

Vaisakh News Letter



HAMSA ŠIVA SOHAM



Cancer 2009 Karkataka

Letter No. 3 / Cycle 23 –21st June until 22nd July 2009

The World Teacher Trust - Global



Invocation

May the light in me be the light before me.

May I learn to see it in all.

May the sound I utter reveal the light in me.

May I listen to it while others speak.

May the silence in and around me present itself,
the silence which we break every moment.

May it fill the darkness of noise we do,
and convert it into the light of our background.

Let virtue be the strength of my intelligence.

Let realisation be my attainment.

Let my purpose shape into the purpose of our earth.

Let my plan be an epitome of the divine plan.

May we speak the silence without breaking it.

May we live in the awareness of the background.

May we transact light in terms of joy.

May we be worthy to find place in the eternal kingdom OM.



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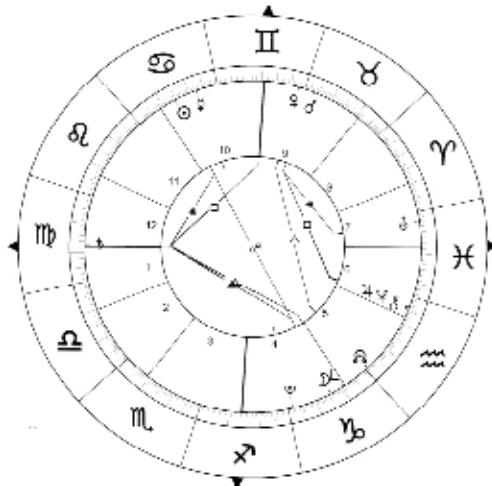
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Prayer of the year*

PUSHAN EKARSHYE YAMASURYA
 PRAJAPATYA VYUCHARASMIN SAMUHA
 TEJO ETTE RUPAM KALYANATAMAM.
 TATTE PASYAMIYOW SAVASOW PURUSHAHA.
 SOHAMASMI.

"Oh Solar God!
 You are the son of Prajapathi.
 You are lone ranger of the sky.
 You are all nourishing and all regulating.
 Please withdraw your rays and brilliance.
 By your grace I would then be able
 to see your beautiful golden disc."



Cancer Full Moon, July 7, 2009, 11.21 am MEST

*From the book Occult Meditations by Dr. K. Parvathi Kumar, Dhanishta Edition



Message of the month of Cancer

Cancer is the fourth sun sign of the zodiac. Sun in cancer is said to be at home. The fourth house relates to house affairs. And when one thinks of the house he thinks of comfort, of rest, of relaxation. He thinks of right relationship, love and belonging.

The soul finds its rest in the heart. The quality of the heart is love and belonging. It establishes cordial relationships.

At home, that is at heart one can reflect upon one's purpose of life. One can at-tune to the Divine purpose. One can stand in poise to enable inner revelations. Cancer not only stands for instincts but also stands for intuition in the advanced persons. The month of cancer is utilised by the knower to review the Divine Will, to regain the knowhow to manifest the Will and to reorganise the activity for manifestation during the nine months to come in a solar year.

Cancer is a cardinal sign. It enables fulfilment of purpose of the soul. For the ordinary cancer means emotional belonging and the related bondage. Advanced Cancerians can transform their house (body) into a temple or into a place of bondage. Humanity today is body bound. Humanity lives for the body and serves the body; least realising that the body lives by the soul and the body is for serving the soul and its purposes. This cardinal sign for the cardinal cross decides the path to the souls either way. Vedavyasa, the Master of the Mystic Island is worshipped in the month on the full moon day to guide the beings to fulfil their purposes on the planet.



Message of the Teacher

The Sun centre

Everyone has the Sun centre in him. Verily he is the Sun centre. He is no different from the Sun. Through his Sun centre the awareness and the life flows into his body.

The name of the Sun is I AM. The name of the man is also I AM. Man thinks that he is referring to himself when he says I AM. But he is referring to the one I AM who flows even through the Sun and the centre of Sun. For clarity the original I AM, who flows through the central Sun; the Sun of our solar system and through all beings as life and light, is called THAT I AM.

Every I am is THAT I AM. Though man is I AM he sees not himself as I AM. He builds clouds of ignorance and ceases to see himself as I AM. He gains different identities.

It is one I AM as many. This is the state of yoga of I AM.

Gîtâ-Upanishade

Lord Krishna

Saints



*“SERVING THE SAINTS, BEING OBEDIENT TO THEM
COOPERATING WITH THEIR WORK
WOULD WIN FAVOURS OF THE SAINTS
WHO INITIATE ASPIRANTS INTO THE HALL OF WISDOM AND EXPERIENCE”*

says Lord Krishna (4/34)

Saints are those who function as soul. They are the realised ones. They are representations of God on Earth. They live in the ordinary world among the ordinaries. But they are extraordinary ones. They appear common among the commons. But they are uncommon ones. They are electric and magnetic in their actions. Through them the Divine gives touch. Through them the Divine speaks. Through them the Divine shows the Way.

Such saints make themselves available to sincere aspirants. When aspirant comes in contact with such a saint he has a great opportunity to fulfil his aspiration of self realisation. He needs to serve the saint at all levels. The saint knows the purpose of the aspirant.

If the aspirant has the single minded goal to function as soul, the saint would help. He is living only for that purpose. He is on the lookout for sincere aspirants just as sincere aspirants are on the lookout for a saint. The saint bestows on the aspirant gradually the key to action, the key to wisdom, and the key to soul realisation.

According to Indian tradition and also according to Lord Krishna the self realisation program gets fulfilled if one finds a saint and serves him whole heartedly. It is the most effective way.



Message of Lord *Maitreya*

Shambala

The seed of truth is posited on the planet. Its name is Sanath Kumara. Its place is Shambala. Sanath Kumara is the most sublime.

- Shambala is the most sacred place on the planet.
- Shambala is the soul of the planet. The life and light relating to the planet flow through Shambala.
- Shambala is The Witness.
- Shambala is the All-seeing Eye.
- Shambala is the essence of the Earth's splendours.
- Shambala is the bestower of splendour.
- Shambala replenishes the splendour when the wealth of the planet is expended.
- Shambala is the pole star to the hierarchy, disciples, humanity and all other planetary beings.
- Shambala is the means to the subtler worlds.
- The rays of Shambala illumine, direct and protect.
- There is no power higher than Shambala on planet.

The Lord of Shambala pulsates the Truth.

We the hierarchy are obedient to Shambala. Shambala is the goal for all the beings of the planet. The disobedient to Shambala are the disoriented ones. Glory to Shambala and victory to its Lord.

Message of Master Morya

Maruvu Maharshi



To will and to dare

Disciples need to will and to dare. They mean

- the ability to be alone,
- to be stable,
- to be unwavering,
- not to mourn at the sorrowful events of life,
- Not to succumb to amassing material wealth.

