the outer or the Father. This ring gives experience of space and time. Every point in this creation is a centre and it has the circumference around him.

The ring is the gateway between us and the Masters of Wisdom. It is nature's secret device of concentration and it brings out the latent powers of man. A gazer at the mental circle is a hypnotizer. He can command the element at will.

This is the diagram on the first page of the archaic manuscript that is kept as the top secret by the Masters of Wisdom. H.P.B. is allowed to read it and reveal a part of it to the followers of faith.



Message of the Teacher

Missing Self

Find time in your daily life to sit quiet and stable. When you don't find at least an hour for yourself to sit quiet, life is not worth living. Life is not meant for hectic activity. One should find time to experience the beauty of dawn and the beauty of dusk and to relate to it. A life that can relate to nature twice daily during the twilight hours is truly a rich life.

The modern man misses the beauty of life as he misses the dawn and the dusk. He misses the dawn either due to late rising or due to hectic things. He misses the dusk due to his inability to conclude the activity by the evening. He believes working for money is of paramount importance.

Work is no doubt important in life but living is more important. One should live well, working and otherwise. One should find time to experience himself relaxing in a comfortable chair. It is important that one meets himself daily. He cannot miss himself. If he misses himself, the game of life is played for nothing. When one misses himself, he is a missing self. A missing self is a pathetic one.

Gita-Upanishad

Lord Krishna

The Observer



THE ONE WHO MASTERS HIS BEHAVIOURAL NATURE REMAINS NEUTRAL TO PRAISE AND INSULT, TO PLEASURE AND PAIN, TO COLD AND HEAT. 7-6

Many claim these days to be Yogis, or accepted disciples and so on but the measure of the one who is functioning at the borders of soul energy would have neutralized in him the discomfort relating to the pairs stated above. The 6th chapter of Gita is aimed at a practice of integrating with the soul. Men are personality oriented, and they have strong likes and dislikes. To experience the soul, one requires to gain neutrality towards that which one likes and that which one likes not. Neutrality enables one to remain in poise and the poise enables to experience the soul. Yoga is said to be equipoise. Men living in likes and dislikes swing between agreeable and non-agreeable states and are tired out, they get worn-out through their attitudes of likes and dislikes. In the world, duality exists. The world of the soul is the world of unity and not of duality. The duality is but the disturbance of the unity. One becomes two and the two of course one another in the world. It is through self-opposing dual energies the world is built.

The self-opposing energies are but complementary from a higher standpoint. As one shifts his awareness beyond duality, one finds the unity. For example, it is one electric energy that becomes positive and negative energy to bring forth light. It is one golden coin that carries an upwards and reverse. It is one day that expresses as day and night. It is one life

that expresses and withdraws, seen as birth and death. In all that is seen, there is the unseen part. The seen and unseen together constitute the whole. This knowledge shall have to be inculcated into daily life to stay consistent and constant in an ever changing world.

In winter, the body demands warmth. In summer the body demands cool. According to changing conditions, the comforts also change. To adapt oneself in an agreeable or disagreeable situation and stay stable is the measure to know oneself, if one is tending to be a Yogi or a disciple, or one is tending to be as mundane as others.

There can be disturbing conditions at physical, emotional and mental planes. There can be comforting conditions in the three planes. In either case, one need not lose one's own cool or equanimity.

How could this be achieved is the question. It can be achieved when one picks up a habit of observation. One has to be a dispassionate observer of events. This technique of observation indeed is a master key to Yoga. No one can attain the state of discipleship or the state of Yoga unless one learns to be a dispassionate alert observer. Events do happen in life and we are associated with the events. It is this association which brings experience. But if the association is too deep, it affects. One need not get affected by the events that one encounters in life. To experience is good, to get affected is to get mutilated. It is therefore necessary that we tend to be observers of events as they happen with us or around us. The ability to observe enables one to stay aside and observe what is happening within us and around us. As the observer takes birth and stands aside to observe, the events can be experienced without getting affected. When you see a movie, you are not affected as much as when it happens to you. The difference is, when you see the movie, you are an observer, and you are observing what is happening on the silver screen. In fact in your life, all that you witness as happening is but a happening upon the silver screen of your awareness.

The movie is played on the silver screen and the silver screen is not affected. Likewise, your awareness is also a silver screen upon which a movie relating to you is happening. When you associate yourself with the silver screen, you can observe what is happening on your silver screen. Each one of us is essentially a unit of awareness. When we stand

as awareness, we can observe what is happening within us. And we do not get affected while we enjoy the experience.

Be a silver screen of your life, and see how it is. You can do so as long as you remain an observer. But when you get into the play you get mutilated. The moment you once again recollect yourself as an observer, you stand out and remain unaffected. This is the way to stand in peace and in poise, in equipoise and observe the cold and the heat, the pain and the pleasure, and the praise and the insult.

This is easily said than done, by any practitioner. But as much as one develops to be an observer of himself and reinforce one's state of observation, it stands accomplished. This is the very essence of this chapter which is presented even in this context so that the subsequent strophes become easily comprehensible.



Message of
Lord Maitreya

Habit Forming, the Key and the Riddle

The beauty of Yoga is that you get into a habit for transformation and later you have to get out of the habit, after you are transformed. You get into a boat to cross a river; if you don't get into it, you cannot. But having crossed the river, you cannot continue to sit in it. The boat is needed to cross over the other side of the river, and it is no more needed after one crosses over. Getting into a boat is necessary, getting out of the boat is also necessary. Getting out of the boat half way through is dangerous. This is the essence of Yoga. Yoga demands formation of certain new rhythms and habits and submission to such rhythms and habits until the transformations are complete. The rhythms and the processes are required for transformation to happen. Once transformations are through, the rhythms and the related habits are no more necessary. They are only carried out for the benefit of those who follow the transformed one. But if one is stuck with his own habits, one cannot say he is a liberated being.