If one is engaged in material amassing he sinks into the world.

If one broods over events of sorrow he loses the present.

If one is wavering he deviates from what he needs to do.

If one is not stable the currents of the world sweeps him away.

If one learns not to be alone, one can never be at peace and at poise. To be alone helps at-one-ment.

To will and to dare helps to progress in the mundane and super mundane world. Timidity arrests one from any and every progress here and here-after.



Message of Master Koot Hoomi

Devâpi Maharshi

Opportunities availed

Do you ever think of your past life? What have you done in the past? What were your aspirations of your past life? What is the reason to be here and now? What are the opportunities that are offered to you now?

The opportunities that one has in the current life are but the fruits of actions done in the last life. The obligations that one has now are but the unfinished jobs of the past life. Fulfilling the obligations enables shedding certain loads. Availing opportunities would lead one to move forward.

Obligations need to be fulfilled and opportunities should be availed. Obligations do not leave until they are fulfilled. Opportunities slip away when not seen with a keen eye. Missed opportunities result in wasted life. Unfulfilled obligations become heavy.

Each life is a new placement but is a continuity of duties and obligations of the previous life. For example, a police officer when transferred from one place to another he continues the same work; a doctor does the same work; the businessmen also does the same work. So is the case with all.

It is continuation of work through different placements. The progress is as per opportunities availed. Avail the opportunity and move forward.

Message of Master *EK*



Self-Correction

The blind sees not. The one with defective sight sees things distorted. The one who is colour blind sees colours which are not there. To the impure sun looks dusty. To the ignorant the sun appears not. The sun is ever shining and never hiding. He appears according to one's orientation. If one is disoriented he appears not. The defect is with the seer but not with that which is attempted to be seen.

One needs to correct ones instrument. Set it to zero error. That's the work to be done. That is yoga practice. That is discipleship. That should be the endeavour. As long as one does not correct his instrument he sees everything distorted and gains more and more wrong understanding. Self-transformation begins with self-correction.



Message of
Sri Ramakrishna

Three different paths
to reach the ideal

There are three different paths to reach the ideal, the path of I, the path of Thou, and the path of Thou and I. According to the first, all that is, has been, or ever will be, is I myself. In other words, I am, I was, and I shall be, to all eternity.

According to the second, Thou art, O Lord, and all is Thine.

And according to the third, Thou art the Lord, and I am Thy servant or Thy son. In the perfection of any one of these three, God is realized.

If after all you cannot destroy this “I”, then let it remain as ‘I the servant’. The self that knows itself as the servant and lover of God will do little mischief. Sur-garcandy is not amongst the sweets that give us indigestion.

Lay Man's Prayer



We hear
that real MEN lived in the garbs of Monkeys
and co-operated with the Plan.
But we are monkeys in the garbs of Men.
Our appearances are false.
Help us.
We pray.



Vidura

Wisdom Teachings

The one that assists
the poor, the weak,
the destitute, and the sick,
prosper with his progeny
for a long time.

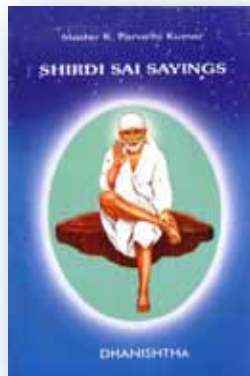


Shirdi Sai Sayings

The Non-Claimer



The Teacher demonstrates the teachings. He is self-dependant, cooperative and non-competitive. He does not order or command anyone. He carries in him no division of organic and inorganic forms. He visualises the light behind the veil of form. He is humble at all times and is alert towards all. He neglects none. He never claims himself as 'any'. He remains doing what is needed to be done, without defining himself, even as Teacher



Discipleship

Constructive Service

No one becomes a server until he directs his energy towards some particular service that meets the needs of the society. Any act done on any plane to uplift life - physical, emotional, mental or spiritual - is service. Labour is not service until such labour finds no objective of social service. Labour that causes disservice to society wrecks man's body, personality and even the soul. One should not labour at that which produces no constructive result, for life is filled with useless service. Engage in no business or activity which wrecks man's body or soul. Do not take over the plain duty of another, or serve those who can well serve themselves. Nor should you ask others to serve you, except to do what you cannot do for yourself.

There are many lines of activity, individual and group, and the choice of one often leads to perplexity. The exercise of discrimination as to the service one can render is of paramount importance. We should not do any work for which we have neither the training nor the innate capacity. He who considers that he can attempt any and every service brings problems to himself and to those surrounding him. Excessive zeal without brain and without proper plan of work leads one to sorrow in service. Such work can be destructive of the server. It would result in waste of time in correcting one's own mistakes.

A disciple

Occult Meditations

Meditation 31



**VENA, THE GANDHARVA,
IS WIPING OFF THE PICTURES OF THE SUBCONSCIOUS MIND
ON THE WALLS OF MY NATURE
WITH THE HIEROGLYPHS OF SOUND
FROM HIS SEVEN STRINGED LYRE.**

Commentary:

Gandharvas are the musical intelligences beyond the creation. They are the blissful ones and bestow the bliss causing the muse of the souls with the Super Soul. The music of Gandharvas gives the bliss of liberation. Such liberated beings live in ecstasy. They radiate, through their music, the love, the light and the wisdom. The head of the musical hierarchy is known as Narada in the Puranas. He receives the muse from Gandharvas and plays his veena, which magnetises the people and the places and raises them to Synthesis. Even Narada extols the music that flows from the flute of Lord Krishna and bewilders each time when he listens to the flute music. Krishna's flute also generates music of Gandharvas of the highest order.

Gandharvas are the waves that eternally keep moving in the space as musical notes. They are all potential. Vena is the Gandharva that presides over the path from death to birth, from zero negative to zero positive, from sleep to awareness, from dissolution to recreation. This path is the ultimate secret; from the absolute to the apparent; from apparent non-existence to consciousness.

It is the vertical path in man between the top of his forehead to his Ajna centre.

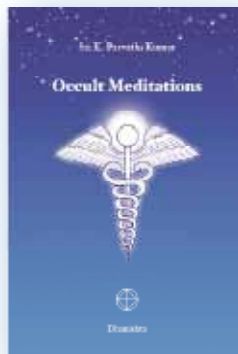
The birth and the death keep happening to the beings according to their Karma. The Karma is the behavioural pattern that each being carries with itself. The behavioural design is different from one being to the other due to the difference in their exposure and experiences of lives. Through series of incarnations, each soul gains different exposures and experiences. All souls keep walking towards fulfilment. Until all aspects of life are fulfilled, they keep getting back incarnations. The purpose of series of lives is to be progressive in their fulfilment. But the beings keep moving circularly like rodents round the mill. They do not move spiralic, like a creeper. They do not ascent. They only rotate without ascent. Such is the Karma built by the souls through habit and this habit form in nature binds them eternally.