Getting out of a habit is as difficult as getting into a habit. From time to time, one should see if one is conditioned by one's own habit. For example, one can test himself if he can get out of such habits as coffee drinking, of cake or chocolate eating in the afternoon. One need not be in a hurry to drop other Yoga habits until he finds the ability to drop the other routine habits.

Habit formation enables one to attain but the self-same habit can hold one from attainment unless one also comes out of that habit by which one attained. Ponder over this.

Message of Master Morya
Maruvu Maharshi



Purity, the Way

To judge things which are unknown is crystallized ignorance. If something is unknown, it is but fair to accept that it is unknown. It is bold to express what is unknown. It is horrible to opine upon things that are unknown. And it is criminal to judge the unknown things. Don't try to guess and say things which you do not know. If you guess, say that it is your guess. If you are sure only then you speak. Do not be ashamed of expressing your lack of knowledge, for no one knows all that is. Even the Creator is no exception. The Creator himself cannot say that he knows all. The unknown is unknown at all times and is known only when willed. Only as much as is willed to be known will be known by the Creator. So is the case with you. Be bold to accept what is not known. Be bold to express what is known for sure. If you express things which you do not know, you are not only deceiving others but also deceiving yourself, for the self in you is no different from the self in others.

When you express that you do not know, saying so do not feel contented when you know that you do not know a thing. You are truthful enough but you do well to make effort to know what is unknown. To make effort to know is always auspicious. To reconcile oneself that one doesn't know is mediocrity. Once a disciple asked a Master "I wish to see God. Will you please show Him to me?" The Master smiled and said, "I am exactly on that job, the moment I see him, I will also show him to you. In the meanwhile, let us travel together in our search of God". The Master was truthful to the disciple and together they proceeded. Such is the way of the pure.



Message of Master Koot Hoomi

Devâpi Maharshi

Saturn

Those who are affected by Saturn can never forget Saturn. Do not decline Saturn as he approaches you. He comes to teach you patience. He slows you down so that you learn better in detail. He teaches you how to forbear. He makes you learn to overcome your faults. His teachings are no doubt bitter but they turn out to be sweeter than any others.

But remember Saturn is but the Son of the Solar God, the Sun. The Son of Sun is even more powerful than the Father. You can afflict the sun also. When Saturn transits over your birth sun, you shine less since a shade falls on you. Even the most active can become inactive when Saturn transits the birth sun. Make sure that you do not tend to be lazy. Saturn shows the loopholes in an active man and makes them visible. The active realises that deep down within him, there is still laziness. Saturn makes you labour. He likes you to labour. Only good labours turn sons of men into Sons of God.

Be grateful when you have a highly disciplining teacher; his discipline could be bitter but you shine forth the best. A generous teacher may not be as beneficial sometimes as a bitter teacher. The teacher who disciplined you in your childhood is the teacher whom you remember most in your later years, so is Saturn.

Every Master of wisdom is initially a Saturn, later a Venus, still later a Mercury, much later a Sun and finally a Jupiter. That is how it is with the Teacher. Be informed of this.



Message of Master EK

Social – Divine Life

To protect the social good is the fundamental duty of every citizen. To contribute to social good comes later. To protect, to maintain the existing social order speaks of your right attitude in life. Follow the social good and promote it as you course in life. In that coursing, you sense the glimpses of the divinity. As you sense the divinity, you get the taste and slowly recruit yourself into divine life while continuing to be in social life. This is the true path on unfoldment. The divine life has never been a disturbance to a social life. It is a natural unfoldment from well conducted social life.



Vidura
Wisdom Teachings

If you wish lofty accomplishments,
you need to base upon noble conduct.
Noble conduct develops
the magnetic field
that in turn attracts good luck
by way of inflow of right resources.



Shirdi Sai Sayings
The Scriptures

Scriptures narrate the story of "God in flesh & blood". Study of such scriptures invoke the presence of the divine. Regular study of the scripture makes the divine friendly and familiar. The intimate contact with the divine dissolves the separative attitude and the consequent illusion. It neutralises the conflicts and establishes harmony. It delinks from the endless chain of births and deaths and establishes in eternity. Man lives unattached, unconditioned, and even unlimited and experiences the splendour of the divine. Do not therefore deviate from study of sacred scriptures.



Message of
Sri Ramakrishna

To Walk Humbly

There is nothing to be proud of in money. If you say, you are rich, there are richer and richer men than you, in comparison with whom you are a mere beggar. After dusk when the glow-worms make their appearance, they think „We are giving light to the world“. But then the stars rise, their pride is gone. Then the stars begin to think, „We are shedding light on the universe“. But after some time, the moon ascends the sky, and the stars become humiliated and sad. So again, the moon begins to be proud thinking that by her light the world is lighted and bathed in beauty. But, lo! the dawn proclaims the advent of the rising sun on the eastern horizon. And where is the moon now?

If they who believe themselves to be rich ponder over these natural facts, they will never, never boast of riches and power.

Lay Man's Prayer



Lift up is possible only
if You open Your Eye in us.
Any other way is futile with us.
We Pray

Discipleship

Psychic Powers

Psychic powers, higher or lower, are hindrances to spiritual progress. Many think spiritual development is in gaining clairvoyance and clairaudience. Unfortunately it is not. It might prove just the opposite and inevitably would distract the aspirant from his regular progress in relation to meditation. Psychic powers relate to nature, meditation relates to the very source of nature, "THAT I AM". THAT is the Absolute. THAT I AM is the soul. Around the soul are built nine layers of nature. Among these nine layers, the proximate four layers contain higher psychic powers. The later five layers contain the lower psychic powers. All the psychic powers are not of importance as one pursues the soul and the spirit. Each one is essentially the soul and is enveloped by layers of nature. There are five layers of matter, and three layers of force, and one layer of pure awareness. The spirit is the tenth one. Spiritual awareness is the ninth state around which there are forces of will, of knowledge and of activity and matter of five states. The goal of the spiritual aspirant is to reach the ninth and the tenth state but not to get distracted by the forces that surround them. May not the forces and powers distract you on your way to realisation of the soul that you are. Men of clairaudience, clairvoyance and other psychic powers need not necessarily be realised souls. To a realized soul, all powers are handy but he uses them not. He relates to the soul of you. His relation is from soul to soul. He meddles not into the psyche of you and disturbs you.