The student of the path of Yoga tries to come out of the self-conditioning habit. But the habits are stronger than him. He needs to be helped. Such help comes from those who have liberated themselves. They are the Teachers, the Masters. They too were like the students until they received help from their Masters, who in turn received help from their Masters. The hierarchy of the Masters relating to Karma is headed by Vena the Gandharva. He is the head of the hierarchy relating to neutralising of the habit-forming nature.

Vena enters from a centre at the top of the forehead, reaches Ajna and through Sushumna he enters into all the seven centres and awakens them with the touch of his muse. The touch awakens the hieroglyphs of sound in all the seven centres. The sound conducts the related alchemy in the related centres. Gradually, the subconscious mind gets relieved from the selfbinding nature. The Karma gets neutralised.

The path between the forehead and Ajna is esoterically known as the path of Aquarius in astrology. In the Mahabharata, Veda Vyasa describes the path as a River Vena in the kingdom of Aquarius ruled by the Lord of Aquarius, Varuna (Uranus). The one who visualises the path of Vena and the Lord of Aquarius thrice a day would transcend the creation and settles in the plane of Gandharvas.

The Aquarian Master, CVV, arranges influx of energies of the River Vena, when the sound CVV is uttered. By this he accomplishes neutralisation of Karma for the students of his path of Raja Yoga.





Ashram leaves

Love, Light and Power

"How should one love?"

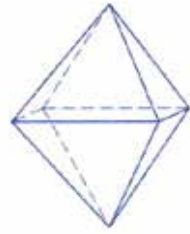
"Why should one love at all?"

"Why should the learned ones love then?"

"The learned ones remain one with all. Hence, love, light and power flow through. They do not love, they do not enlighten and do not exercise power. The love flows, the light radiates and the power generates through them and not from them. These are happenings through them and not doings."



Rudra



33. Kalagni Rudra

He is the Rudra that conducts the fire (Agni) through time (Kala). Agni, which is the spur or the impulse from pure existence, generates the expansion of space and manifests the fiery breaths. The breath is called Vayu, which transforms into a space pulsation (refer to the proem of "Isis Unveiled" by H. P. Blavatsky). Through time, Rudra conducts Agni as Vayu. The exhalation of space results in creation; the inhalation of space results in dissolution of the creation. This is called the breath of the Creator or Brahma. One breath of Brahma consists of 14 Manvantaras. Each Manvantara consists of 72 Maha Yugas. Each Maha Yuga consists of 10 Yugas, which are again detailed into 4 (4-Kritha, 3-Treetha, 2-Dwapara, and 1-Kali). In all, they form 10,000 Yugas. This is the time dimension of Rudra through creation that manifests as Vayu (breath). This Vayu details into 7 breaths. Each of the 7 breaths further details into 7 breaths. These divisions of one breath are called Maruths. In them, Rudra exists with the power of wind. Rudra is thus seen as the Wind God also.

To sum up: Fire creates breath. Breath details into 7 x 7 breaths resulting in the cycles of time called Manvantaras. The Maruths and the Manvantaras are another grand dimension of the Vedic wisdom which would be dealt with separately.



On Love

Mind is the Ring-pass-not.
Mind is the slayer of the real.
Love is the slayer of mind!

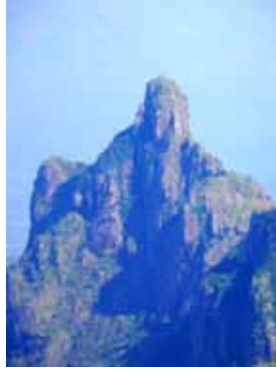




On Change

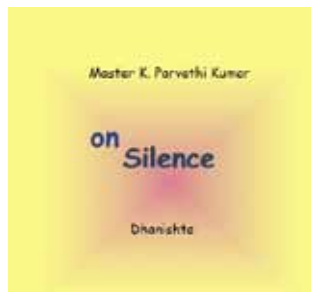
Change helps to stand out
from the pack
like a swan stands out
from a flock of ducks





On Silence

A real good wise man silences you.
He calms you down.
He does not inject new vocabulary.
He lends his Silence and
lets you to Be.



Hymns on Agni



**28. ARCHAMI THE SUMATIM GHOSHYAR VAK
SAM THEVAAVAATHA JARATAMI YANGEEH
SVASVASTVA SURADHA MARJAYEE MA
ASMEKSHATRANI DHARAYEER ANUDHUN**

***Oh Lord Agni! We pray for your attitude to grace.
May our prayer reverberate and please you.
We worship you with all resources that you bestowed on us,
such as, children, grand children, wealth, health and status.
Please be kind to bestow more wealth
only to worship you more and more.***

Commentary:

Agni has many dimensions. Agni is all powerful, all knowledge, the power of all activity and is pure love in core. The pure love of Agni showers as grace. That grace is fulfilling. Worshiping to receive grace is the humblest to the Divine, Agni. Grace fulfils. Grace can lift up the praying soul in every aspect of life.

For this reason the worship has to be ardent. Ardent prayers reverberate. The reverberating prayers please the Lord. When the Lord is pleased, His grace showers. When grace showers more and more wealth gets bestowed for the fulfilment of the praying soul. The key of the prayer is to rededicate all that is bestowed by the Lord at the feet of the Lord.

When one does so, the Lord keeps showering more grace and even gives his Presence.

Normally, worshipers who tend to be wealthy do not offer their wealth to the Lord who bestowed such wealth on them through the worships done. But dedicating the wealth in worship of the Lord helps bestowing further wealth.

This way one fulfils. Fulfilment comes through the Presence of the Lord. The presents He gives (gifts) if appropriated for self enjoyment fulfilment remains a mirage. The worshiper in the prayer says that he would even worship along with his progeny keeping up to the dignity and status bestowed on him.

Fixing a share, a percentage, of growth to the Divine is a first step towards it. Offering all including oneself to the Lord is the final step. When the offering is total the Presence of the Lord is total.

Violet Flame Invocations



We summon the Flame Violet.
We are the sunken slaves.
We summon.

Save us, oh Violet Flame.
Enlighten us and alleviate us
from the sorrow of darkness.

Save us from ignorance.
Set our sail unto Your Violet Springs.

May the Springs of Violet set us
unto the supermundane states of splendour.
We summon You to salute Thee!



From the Teacher's pen

Universal Consciousness

Question: Does this universal consciousness Christus exist from beginning of creation, is it the base of creation itself?

Answer: Yes, the Universal consciousness is the basis of all creation. It is from this consciousness all emerge. This consciousness is called God in Creation. Absolute God is inherent in Him. In other words Universal consciousness is the first expression of the unspeakable God. He is called Christus or Vishnu, etc.