The archer that aims at the bull's eye is unconcerned with the surrounding circles, so should be the spiritual aspirant.

A disciple

Occult Meditations

Meditation 74



**THREE TIMES SEVEN MILES FROM THE GOAL.
THE GOAL IS THE POLE. POLE ON THE HEAD. BEAR ON THE BROW.
DOG BEHIND THE BACK. THE HUNTER WALKS.**

Commentary:

'Three times seven miles from the goal' could be easy to comprehend by this time by the student. Seven are the centres, which are initially the Chakras (wheels). Each of the Chakra rotates with the three qualities. Thus, three times seven is a symbolic presentation of clearing the three qualities and moving up from Chakra to Chakra. Clearing the three qualities in each Chakra is a landmark or a milestone. This milestone is represented by three miles. Seven times three miles is the path from the Muladhara to the Sahasrara Chakra.

When the triangle of the qualities is neutralised into their centre in a Chakra, the Chakra transforms into a lotus. The lotus liberates through unfoldment and the awareness of man springs from it into the higher Chakra. When it springs, it takes to the spiralic root in which time moves (this is already explained through the path of Kundalini). Thus, from Chakra to Chakra, the awareness moves through the spiralic path. The Chakra works with the Law of Economy and the lotus enables spiralic, circular movements, which are governed by the Law of Attraction. When the energy reaches Sahasrara, then the Law of Synthesis prevails (for a

detailed understanding of these laws, please refer to Treatise on Cosmic Fire by Madam Alice Bailey). The whole spiralic path from Muladhara to Sahasrara is within the pole and the pole is called the path of Sushumna. At the Muladhara, which is behind and below the back, the man starts the journey towards the truth. The dog (Lord Dattatreya, the Three-Headed Lord or the Three-Headed Hound) assists through sound to initiate the journey. The truth seeker is symbolically the hunter. He is hunting for truth. He gets assistance from God, which is the first initiation. The final initiation is when he meets the polar bear in the cave of the head. Thereafter, he reaches the top of the pole. Thus, three times seven miles is the goal. The goal is the pole and the pole is on the head. The Bear is on the brow and the Dog is behind the back and the hunter walks.

Kapila Self 2



"Comprehend the Man in God and the God in Man. The Man in God by nature (and by the fabric) is the God in Man. When a house is built there is space in the house. There was space even before, which is now understood as space inside, in contrast to space outside. Inside and outside it is space only. But the space in house is called the house. So the Man. The house is in space. The Man is in God. There is space in the house. There is God in Man. The house makes the difference. That is the Nature that tends to create the illusion of the house relating to the space in the house. The inseparable and the immutable space is seemingly transformed into dining room, bed room, kitchen, toilet etc. They do not exist to the space in the house. Space is space everywhere. God is God at all times. Man too therefore is God in essence.

Nature with the triple qualities of Force fabricates forms, separates and apparently segregates the One into many. The Man is one who believes himself to be so. But in essence he is no different from God. This belief that he is man and that he has mind is the 'make believe' of Nature. The one that lives in this belief chooses to live so. His belief is his ring-pass-not. The moment he comprehends that in essence he is the Master that can preside over his mind, senses and the body and upon his speech, thought and action, he regains his originality. But instead of being the Master of the house (the body) he begins to be a follower of the members of the house (the mind, the senses and the body), and gradually becomes subservient to them.

He tries endlessly to fulfil the demands of the subordinates. The mastery is to fulfil the requirements of body. The slavery is to serve the demands of the body. The choice is left open.



Ashram Leaves

Omnipresence

The nameless and formless One reveals through name
and form for the Seer.

To the impractical philosopher, they are mere names and forms.
Identify the nameless and formless One through the name and form.
You stand in Omnipresence.



On Love

In Love, responsibility is fulfilled.
Love is never irresponsible.

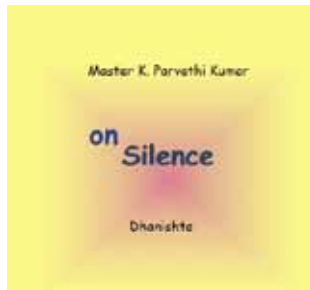
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On Silence

Subtle manifestations
are silent manifestations.
They are invisible
to start with.



Cow

The Symbol and its Significance

The Cow, the Mother of splendour, the Drink of immortality and the Tree of fulfilment have all emerged at the same time in the creational process and are considered to be most splendid embodiments of divinity. These four are called in Sanskrit Kamadhenu (Cow), Kalpavruksha (Tree of fulfilment), Amruta (the Drink of immortality) and Lakshmi (the Goddess of splendour).



Hymns on Agni

71. MAA SUNE AGNE NI SHADHAMAN RUNAM
MA SE SHASO AVIRATHA PARITWA
PRAJAPATHI ISHU DURYASU DURYA

“Oh Lord Agni, we cannot live in empty houses. We cannot live in other’s houses. You are our friend, Omnipotent. Ensure that we have wealth and children that give us joy and fulfilment”.