Question: So RAMA is a Christ, Krishna is a Christ? Echnaton is a Christ, Moses is a Christ, Maria is a Christ, A Avatar is a Christ?

Answer: Yes, Rama, Krishna and the like are descent of this principle.

Question: Christs exist from the beginning of creation? Arier: is this also an expression for the Divine or for the Christ-principle?

Answer: Christus is from the beginning, then came 3 Logoi, 4 Kumaras, 7 Seers (judges), 10 Prajapatis (numbers), 14 Manus have all come from Him as His representatives. They help others to get into light.

Question: Why God gave humanity a free will, when the free will takes humanity freedom?

Answer: Just like you would like to give freedom to Child. God gave freedom to humans out of love. Only from freedom man learns through trial and error. If life is totally guided it is not interesting.

Question: I am that I am: does that mean father-consciousness, universal consciousness?

Answer: Yes.

Master Morya

Part 12



The Thâkur's views on Music

This island was a tiny one, and so overgrown with tall grass that, from a distance, it looked like a pyramidal basket of greenery floating in the midst of the blue lake. With the exception of some spreading groups of shady mango and fig trees, where a whole colony of monkeys were agitated at our appearance, the place was evidently uninhabited. In this virgin forest of thick grass, there was no trace of human footprint...

The grass under which we stood, like insects under a burdock, waved high its feathery multicoloured plumes, not only over our heads, but even above the white pagrî of the Thâkur and Nârâyana, the former standing "six and a half feet in his stockings," to use the common English expression, and the latter hardly an inch less...

All nature slept, man alone was awake at this solemn evening hour, nor did we go to sleep. Sitting around the fire, we talked almost in a whisper, as if afraid of waking nature. Mr. Y. and Miss B. had retired sometime before, and nobody sought to prevent them. But we six – the colonel, four Hindus and myself – snugly sheltered under the fifteenfoot "grass", had no desire to miss this magnificent night by sleeping. Besides, we were waiting for the "concert" which the Thâkur had promised us.

"Be patient," said he, "just before the moon rises, our musicians will appear."

The moon rose late, almost at ten o'clock. Just before her appearance, when the water of the lake began to grow lighter on the opposite shore, and the horizon grew perceptibly brighter, gradually assuming a silvery, milky tint, a sudden wind arose. The sleeping waves stirred again; they rustled at the feet of the bamboos, whose giant feathery heads swayed and murmured to each other as if passing on some instructions...

Suddenly, in the general stillness, we heard again the same strange musical notes which we had noticed when first approaching the island on the ferryboat, as if all around us, and even above us, invisible wind instruments were being tuned, strings were being plucked, and flutes sounded. In about two minutes, just as another gust of wind forced its way through the bamboos, the whole island resounded with the strains of hundreds of Aeolian harps... And then suddenly, a wild, weird and unending symphony burst forth!

It resounded in the surrounding woods, filled the air with an indescribable melody which charmed even our spoiled European taste. Sad and solemn were its prolonged strains; now they sounded like the flowing measure of some funeral march, then, suddenly changing into a tremulous trill, they poured forth like the song of the nightin-gale, humming like the legendary self-playing zither, only to die away in a long sigh...

At times they were like a long, drawn-out howl, heart-rending and woful, as of a she-wolf deprived of her young; at times it rang out like Turkish bells, in a gay and rapid tarantella; then again was heard a sad song like that of a human voice, or the easy-flowing sound of the violoncello, ending in either a sob, or subdued laughter... And all of this was repeated in every direction by the mocking echo of the forest, as if hundreds of fabulous forest sprites awakened in their green bowers to answer the appeal of this wild musical revelry.

The Colonel and I glanced at each other, dumbfounded in our amazement. "How wonderful!" "What witchcraft!" we finally exclaimed, almost at the same time. The Hindus smiled and remained silent.

The Thâkur smoked his gargarî as peacefully as if he had suddenly become deaf. After a short interval, during which our minds unconsciously formulated a question in regard to this being perhaps another feat of magic, the invisible orchestra burst forth again and swelled with even greater abandon, momentarily almost deafening us. The sound poured out and rolled through the air like irresistible waves, arresting our attention. Never had we heard anything like this - to us an inconceivable wonder... Hark! Like a storm on the open sea, the wind whistling through the rigging, the roar of the maddened waves tumbling over each other! Or a blizzard on the silent steppes with a gale blowing...
Like some animal it howls,
Like an infant it cries!

And now it is the solemn strains of an organ... Its powerful notes blend together, now spread throughout space, now cease, intermingle, and become entangled like the fantastic melody of a delirious dream, like some musical phantasy formed of the howling and whistling of the wind in the open.

But a few moments later, these sounds, so glamorous at first, began to cut like knives through our brains. And it seemed to us as if the fingers of the invisible artists played no longer upon invisible strings, or blew into magic trumpets, but did so upon our nerves, straining our tendons and impeding our breath...

"For God's sake, stop this, Thâkur! It's quite enough!" ... shouted the Colonel, covering his ears with his hands. "Gulâb-Singh, order them to put a stop to this!"

At these words, the three Hindus burst out laughing, and even the sphinx-like features of the Thâkur lit up with a merry smile...

"Upon my word," said he laughingly, "you seem to take me very seriously, if not for the great Parabrahman, then at least for some sort of genii, for a Marut, the lord of the winds and the elements. Is it in my power to stop the wind or instantaneously to uproot all this forest of bamboos? Ask me something easier!..."

"What do you mean by stopping the wind? And what of the bamboos? Do we not hear all this under some kind of psychological influence?"

“You will soon become unbalanced on your psychology and electro-biology, my dear Colonel. There is no psychology of any kind in this; simply a natural law of acoustics ... Each of these bamboos surrounding us – and there are thousands of them on the island – contains in itself a natural musical instrument, upon which the wind, the universal artist, comes to try out his artistry after sunset, and especially so during the last quarter of the moon.”

“Hm! The wind!...” murmured our somewhat abashed president. “But it’s getting to be an awful noise... not particularly pleasant... Can anything be done about it?”

“I really don’t know... But it’s all right, in five minute you’ll be quite used to it, and you’ll rest in the intervals when the wind momentarily falls...”

We were told that there are many such natural orchestras in India; they are well known to the Brâhmanas who call this wind in the reeds vînâ-devas (the lute of the Gods) and, making capital of popular superstition, say that the sounds are divine oracles. The fakirs of the idol-worshipping sects have added their own art to this peculiarity of the reeds, and for this reason the island we were on is reckoned especially sacred.

“Tomorrow morning,” said the Thâkur, “I will show you with what consummate knowledge of all the laws of acoustics have the fakirs bored holes of varying size in these reeds. They enlarge the holes made by the beetles in any one section of the trunk, according to the size of the latter, shaping them into either a circle or an oval. This perfecting of a natural instrument can justly be looked upon as the finest example of the application of mechanics to acoustics. However, this is not to be wondered at. Our most ancient Sanskrit works on music minutely describe these laws and mention many musical instruments which are not only forgotten, but totally unknown at present...”

And now, if this too close proximity of the singing reeds disturbs your sensitive ears, I will take you to a meadow near the shore, some little distance from our orchestra.

The wind dies down after midnight, and you will sleep undisturbed.

In the meantime, let us go and see how the “sacred bonfires” are being

lighted. As soon as the neighboring people hear the distant voices of the 'Gods' in the reeds, they gather on the shore, whole villages of them, light fires, and perform a 'pûja' (adoration of the island)."

"Is it really possible that the Brâhmanas manage to keep up such an obvious deception?" asked the astonished Colonel. "Even the most stupid must eventually learn who made the holes in the reeds and what the real cause of the sound is!"

"Possibly so in America, but not in India. Show even a half-educated native how it is done; tell him all about it and explain it... He will tell you that he knows as well as you do that the holes are made by beetles and enlarged by the fakirs. But what of that? The beetle was no ordinary beetle, but one of the gods who incarnated in the insect for this special purpose and the fakir is a holy hermit who acted in this case by the order of this god. That will be all you will get out of him. Fanaticism and superstition, which for centuries have permeated the masses, have become a necessary part of their physiological needs. Uproot these, and the people will have their eyes opened and will see the truth, but not before. As to the Brâhmanas, India would have been very fortunate if these scoundrels had not done anything worse than that through the centuries... Let the people adore the music and the spirit of harmony; there is nothing to fear in that."

The Bâbû then told us that in Dehra-Dûn this kind of bamboo has been planted on both sides of the central street which is more than a mile long. The buildings prevent the free action of the wind, and so the sounds are heard only when the wind blows from the east, which is very rare. A year ago, when Swâmi Dayânanda had arrived to camp there, and the crowd of followers gathered every evening around him, the bamboos decided to break into song, just as he finished his sermon in which he thundered against superstition. Tired out by this long lecturing, and not feeling too well, the Swâmi sat down on his carpet and remained motionless with eyes closed.

The crowd imagined at once that the soul of the Swâmi, leaving the body, entered the reeds and was now conversing with the Gods through them. Many people, anxious to express thereby their devotion to the teacher, and probably to show him how fully they had grasped his teaching, hastened to perform “pûja” before the singing reeds.

“And you, Nârâyana, what do you know about the Swâmijî?” I asked.

“Do you regard him as your ‘guru’?”

“I have only one guru and only one God on earth, as in heaven,” answered Nârâyana somewhat unwillingly, “and I will never have another.”

“And who is this guru and this God?... Is it a mystery?”

“Thâkur Sâhib, of course!...” burst out the Bâbû. “For him both of these are blended in one...”

“You talk nonsense, Bâbû,” coldly remarked Gulâb-Singh, “I do not consider myself worthy to be anyone’s guru, let alone a God. Please do not blaspheme. Here we are! Let’s sit on the shore,” he added, pointing to the carpets that had been brought and evidently anxious to change the subject.

We had arrived at a small clearing near the lake some two or three hundred feet from the bamboo forest. The sounds of the magic orchestra now only reached us from time to time and then softly. We sat to the windward of the reeds; their sound was like a harmonious whisper, reminding one of the quiet tones of an Aeolian harp and having nothing harsh or unpleasant in it any longer. On the contrary, it only added to the poetical beauty of this colorful scene.

We sat on the carpets that had been spread out, and, seeing that I had been on my feet since four in the morning, I felt quite sleepy. The men continued to talk of the Swâmi and the “pûja”, and I soon became so absorbed in thought that, as usually occurs, the conversation reached me only in fragments...

“Wake up!...” said the Colonel, giving me a little shake. “The Thâkur says you must not sleep in the moonlight.”

I was not asleep; I was simply thinking, though I felt groggy. I hardly replied, however, so drowsy can one become under such wondrous skies...

“Wake up, for heaven’s sake!” continued the Colonel, “Just look at this moon... and the landscape all around us. Have you ever seen anything more wonderful than this panorama? Look...”

I looked and the familiar verse of Pushkin, “now the golden moon has risen...” came to my mind. Indeed this was a “golden moon.”

At this moment she poured forth a flood of golden light, showered it over the restless lake at our feet, and spread golden dust on every blade of grass, every pebble, everything around us, and into the far-off distance.

Her silvery-yellow globe swiftly glided upwards into the dark blue sky, strewn with myriads of bright stars shining over our heads. However many moonlit nights we may see in India, each time new and unexpected impressions will be found... Such sights cannot be described; they cannot be portrayed either on canvas or in mere words; they can only be felt. What an inexpressible grandeur and beauty!

But woe to the careless novice, woe to the mortal who gazes at the moon with his head uncovered. It is not only dangerous to sleep in moonlight, but even to gaze too long at the chaste Indian Diana. Epilepsy, madness and often death are the punishment wrought by her dangerous arrows on the modern Acteon who dares to contemplate the cruel daughter of Latona in all her beauty. That is why by day or night neither the Europeans nor the natives ever go out without a topi or a pagrî. Even our Bâbû, who spends whole days cooling himself bareheaded in the sun, wore a kind of white cap during moonlit nights.



Master *EK*

Vishnu Purâna
CHAPTER II

The One Principle and the Birth of Consciousness

Parasara continued: "There is one principle which is greatest than the greatest conceivable thing in the whole creation. It is the greatest of all principles and is called Paramatma (the Highest Spirit). It is located in the "I AM" of every being as well as in the atom. It is free from shape, colour, etc. and is free from any qualitative and quantitative entities. It is free from waning, destruction, change, growth, birth and evolution. It can only be said about it that it is ever existing and ever present. It is everywhere and in everything. Since it exists everywhere as "here" or "this", it is termed and understood by the learned as Vasudeva. The term means Living Light in all that exists. It is called "THAT" and is the Supreme and Eternal principle without wear and tear. Anyone is its shape always.

Due to the absence of anything avoidable it is ever pure (the God principle which is inclusive of shape, name, colour etc. is called Vishnu.

That which exists in the behaviour of the mind and senses is called Vasudeva. That which is beyond is called Narayana. All the three put together, exist in the One principle which is Narayana Himself. This three-engrossing Narayana is also termed Vishnu by Parasara in the Vishnu Purana).

It is the very same essence which is once manifest as "All this". It is unmanifest. The two states alternate on the surface of the eternity. Thus it exists in two alternating existences; Purusha (personality) and Kala (time).

Of these two, Purusha is the original and greater principle.

Time exists only in the alteration of shapes. It exists as existence and non-existence. That which is beyond Purusha and his manifestation is the purest bliss that is experienced by the learned.