Explanation:

The Vedas bestow fulfilment. Its prayers are intended for fulfilment. A life is considered fulfilled if one is of good health, and one has good vocation in the society, a good family with good number of children and a comfortable house with facilities. Then, such life is considered fulfilled for there is no abnormal wanting. Humans always look for what is not there and feel the deficiency. Normally, one expects to be of good health and have a good spouse, a respectable vocation in society, well behaving children and a fairly good house with good comforts. This is the normal human expectation. Since the Lord Agni is all powerful and capable of bestowing every possible normal desire, the worshiper is seeking. He is not seeking power to dominate others, he is not seeking wealth at others’ cost and he is not seeking anything which is inhuman or diabolic. He is choosing what should normally be chosen by any human being.

One may make effort to fulfil oneself vis-à-vis these aspects of life but one may not be able to gain them. When one has a friend who is omnipotent, capable of getting every wish fulfilled, seeking help of such friends is not unjustified. The worshipper is thus seeking just fulfilment but not unjust fulfilment. Such prayers do exist in the Vedas in great number.

A good and comfortable basis of life enables one to aspire for much nobler and even divine attainment. When one is denied of basic human needs, it gets difficult to pursue nobler, supermundane purposes of life. When material fulfilment is not basically fulfilled, seeking spiritual fulfilment would suffer from the inadequacies of material experience. That’s why worshippers look for material fulfilment as the basement for further growth. To take off, one needs a good platform. To jump, one needs a good jumping pad. One cannot jump from a quagmire (quicksand). All practices of spirit are based on sound, material fulfilment

The worshipper in this hymn is humble enough to seek only minimum comfort. He is not looking for anything more than required. Normally, when man gets oriented to material fulfilment, any degree of such fulfilment would not satisfy him. He should again be a story of getting conditioned by excessive seeking of material. Worship to seek as much as is required from nature’s standpoint is considered noble from the Vedic stand point. It is but human.



Violet Flame Invocations

Interludes are entry doors!
Entry doors into Violet Kingdom.

Dawn and dusk are daily openers.
Sabbaths are weekly openers.
Full and new moons are monthly ones.
Solstices are half-yearly ones.
Inhalation and exhalation are eternal openers.

Occult students!
Be subtle enough to experience.

From the Teacher's pen



Questions and Answers

Question: Master, how should one arrange a dwelling house to prevent entry of any evil spirit?

Answer: Here are a few suggestions to make sure that a dwelling place would not turn out to be, eventually, a dwelling place for ghost, demons, devils, evil spirits etc.

1. Firstly ensure that you have a positive and cheerful mind. Mind can be the chief means by which negative energies can enter into a dwelling place or even into oneself. A positive, cheerful mind is of paramount importance.
2. Ensure that the house is always kept clean. There has to be enough ventilation for free flow of air and light. There should not be dark rooms or rooms where no air passes through. Sunlight must enter every corner of every room once a day. Air must also pass through. There should be no place in the house for bad smell and darkness during the day.
3. Do not entertain in your mind jealousy of others. Excessive jealousy and suspicion is yet another entrance door for the negative energy.
4. Have good relations with the neighbourhood, and share your moments of joy with them periodically.
5. Let there be flower or fruit trees in your compound if possible, if not, let there be a minimum flower decoration and incenses kept at the entrance door.

6. You may retain in the house sticks of sandalwood or cedar or pine. Also ensure that there is camphor and natural perfumery retained at random in the house.
7. Ensure that the main entry of the house is always kept clean.
8. Let there be bright colours to the outside and inside walls.
9. It would also be propitious if you hold wooden or camphor or silver or golden symbols like spheres, pyramids, cubes or egg shaped sacred stones.
10. Last but not least, daily invocation of OM or SO HAM, lighting a candle and incense.

Agni



An Introduction into the Work of Cosmic Fire, 15

The Etheric Substance of the Body

If you wish to see the etheric part of our body – an example is provided in our eyes – what is the matter with which the eye-balls are made, and you see the eyes of evolved beings, you find them very transparent. That is how you find the eyes of Master Koot Hoomi or any other Master, because we are accustomed to see the eyes of Master Koot Hoomi which are very well presented to us by an artist. In us also matter exists as the eye-ball and matter exists as the bones or the teeth or the nails. Is there no difference between the material relating to the eye and relating to the bone? What is the difference? The difference is in its dense or subtle states. That is why the state of the etheric body of any being can be easily understood by looking into the eyes. And we have all the gradations right from the Akashic state to the dense physical in the human being. That which we call the seven tissues of the body are nothing but the seven states of matter, from subtle to gross.

We have the brain marrow, and from that point we have the gross physical which is made up of the bones, the skin and the nails. And in between there are the gradations of matter. We have the plexus or the nerve centres, and there are the secretions from these plexus which are subtler than the glands. And we have some grosser manifestation as blood and still grosser as flesh and still grosser as the skin and the bones. If you remember well in 1988 when we spoke of the Seven Rays I gave the correspondence from Sahasrara to Muladhara relating to matter and how

the seven gradations of matter exist in us. So, we need not wonder about our etheric existence, and we can realise every time when we see our own eyes in the mirror or when we see the eyes of the others.

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

Master EK

Vishnu Purâna
CHAPTER XI



Dhruva and the Seven Rishis

Parasara said: "Having said so, Dhruva left his home and his mother. He travelled through many a city and reached a nearby forest. He saw the seven great Rishis, who walked before him, and followed their footsteps. They were all shining on their seats, dressed in the skins of black deer. He bowed down to them with great veneration and said:

"O Noble Ones, I am the son of Uttanapada and my mother's name is Suniti. Out of despondency and detachment I approach you."

Then the Rishis said: "O Prince, you are still a boy of four or five years. How can there be a cause for despondency in such a young one?"

Then the boy narrated to them what had happened. The sages were surprised and talked among themselves: "See the nature of ruler's mind. It cannot bear the idea of something surpassing."

They asked him: "If at all there is anything we can do in your favour, please explain." Dhruva said: "I do not aspire to money or the kingdom. Oh wise ones, I aspire for that position which has not been enjoyed by anyone hitherto. Teach me what I should do to achieve my end. See that I am placed high above all."

Then Marichi spoke: "Really good position can neither be understood nor achieved without worshipping Lord Govinda. Therefore worship the Lord."

Atri said: "The Lord is always greater than those who are great. He is the one Man in all men. He is the greatest of all beings by whom the Lord is pleased. Thereby you will acquire a place which cannot be aspired to by a competitor."

Angirasa said: "All this world exists only within the body of the Lord of

all Lords. You worship Him and you will acquire that place."

Pulastya said: "All this creation is filled by the one light, the one ever-expanding principle called Hari. You worship him and be liberated into the highest of all conceivable states of existence."

Pulaha said: "Indra could obtain the place of Indra by worshipping the Lord of the world. Worship Vishnu, the Lord of the spirit of offering exists in the whole creation as His own offering. He is the one living being in all those who live. Offer prayers to Him and obtain what others cannot obtain."

Vasista said: "Offer your mind to Vishnu by meditating that He is your mind. You will achieve the three worlds as your own seat."

Then Dhruva answered to the seven great lights who appeared before him as the seven seers: "I bowed down to you, and the result is that you made me understand the One who is to be worshipped. I feel satisfied. To please the Lord, what should I meditate? How should I worship Him? What is to be done by me? How can I see the Lord favouring me?"

The Rishis explained: "Now you listen to our words as to what is to be done by those who want to worship the Lord of all Lords. The first step is to make your mind free from the objects around you. The whole world is an abode of many things, but the Lord is the abode of the whole world. Make your mind stable by remembering this. Detect yourself as the one who has his abode in yourself. Like this you can achieve tranquillity of mind. The mind wanders about in the environment in the name of the various objects and their natures. When the indwelling Lord of all these is remembered, the mind becomes tranquil. Then you will see the Lord as the globe of golden light. He is made up of the basic substance of creation. In it also he exists as its own Lord. Address him as follows: I offer myself to the living god who is the form of pure knowledge. Repeat this utterance and get yourself absorbed in it. This mantra is the outcome of self-manifestation. Your grandfather is himself an outcome of self-manifestation and the Lord is pleased by this way. You follow his footsteps. The Lord conferred upon him the highest accomplishment that can be conceived. You too will attain that state which is unattainable by knowledge of the three worlds. Worship the Lord of all perceptions and of the faculties of the senses."

The Science of Man

Dr K. Parvathi Kumar
First Young Group Life Teaching, Part 8
August 2001, Visakhapatnam/ India

Question: Should we not do things on faith or by the reason? Why should we not do things on faith if we feel that what we follow is consciously acceptable?

Answer: Why should we know what we do, if that is what is comfortable to the psyche? It is also an accepted way. Normally, this psyche is with the Orientals. Seldom, we find it with the Occidentals. There is nothing wrong in following a faith, if the inner psyche has no questions about it. It is considered better to know what one is doing so that he or she can inform others when asked why he or she is doing it. Even this 'why' is up to a point; beyond a point, actually this 'why' does not work.

Basically, it is to answer one's mind so that it follows the practice without doubt. Faith based following is not wrong. But very often, when you make faith based following, you may not use the potentials of mind. Mind's potentials should be used to their optimum. We should not give inadequate importance to mind. It may lead to neglecting the mind. But if you give total importance to mind, then you could also be stuck with the mind, because questioning cannot be for the sake of questioning. Then you would only develop a questioning mind all the time. Questioning sincerely to know, will also inform the mind so that the mind's cooperation is there, and there is complete harmony in doing a practice.

In future, everything needs to be explained as to why we do it. We are not liable to answer to all people, there is no obligation. But if someone seeks, sincerely from you why you are doing, we should be able to inform them so that they may also feel like doing.

It is like going from here to Madras by train. As you get into the sleep train that goes to Madras, you would reach Madras, even if you sleep. You would go to Madras even if you are awake. Two persons going to Madras, one sleeps the moment he entrains, because he has faith that this train will go to Madras. The second one also has faith that it goes to Madras, but he would like to see what are all the stations that the train passes through, what are the rivers that the train passes over, what are the landscapes, there are fertile fields, there are barren fields, and there are some places where there are hills and lakes, some part of the land is red, some part of the land is black, and some other part is full of sand. He also reaches Madras. Both of them have reached the goal.

But the one who is awake can guide others who would go on the journey, in the sense he will give more information, that you will get two important rivers on the way, you will get good lunch somewhere, in that particular station you will get good fruits, and in this part you will see good sceneries. So, this is information. Ultimate experience in Madras is the same.

That's how there are two ways. One category of students is: you take to the right direction and then you don't see the details of intermediate steps. Another category is: you try to know more details.

I am not saying that one is greater than the other in accomplishment. What I say is one carries more information than the other, which may be of use to the others. But on accomplishment, both are equal. The one who follows the faith can also give right direction on accomplishment. He says, "Go and take such and such a train and you will reach Madras." The second one also gives right direction. The difference is in terms of information.

That is how more and more people would like to have information now. The number is increasing. It would help him to be more aware, because blind faith has led to certain problems in the past.

Not all can consciously feel that this is the right way. Then, such persons may be manipulated by people. To prevent people falling into inferior faith, and also enable them to go through the thinking process, the scientific approach is preferred. Even in the scientific approach, sometimes,

you have to believe. But generally, following someone's instruction without thinking is not good. Then we will not develop that chamber relating to us which is also important.

In fact, there are mystics and occultists. The East produces more mystics. It also produces occultists. For instance, if you see Shirdi Sai Baba, he is a mystic. Ramakrishna, the grand Master, the Master of Vivekananda, is also a mystic. They are very highly accomplished beings. The way they can work, even today without body, is stupendous. And there are also occultists. For example, Master CVV is an occultist. Ramana Maharshi is an occultist. Sri Aurobindo is also an occultist. They also have helped people.