This primordial mass, Purusha, manifestation and time divide into forms which comprise existence, creation and merging. All these are from Vishnu himself. They are like the four implements or play things to the same child, God. Vishnu is the cause of this creation (though he never proposes it) and non existing (unconscious). It does not depend upon any other principle and hence it cannot be called a principle. It is proper to be called HE in the real sense. He is beyond measure, age and location. He is stable, though dynamic and poised. He has no sound, touch, taste, form or smell, though they come out of him later. The conscious nature is three-fold: static, dynamic and poise. By that one nature of this, this was all pervaded at first (Here first means after the previous merging).

And how was that? There was no day, no night; no sky, no earth (space and physical matter). There was no darkness, no light (this because there was no second thing existing. Only after the separation of an observer from it, all the above distinctions will be made. All these things exist only to his objectivity). The self-expanding consciousness was the only existence in that state. This cannot be comprehended by the senses and the mind. This state of existence is called Pradhana (primordial).

Purusha and Pradhana are the two entities which are separate from the Vishnu principle. The other entities which follows belong to this couple. Yet all of them are in Vishnu and hence they belong to Vishnu. They take up the forms which are ever changing (in a sequence) and the succession of the changing forms is called time. That which is now manifest (the objective universe) was then existing in its own nature before manifestation. This is its state during the previous state of merging. That is why the merging of this creation is called Prakrita, Pralaya or the merging of the creation into its own creative nature. The time state of God has neither beginning nor ending.

The creation, living and merging exists without any demarcation between any two of the three states when the three gunas (qualities) are kept in equilibrium. Again when there is a vibration in the equilibrium, nature becomes objective to Purusha. Then again, Oh Maitreya, the time-form of Vishnu is set in motion. Vishnu, the Supreme Soul is above this double phase and pervades the pulsating universe. That which enters into the double state out of His own will is called the Hari phase of Vishnu. Thus, He (Hari) stirred the mutable and the immutable when it was time for the unfolding of this universe. Just as the smell, by the mere presence of something in space, causes a stir in the minds, He stirs and the stirred aspect is called Purushottama. He has expansion and contradiction as his main states of the previous Pradhana state. He is known by the shapes of expansion, atoms and the shapes of Brahma. Such is his active phase. When the three gunas are brought to equilibrium and when the Kshetragna state meets Pradhana, then the expression of the qualities occurs and it is the time of unfolding (Kshetragna is Vasudeva, the Lord in existence). Then quantity or volume (Mahat) is born as the first principle. It is of three states: poised, dynamic and static. This and Pradhana exist like the seed-coat. Consciousness (local consciousness) is awakened in this volume. It is awakened from the background which serves as local unconsciousness (consciousness before localisation). Consciousness to the whole is slumber to the part awakened.

This is again of three types:

1. The manyness, 2
2. Brilliance or objectivity,
3. Becoming (of these three the third is static, the second is dynamic, while the first is the poised state of being like the shape of the jet of water). Since this has become three-fold, it has become the cause of the elements in the macrocosm and the limbs and senses in the microcosm.

Up to now, in the previous discourses we find what Parasara has given a lucid description of the ancient Indian cosmogenesis up to the birth of consciousness (objectivity) from the Supreme consciousness or the Oneness (subjectivity).

The latter is but night-like to the one who has no yogic vision. This highest branch of wisdom is supra-mental to the seer and supra-cosmic to the seen. It is the one message of India to the rest of the world from times immemorial. Books can be written about it but it cannot be conveyed through books. It is the "Me" in one and all and everyone has only "one copy" of it in existence for himself. It is the oldest manuscript ("Script of Man") of the three chapters (physical, mental and spiritual). Each chapter has seven headings (called Vyahruthis or the utterances of the Inner word, I AM, in a sevenfold meter of sound, colour, breath, humour, touch, smell and taste). This gives the right clue to the seven-threaded net-work of the plan (Saptatantu) conducted by the same inner deity I AM in his capacity of the number-god who has seven times seven as his main key (Sap-tasapti). By a very careful study of the Purana we get the thorough comprehension of the so-called impenetrable labyrinths of the jungles of Vedic wisdom.

We have seen how Parasara describes the birth of the egg or the universal consciousness which is threefold. This I-consciousness is about to create the primary manifestations. They are the five states of matter and force put together. They are called the five Buthas with their accompaniments. First the Lord of the egg created the concepts of the qualities of the Buthas. Now we will follow the order of their creation which is but a manifestation.

Extracts From The Teachings Sri Suktam

The Nature And The Characteristics Of The World Mother, Part XVIII

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

We have to invoke the Mother on one side and to take to the cleanliest habits on the other side. Both are important. Otherwise, the light invoked does not stay. Some bodies give horrible smell. It means that those people have to take frequent baths, long hours of bath, and they have to totally change their food habits. People are disinclined to brush their teeth even in the morning. They are disinclined to take bath. As a disciple you have to clean your mouth, clean your tongue, and take bath as the immediate duty, as you wake up. Don't meet people with an impure body. Don't talk to people with an impure body. Don't eat anything, unless you have cleaned. This is the way to ensure that impurities do not settle in us. All these impurities settle so deeply in us, and we have very queer and strange philosophies developed about not being cleaned.

"Ah, it is okay, if we are mentally positive, even if our body smells." This statement shows that we are indifferent. We grow indifferent to good things, we grow indifferent to good people, we grow indifferent to scriptures, we grow indifferent to nature. Such people have no solution, except to go through greatest crises.

Indifference and negligence, forgetfulness, too many mistakes in doing things, eating stale food, living in dark places – these are all symbols of Alakshmi, non-splendour. To be clean does not demand riches. It demands an attitude. When you don't have that attitude, be sure your life can never be splendourous. If you are a worshipper of the Mother or Gayatri, the Light of the World, you need to ensure that you invoke the light after you have purified your vehicle. If you cook food in a contaminated or dirty vessel, you are no more eating food, you are eating poison.

Likewise, if you don't clean your body, mental, emotional and physical, and invoke light, it does not help. Here this aspect is introduced, it will again be mentioned in the coming hymns. So we pray: "I would like that anything contrary to life and light in me is eliminated, and I resolve to do it, but please help me to do it! Ensure that I get the inclination to take bath regularly, keep the body clean at all times, regularly change clothing, ensure that there is good smell around me!" That is why the use of incense has come to be. The moment you burn sandalwood incense, the impurities of the room get away, and pure energies visit. So, we have to ensure that in us and around us there is purity. That should be an effort from our side. Then the help comes.

See a candle. From time to time you have to remove the carbon that the thread of the candle accumulates through the process of combustion. Otherwise it will put off the flame. Likewise, the mirror. You have to clean it from time to time to see better. In creation carbonisation happens, because the whole creation is a process of combustion. So, continuously there is the emergence of carbon which you have to eliminate.