So, there are mystics and occultists. The occultists thoroughly go through the third and the fourth chamber, and then get into the fifth chamber. The mystics, from the third chamber, take a detour and straight away go to fifth chamber. Later they will come back to the fourth chamber. Mostly in the Orient, you find mystics, while you also find occultists. If you see Satya Sai Baba, who is now in the body, he is a mystic. He is doing a lot of good work. Both are equally good, only in one case, the processes can be explained. In the other case, the processes are unknown, even when he went through the process. That is the difference, and depending upon one's conscience, one can follow either of the two paths.

Basically, I believe in following the path where I would like to know what I do, so that I can also inform others the science of what I am doing. It is my way. I don't insist that it should be the only way, because in nature there are both ways. Those who follow me, also, are of two types: those who just follow me; they feel confident that Kumar is right. And there are others who would like to know and follow.

Right from a fellow like me up to Christ, the two kinds of followers are always there. Peter and Paul were faith followers. Johannes was an occultist. Jesus was as much mystical as he was occult. Likewise, Krishna has followers who are mystical and occult. There are the mystical followers of Krishna who live in ecstasy and there are the occult followers of Krishna of the Hierarchy led by Lord Maitreya.

In the mystical part, the ascension is faster because of the strong faith. But there is scope for fall if there is a wrong direction. In the occult part, the progress is slow but it has very few obstructions on the way, because every step is consciously made and you don't walk into something which you don't know. This is the basic understanding of the two.

Explaining the same thing through the ray quality, the sixth ray quality takes comfort in faith. Sixth ray means the ray of devotion and service. Fifth ray quality would like to know and follow. The persons are born under the influence of one ray or the other and there can be an admixture of the two in a person. Sometimes there is faith, sometimes there is the mental questioning. They alternately take to one part and the other part making a kind of zig zag progress. Basically, I would like you to know what you are doing.

Ultimately mysticism is nothing but hidden science. As you keep on searching into it, you will find the science in it. By finding it, you are more informed. The ultimate experience, as I said, is the same. In the following chart, the definition of the mystical part and the occult part is given. Keep it with you, it is helpful. That is the answer.

Mystic	Occultist
Deals with life.	Deals with forms of life.
Deals with God.	Deals with the law.
Works from center to circumference.	Works from circumference to center.
Works from synthesis to analysis.	Works from analysis to synthesis.
Works with faith of the unknown.	Works with no such assumptions, but recognizes the laws at work.
6th ray dominant, hence follows 4th and 2nd rays.	5th ray dominant, hence follows 3rd and 1st rays.

Recognizes the kingdom of God within.	Recognizes the kingdom of nature.
After initiation, the mystic merges into occultism.	After finding God within, the occultist becomes a true occultist.
Path is from emotion to devotion and to initiation.	Path is from physical, to mental, to intellect and to initiation.
Follows the line of love.	Follows the line of will.
Lacks many times intelligent action, hence, deviates from purpose.	Tends many times to be selfish, hence, deviates from purpose.
Lacks self-confidence.	Over-confident and proud.
Follows a Teacher.	Follows the teaching.

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



Paracelsus Health & Healing

The Knowledge of Departing 2

Persons who have grown old need to comprehend the true nature of death. If they do so they come to know that death is a myth and that it is a form of departure. It is departure of the indwelling man from an inoperative body. The body ages and is bound by cycles of time. The indwelling one is not. As one fulfils ones duties and obligations on Earth vis-a-vis one's family, the society and oneself, one finds that there is no more purpose to live in that body. The ancients as they fulfilled their purposes departed from the body without much difficulty. If one knows fully well that he has no more work to do it is not logical that one hangs around. Kings and seers in the past especially in the East wilfully departed when the purpose of their life was fulfilled. They also departed when they found that their bodies do not anymore effectively cooperate for the work.

Even today in the community of Jains, grandparents or great grandparents when they find themselves to be more a burden than a facility to the fellow beings, they decide to gradually withdraw from the body with the help of a specific procedure. They gradually reduce the medicines on which they are dependent and become medicine free. They also reduce food very gradually and also finally reduce drink as well to enable smooth departure from the body. Such a knowledge and practice can be pondered upon by persons that are sufficiently aged and have no more ability to contribute to the surrounding life. In case of many over aged people, the present day situation is contrary. They know very clearly for themselves that they can do little to the surrounding life and that they are

a burden. They also suffer from the body which continues to feed pain. Medicines are stuffed into the body and the body becomes more and more exposed to undesirable chemical reactions. Many times their sicknesses are not curable. Pain and suffering mounts up and they become totally dependent on variety of support systems. This is because they carry the fear of death and they don't want to die. They don't want to die because they do not know what Nature offers through death and the medical profession also is indecisive as to how to deal with such situations. There are thousands of cases all over where doctors know that sicknesses are not curable and yet they continue to promote life through support systems, which results in waste of resources and of knowledge.

Of late, when the pain and suffering is too high and the patients are willing to depart certain countries legalised supplying pills to such patients for easy departure. There is a lot of debate on this and many nations did not legalise it for it is felt that it amounts to suicide on the part of the patient. The Laws are being framed to refine the conditions in which pills to die can be supplied. When the patient decides to depart, when the suffering is high and when the sickness is incurable then helping such patients with a pill is seen as part of healing. In all these the consent of the patient and the condition of his life are considered as important factors. This apart, the governments would do well to introduce the science of death in the education system, this would enable humans to be informed of this science also. Science of life is taught, science of sex is also taught today, why not science of death be introduced? While teaching the science of sex is no taboo there should also be no hindrance in teaching the science of death. After all, science goes beyond religion and religious beliefs cannot prevent teaching such sciences of knowledge such as science of super-mundanity, science of Reincarnation and science of Death. There are adequate cases of near death experience which are well recorded in hospitals. Near death experiences are a basis for study. Further scientific exploration into such events could give a break through to the medical profession.