If you cook food, necessarily the vessel gets black under its bottom, and it needs to be cleaned. The whole creation is the work of fire. It is a process of combustion, and the by-product of the creation is carbon. That carbon is anti-life, anti-light. It has to be eliminated. That is what is called ignorance. That is what is called darkness, and that is called in the West as sin. Sin is nothing but lack of knowledge as to how to do things. All wrongful acts are seen as sin, and the sinners are condemned which again is a further act of ignorance. They sin, because they do not know. Tell them how to do and show them what happens, when they don't learn how to do, and gradually bring them back into the knowledge of doing things.

That is the Eastern doctrine which says: "There are no good people and bad people. All are souls. Some know, and some do not know. Those who do not know shall have to be informed. If they don't listen, they go

through the consequences and learn. But no one shall be condemned. Condemnation is another dimension of ignorance. It is a question of degree of difference in levels of knowledge. “

That is why this request is made by the worshipper: “I shall ensure that I adopt to the processes of purity, and You, please, ensure that You fill me with light!” It is the work of the Mother to fill you with light, and it is your job to keep things clean. Even during daytime, if you don’t open your windows and curtains, the same darkness continues to stay. It means, there is something that you have to do, and there is something that comes from outside to you. If you are just making ten steps to the window to open it, then the sunray comes from such a distance to visit you. So, there is some little effort needed from your side. Do it well and leave the rest!

Paracelsus Health & Healing

Science and Theosophy



Some races are prone to succumb to one form of physical ill while other races are resistant to it. Climatic conditions produce certain types of diseases which are strictly regional. But global diseases such as cancer, heart, brain, syphilis, tuberculosis, psoric diseases, which are rampant are not on the same footing. The global diseases are considered as result of the ignorant life style adopted by humanity in the past. Past does not mean immediate past but remote past such as Atlantean times.

If a global review of health is undertaken, not even a hundred thousand humans could be found perfectly healthy amidst the billions now dwelling on the planet. Frankly speaking, the present medical research and the evolving science of medicine are inadequate to meet the challenge. This gives a dimension: What cannot be cured shall have to be endured. By this approach to life the tension to fight is withdrawn paving way to a better future through endurance of the result of past mistakes. Many times when disease is not given excessive importance and the related attention, it does not grow further, for energy follows thought. This can be further supplemented with the thought of unity, goodwill, love in action besides the science of theosophy.

At present the aforesaid tools are in the hands of devoted but unintelligent people in general. While devotion is desirable, intelligence is equally desirable to bring out the value of these supplementary aids.

When the knowledge jealously guarded by these devoted but unintelligent people reaches the hands of the thinkers and the scientists, the many unproved ideas of the former find scientific expression. This would help to reinforce.

The work of psychologists and physicians: When the work of physicians and surgeons in relation to the physical body is recognized as essential and good, when the psychoanalysis and conclusion of the psychologists supplement the work of the physicians and surgeons, and when the power of thought of goodwill and love as coming from theism, likewise aid, then and only then we shall enter upon a new era of well-being.

PS: The thought of goodwill and love include such concepts as yoga, meditation, and natural ways of life and thoughts of wisdom.

Dr. K. Parvathi Kumar

Extract from: Paracelsus – Health and Healing

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Children's Section

The Doctrine of Ethics*

A FOX REMAINS A FOX EVEN WHEN PLACED ON
A GOLDEN THRONE. BUT A LION IS LEONINE
EVEN IN ADVERSITIES. DISTINGUISH THE CUNNING
AND THE NOBLE AMIDST MEN.

Dear Children

In every good park you find humans of all ages, from infants to aged ones. You find children, youth, adults, couples, families. In a park you find the sample of humanity. Park is the place where the humans are rid of their general personal limitations such as anger, worry, irritation, impatience, etc. Instead, the inner natural joy, playfulness prevails. Frequently persons with sickness such as high blood pressure, cardiac problems are also found. They too feel relaxed in a park. Do you know why the park attracts the humans? It is the nature, the Mother-nature; it has flower beds, flower bearing trees, shade giving trees, green meadows, streams and pools, bird sanctuaries, etc. It is the greenery and beauty of nature that attracts the humans spontaneously.

The ancients were mostly living in the Nature and were benefited from the Nature in multiple ways. The modern have come away from the Nature substantially. They live in concretised buildings without much air and breeze, move in air conditioned cars, and eat stored foods. In metropolitan cities the humans are not able to witness even the sunrise and the sunset due to the high rise buildings. They associate more with manmade material than with nature made, natural products. The consequence is more and more ill health. If one lives in places where there are shade giving, fruit and flower bearing trees, one gains much vitality. The chlorophyll of the tree vitalises and stabilises health. The need for deurbanisation is only at the thought level. It needs to be manifested for the benefit of humanity. You as children should inculcate the habit of visiting the parks regularly. Be playful in nature. Stick not to televisions and com-puters in the closed rooms. If you stick so the sickness visits you.

Dr. K.Parvathi Kumar

* From the book THE DOCTRINE OF ETHICS by Dr. K. Parvathi Kumar, Dhanishta Edition

** See www.jugendforum-mithila.de

WINDOW TO WORLD SERVICE

NEWS & ACTIVITIES (Inputs welcome)

Group Reports: Venezuela

Name of the group: Aardra Group / Grupo Aardra

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Activities

Aardra Group was created in 2003. Its name was suggested, on our request, by our spiritual guide and dear Master Parvathi Kumar, also its symbol, sound, color and number.

We came up as a healing group with the purpose of carrying out the work that begins with fraternity and the solidarity of its members and of all the brothers and sisters that have to care well to each other.

The group meetings that are carried out twice a month have as purpose to impart the teachings of the Master. All our activities are without profit and the entrance to the events is absolutely free.

The first and main activity of each meeting is the suitable meditation, taking into account the lunar phases and the meditation work corresponding to each one.

As a complement of our activity and in the idea that the teachings reach the biggest number of people possible, Aardra Group has a weekly radio program (on Saturdays at 6 in the afternoon), where we try to provide tools for a better life on the path of the spirituality. The program has as a name "Inner Harmony" and the motto of its presentation is: "The fraternity and the solidarity as authentic expressions of humanity, the encounter with the true Being". In the economic part in this activity we are supported by a person with a great understanding about the necessity of giving the teachings to the biggest possible quantity of people.

In each program we invite all the people to attend the group meetings. "Inner Harmony" is transmitted every Saturday at 6 pm and we always

begin it with read-ing of a reflection of the Teachings of Vidura. We follow all invitations that make us talk about spiritual topics at different cities of the country, as well as at other radio programs and also give appropriate answers to all the e-mails that arrive.