Dr. K. Parvathi Kumar

Extract from: Paracelsus – Health and Healing
With a subscription you support this important work (€ 77 / year).

Children's Section

On Service

EVASION FROM SERVICE BRINGS INEVITABLE PENALTIES OF SORROW AND PAIN.

Dear Children

Did you ever test your ability to focus the mind? For you to be successful in life, ability to focus the mind upon a subject is important. When the mind is focused, it grasps fast. When it is not focused, it loses what it grasps. Steadying the mind is the other name for focusing. The mind is like a monkey that jumps from one thought to the other thought just as a monkey jumps from one branch of the tree to the other without purpose. Jumping mind cannot accomplish anything since it cannot make sustained effort. A stable, a steady mind can perceive, hold and use the information held appropriately. Unsteady mind cannot perceive and cannot hold whatever little is perceived. It is forgetful and vague.

See the movement of a monkey and that of a lion. The lion moves not much compared to the monkey. A mind that is quite, stable and moves in gait like a lion is much better

To gain this stable mind, you may daily look at an object of beauty and see how long you can look at it without drifting away from the thought relating to it. You may try this exercise daily at a specific time of your choice. It will enable you to stabilise your mind. A stable mind, when applied on any subject, can quickly grasp it and hold it. You may try this simple exercise.

K. Parvathi Kumar

Stories For Young People

Master E.K. and the sad Student

Once the Master went along with a group of students of the University, to a picnic. The Master played with them, cut jokes and kept the group in humor. The students were attracted to him. They showed their palms to him and seek the future guidance. The Master saw palm after palm. When he took the palm of a student he felt it cold. He looked into the eyes of the student, he was a big eyed-one; he was silent. The Master told him, that the student was born to serve, serve the poorer communities. His work was to inspire the poor and the unfortunate and be their guide. He would have a good name and fame. The student said that it would not happen.

The group was returning home, the Master accompanied the pale student. He took the student tenderly by the hand, looking into his eyes. Tears rolled out of the eyes of the student. The Master caressed the boy on the shoulders and said: "I know the agony and the conflict you suffer within. You see the injustice of the world and the evil of selfishness. You have revolutionary ideas but you find that you are not capable of a revolution. Shun your timidity and come with me, I show you the Path." The student prostrated at the feet of the Master and received immense wisdom from the Master for 12 years. He got a source of inspiration to many in the villages.

WINDOW TO WORLD SERVICE NEWS & ACTIVITIES (Inputs welcome)

Supra-National Group

Name of the group: Sharing-CVV

Contact: Wolfgang Bartolain

Address: Dorothea-Schlözer-Str.25, D 23843 Bad Oldesloe

Phone/Fax: ++49 +4531-885256 E-Mail: sharing-cvv@gmx.net

Activities

Our CVV-Sharing from the 20th to 22nd of January didn't end – as we thought – at 1 pm with the group photo but at 6:35 of the same day with the passing of Ursula Gebhardt. We had visited Ursula on Friday 20th and “taken her with us” spiritually: She was continuously present – symbolised by the rose picture and the candle (see on the group picture). Members of the Sharing have “brought Ursula back” on Sunday at 6 pm. The vibrations of the mantram of passing, OM NA MO NA RA YA NA YA carried both visits. Only minutes after this “bringing back” she died.

It is not so easy to describe this CVV Sharing. We were in a “field”, which we probably haven't understood really. Now and then something “great” flared up, which has very many more dimensions than we can understand. The “embedded passing” of Ursula was only an expression of what surrounded us and what might be described by the terms “grace, flowing, being”.

This weekend we spoke and reflected upon group initiation and group work among others, as well as the tests and transformations which have to precede and accompany this process of development. And while we spoke and meditated we were already in the midst of an initiation process without really being aware of it...

This CVV Sharing was characterised by a very intense Presence of the Master Energy. The consciousness field in which we were has confirmed for the participants something like a “coming home” and/or a “new we”. The contributions were all competent without exception and showed the great potential present in the group. They didn't remain theoretically at all, but were tested at once in relation to our lives. This was very inspiring and insightful.

What we noticed was that on the one hand we were embedded into a high spiritual energy and at the same time in a very personal openness and sincerity, which can only come about in an atmosphere of trust. Both poles were in a balance. And this was not our merit but a present. It also was remarkable that the experiment of group responsibility really succeeded. There was no direction and nevertheless we were guided.

P.S: After havin now met 3 times in the Aquarian energy we want to meet in 2013 at equinox, from 22nd to 24th March. I already now cordially invite you. Detailed information will come in March of that year.

Aquarius

The Twin Gods and the Downpour of Cosmic Energies



The One manifests as two and the two interact with each other, making various systems. The one centre from where these two energies descend is called "Aswins" or the twin Gods. The sign Aquarius represents this state, in which the two potencies are concealed, which form the expressions of time and space, of the divine breath. They are called Mitra and Varuna or the "Not untrue Beings", because they are beyond the real and the unreal. They descend from the supra-cosmic plane as the twin horses with wings. They both conceive the great dweller of the supra-cosmic plane as Vasishta and in the cosmic plane as Agastya. These two seers preside over the spiritual dwellers of their respective planes. At the Planetary level, Vasishta functions through the Himalayan Hierarchy and Agastya through the Blue Mountains. The two Hierarchies represent the two triangles. Vasishta governs the higher triangle and Agastya the lower triangle.

From: E. Krishnamacharya: "Spiritual Astrology" and K. P. Kumar: "The Aquarian Master"

Book review



MASTER C.V.V.

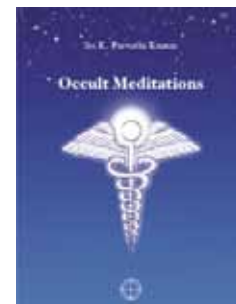
The word Master means 'one who has a complete mastery over the threefold personality'. This fascinating book describes the work of Master CVV and the work of senior disciples, Master M.N. and Master V.P.S., plus the founder of the World Teacher Trust, Master E.K.