Dates of the Next Travels

Dates	Program
7th to 25th June	Germany and Switzerland
1st July	Addressing a group of 10,000 villagers 200 km away from Visakhapatnam lead by a yogi who has links to Master Kumar and Hierarchy.
4th July to 8th July	Group life in Hyderabad.
8th July to 12 July	Pilgrimage to Seven Hills.
31st July to 9th August	Travel to blue mountains for group life to conduct Master CVV birthday and Leo full moon as an offering to the master for 100th May Call (800 participants)
11 th August	Master EK's 83rd birthday celebrations at Visakhapatnam.

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

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

Live Broadcasts and Recordings of Lectures of Master Kumar

Members of the World Teacher Trust have provided a facility for live transmission of Master Kumar's lectures via the WIZIQ-website. There is a guideline answering all related questions. You can download it from:

http://www.masters-call.net/docs/WTT-Live_Broadcast_FAQ.pdf

Lectures given in Telugu are simultaneously translated into English and Spanish. All the lectures of the Master are recorded and published on the platform "Masters Call". You can download a guideline how to access and use the recordings: http://www.masters-call.net/docs/Masters_Call_FAQ.pdf In case of questions, please contact wtt-live@masters-call.net



COW

Experience in creation by the beings of any plane is again considered as experience of the milk of that plane. and those who experience the seven planes know the Cow in its complete form. In Cow the Vedic seers located 33 Devas.

The Cow milk, Cow yogurt, Cow ghee (clarified butter), Cow excrete and Cow urine are considered most sacred for varieties of purposes including medicinal purposes.

Among the Cows coffee coloured (almost black) is considered most sacred. These cows are called *Kapilas*.

Book review



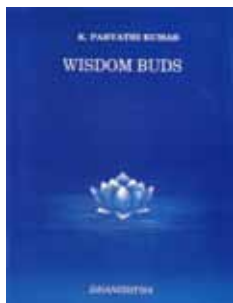
THE SCIENCE OF MAN

The need for practice of Spiritual Science by man is immanent, in the context of the upsurge of Material Science. Man should find the technique to be fit to experience that which is revealed by Nature through Science. The technique is contained in the World Scriptures. The Science of Man is an effort to furnish this technique, practice of which enables man to unfold from within. It is the application of technique upon oneself that reveals the Self to one-self.

"The Science Of Man" is another stream of Wisdom flowing through the consciousness of Master E.K.

Ekkirala Krishnamacharya: Science of Man

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



WISDOM BUDS

Seven talks given at different occasions are brought out as Wisdom Buds. They unfold within the being as brilliant lotuses when contemplated upon: The White Island deals with the plane of Light as the field of the Soul. The New Age Teacher demonstrates the teachings in his way of life. The Return of Christ shows that the Christ already started returning in the

Aquarian way. The Principle Teachings of Krishna enumerated in the talk are valid for all times to come. The Path of Gradual Unfoldment is observing and experiencing the One Consciousness in all. Upanayanam and Marriage are two most sacred sacraments of the Vedic tradition conducted to elevate the soul.

Dr. K. Parvathi Kumar: Wisdom Buds

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Astrological Important Days in June / July 2009

21.06.	07:45	☉ in ♋ / Sun enters Cancer; Summer Solstice	
22.06.	01:12	Phase of new moon starts	☉ 00°42' ♋ / ☽ 18°42' ♋
		New moon point of Cancer: Contemplation upon 'The Pledge'	
	21:35	● New moon of Cancer	☉ 01°30' ♋ / ☽ 01°30' ♋
23.06.	17:52	Car Festival (starts with the 2 nd phase of ascending moon and ends at full moon of Cancer) from 23.06. to 07.07.2009	
29.06.	01:54	● 8 th phase of ascending moon starts	☉ 07°24' ♋ / ☽ 01°24' ♋
		(End 01:13 on 30.06.)	
02.07.	01:48	11 th phase of ascending moon starts	☉ 10°15' ♋ / ☽ 10°15' ♋
		Contemplation upon the personal Teacher, the Guru (End 02:57 on 03.07.)	
06.07.	08:52	Phase of full moon starts	☉ 14°21' ♋ / ☽ 02°21' ♋
		Dedicate to the World Teacher and Vedavyâsa	
07.07.	11:21	○ Full moon of Cancer (Lunar eclipse)	☉ 15°24' ♋ / ☽ 15°24' ♋
10.07.	04:12	23 rd constellation Dhanishta starts	☽ 17°19' ♋
	21:00	Dhanishta- Meditation (Dhanishta-constellation ends at 07:02 on 11.07.)	
14.07.	23:57	● 8 th phase of descending moon starts	☉ 22°35' ♋ / ☽ 16°35' ♋
		(End 23:37 on 15.07.)	
17.07.	20:45	11 th phase of descending moon starts	☉ 25°19' ♋ / ☽ 25°19' ♋
		Contemplation upon the personal Teacher, the Guru (End 18:19 on 18.07.)	
21.07.	08:19	Phase of new moon starts	☉ 28°38' ♋ / ☽ 16°38' ♋
		New moon point of Cancer: Contemplation upon 'The Pledge'	
22.07.	04:34	● New moon of Cancer (Solar eclipse)	☉ 29°27' ♋ / ☽ 29°27' ♋
	18:36	☉ in ♌ / Sun enters Leo	
		☉ in ♌ – every Tuesday (28.07., 04.08., 11.08., 18.08.):	
		Contemplation upon the influx of hierarchical money via the Mother of Splendour Lakshmi	
		☉ in ♌ – every Friday (24.07., 31.07., 07.08., 14.08., 21.08.):	
		Contemplation upon the World Mother in the Heart Center	
28.07.	11:57	● 8 th phase of ascending moon starts	☉ 05°28' ♌ / ☽ 29°28' ♌
		(End 12:14 on 29.07.)	
31.07.	14:51	11 th phase of ascending moon starts	☉ 08°27' ♌ / ☽ 08°27' ♌
		Contemplation upon Maitreya in the Heart Center (End 16:57 on 01.08.)	
04.08.		Birthday of Master CVV	
05.08.	00:29	Phase of full moon starts	☉ 12°40' ♌ / ☽ 00°40' ♌
		The New Vaiṣākh Festival: Contemplation upon the Hierarchy via Lord Krishna, Lord Sanat Kumâra and Lord Maitreya	
06.08.	02:55	○ Full moon of Leo	☉ 13°43' ♌ / ☽ 13°43' ♌
	10:10	23 rd constellation Dhanishta starts	☽ 17°19' ♌

All dates are in MEST (middle European summer time) From: »Astrological Calendar 2009/20010«;
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Great Invocation



Let us form
the circle of good will.
OMNIA VINCIT AMOS.
From the South
through love,
which is pure,
from the West
through wisdom,
which is true,
from the East
through will,
which is noble,
from the North
through silence,
which is golden.
May the light make
beautiful our lives.
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



All names together utter the name of God.

A prophecy thinks from darkness to light.

Prophecy is fulfilled.

Abraham, Moses, Isiah, Jacob put together form Jesus!

Master CVV