A section of the book is also devoted to the science of Yoga where Master CVV is described as "the founder of the Raja Yoga path in a form which is most suitable and practical in the modern age."

This is a book that gives a valuable perspective into the work of the Masters who serve the divine Plan for the evolution of humanity and our planet Earth

Ekkirala Krishnamacharya: Master CVV

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



OCCULT MEDITATIONS

These are occult meditations. Working with them enables psychological adjustments, which would lead to occult experiences. They would ultimately lead to experiencing the Divine. These are the meditations given to Master E.K. by those whom he followed (Hierarchy) to those who follow him.

The meditations are global in their concept. Every day in the morning the student is advised to study a meditation relating to that day and contemplate upon its thought.

The commentary for these meditations by Master K.P.K. has come forth due to the sincere demand of groups all over the globe.

Dr. K. Parvathi Kumar: Occult Meditations

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

Astrological Important Days in January / February 2013

19.01.	22:51	☉ → ♒ / Sun enters Aquarius		
‡		☉ in ♒ – Every Sunday (20.01., 27.01., 03.02., 10.02., 17.02.): Invocation of Aquarian Energy via Master CVV		
21.01.	18:52	11 th phase of ascending moon starts	☉ 01°52'♒ / ☽ 01°52'♊	
☽		Contemplation upon the Third Eye (End 22.01. at 21:38)		
26.01.	04:18	Phase of full moon starts	☉ 06°20'♒ / ☽ 24°20'♊	
‡		Downpour of Aquarian Energy via the third eye unto all the centres		
27.01.	05:38	☉ Full moon of Aquarius	☉ 07°24'♒ / ☽ 07°24'♊	
03.02.	03:44	● 8 th phase of descending moon starts	☉ 14°26'♒ / ☽ 08°26'♊	
☉		Contemplation upon Master CVV (End 04.02. at 02:03)		
05.02.	21:42	11 th phase of descending moon starts	☉ 17°13'♒ / ☽ 17°13'♊	
♈		Contemplation upon the Third Eye (End 06.02. at 19:07)		
09.02.	10:49	Phase of new moon starts	☉ 20°49'♒ / ☽ 08°49'♒	
‡		New moon point of Aquarius: Contemplation upon Mahâdeva, the Lord Absolute, into whom all the worlds recede – Śiva Râtri; Contemplation upon 'The Pledge'		
10.02.	01:03	23 rd constellation Dhanishta starts	☽ 17°22'♒	
☉	08:20	● New moon of Aquarius	☉ 21°43'♒ / ☽ 21°43'♒	
	21:00	Dhanishta-Meditation (Dhanishta-constellation ends on 10.02. at 23:31)		
17.02.	08:16	● 8 th phase of ascending moon starts	☉ 28°47'♒ / ☽ 22°47'♊	
☉		(End 18.02. at 10:49)		
18.02.	13:01	☉ → ♋ / Sun enters Pisces		
20.02.	16:04	11 th phase of ascending moon starts	☉ 02°09'♋ / ☽ 02°09'♊	
♀		Contemplation upon the healing energies (End 21.02. at 18:16)		
24.02.	21:30	Phase of full moon starts	☉ 06°24'♋ / ☽ 24°24'♊	
☉		Contemplation upon Mitra-Varuna, the not untrue beings		
25.02.	21:26	☉ Full moon of Pisces	☉ 07°24'♋ / ☽ 07°24'♊	
04.03.	11:52	● 8 th phase of descending moon starts	☉ 14°01'♋ / ☽ 08°01'♊	
☽		(End 05.03. at 09:51)		
07.03.	05:37	11 th phase of descending moon starts	☉ 16°46'♋ / ☽ 16°46'♊	
♋		Contemplation upon the healing energies (End 08.03. at 03:29)		
09.03.	09:35	23 rd constellation Dhanishta starts	☽ 17°22'♒	
‡	21:00	Dhanishta-Meditation (Dhanishta-constellation ends on 10.03. at 08:31)		
10.03.	22:00	Phase of new moon starts	☉ 20°27'♋ / ☽ 08°27'♋	
☉		New moon point of Pisces: Contemplation upon 'The Pledge'		
11.03.		1940: Master MN left his physical body		
☽	20:51	● New moon of Pisces	☉ 21°24'♋ / ☽ 21°24'♋	

All times are in MET (middle european time).

From: »Astrological Calendar 2012/2013«;

Publisher: The World Teacher Trust-Global, Büelstr. 17, CH-6052 Hergiswil.

Great Invocation



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

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

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

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

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

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

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

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

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

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

Let love prevail.
Let all men love.

Master DK



*TAVĀHAMAGNA ŪTHIBHIR
MITRASYA CHA PRASASTIBHIHI
DWESHO YUTO SA DURITAT
URYĀMA MARTYĀNĀM*

OH LORD AGNI
YOU ARE THE FRIEND OF ALL.
BY WORSHIPING YOU
THE HUMANS SHALL RECEIVE PROTECTION.
MAY THEY GET LIFTED UP FROM THEIR MALICE
AND MALICIOUS THOUGHTS AND ACTIONS
INTO THE KINGDOM OF GLORY.
MAY THAT BE SO.

Commentary

The fire is in all. No one exists without fire within and fire around. Fire protects life from within, but fire outside can destroy life. Anger, hatred, and enmity is the fire that humanity regularly emits through its nature, its thought, and its action. Fire therefore need to be worshipped to burn up the malice in humanity and lift them up into the splendours of life, which is also an aspect of fire. In fact, this is the need of the hour. When as many goodwill workers worship fire with this attitude, the present day crisis can be dissolved.