

Vaisakh News Letter



HAMSA ŠIVA SOHAM



Virgo 2019 Kanya

Letter No. 05/ Cycle 33 – 23rd August until 23rd September 2019

The World Teacher Trust - Global

Invocation



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

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

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

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

Master EK



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Prayer of the Year 2019-2020

A Clean Life
 An Open Mind
 A Pure Heart
 An Eager Intellect
 An Unveiled Spiritual Perception
 A Brotherliness for One's Co-Disciple
 A Readiness to Give and Receive Advice and Instruction
 A Loyal Sense of Duty to the Teacher
 A Willing Obedience to the Behests of Truth
 A Courageous Endurance of Personal Injustice
 A Brave Declaration of Principles
 A Valiant Defence of Those who are Unjustly Attacked
 A Constant Eye to the Ideal of Human Progression and Perfection
 which the Secret Science depicts
 These are the Golden Stairs
 up the steps of which the learner may climb
 to the Temple of Divine Wisdom.



Full Moon of Virgo, 14th September 2019, 06.32



Message of the Month of Virgo

Every son of God is but a son of virgin. When a disciple is born again in his virgin nature, he tends to be a son of virgin and therefore a son of God. It is a natural phenomenon during the course of evolution of beings. A son of virgin is completely lawful, virtuous, and yet very humble. Love and compassion are but his two shoulders. He remains as much a devotee as he is a gnostic. He is skilful too. He is self-fulfilled and has a purpose to fulfil the surroundings. He is in eternal connection with the Father and ever remains "That I Am". A son of virgin receives cooperation from the five elements, from the seven planets, and from the ten directions. The angels move along wherever he moves. He has access to every branch of wisdom and has the ability to transmit the grace of God. Truly, he forms the way for the beings to reach the Truth.

The month of Virgo is dedicated to the sons of virgin, who are also called the sons of God. The Seven Seers, the Great Bear, and Sirius are all recollected and worshipped during this month of Virgo. Even the pitris are worshipped in the descending arc of moon in Virgo. May not the aspirants born in the month of Virgo fall into the glamour of intellect and thereby crystallize themselves in concepts. May they remain soft enough through devotion to get moulded into sons of virgin. Virgo may lead one through devotion into the states of purity. It may lead one through intellect into paths of self-crystallization and limitation. Analysis is the strength of Virgo; excessive analysis leads one into a jungle of no return. One gets imprisoned in one's own web of analysis. May the instinct to analyse be antidoted by humility and simplicity of devotion. May the threshold of Virgo be transcended through right keys.



Message of the Teacher

Discipline

Mostly, people who think that they are disciplined keep saying, “It should be like this”, or “It should be done like this”, or “It should have happened like this”. Least they know that they cannot discipline the surroundings. At best, they can be disciplined for themselves and let others. If they wish, they may join the One.

The best discipline in yoga is to keep observing “how it is and how it is becoming”, and doing what is to be done; the rest builds tension. An observer remains tension free.



Virgo

Utterances of Lord Krishna



Doing what is to be done, with no other motives and expectations,
Is the way to liberation.
Great yogis like Janaka are ever engaged in doing what is to be done.
Blessed is the one who adapts to this quintessence of action.
(3-20)

Follow the yogi who follows
The cardinal principles of action.
A true yogi is a benchmark to be followed,
To find liberation from limitations.
(3-21)



Lord *Maitreya*

Key to the Growth

Man is given a head and two hands, not only to bow down to the divine and offer worship but also to utilize the head and hands to intelligently cultivate a forest into a garden, into a fruit garden, or a flower garden, or into a field where pulses, cereals, and vegetables can be grown to support the beings on the planet.

Those who contribute to natural wealth are truly wealthy. As much as transformations are caused to the earth, proportionate transformations also happen in the human being. As much as there is growth of fruit, flowers, vegetables, etc., so much growth happens in relation to one's personality to find its alignment with the soul.

Ignorant are the people who think of growing rich without concurrent contribution to the growth of the surrounding life. Those who improve the surrounding nature are indirectly helped by nature for improvement of their nature.

There are too many groups that talk theosophy, yoga, and meditation. There are too few whose heads and hands are dedicated for the growth of life around.

Master Morya
– *Maruvu Maharshi* –

Special Wisdom



It requires special wisdom to include the newcomers into the work. To receive newcomers with heart, and allow them to participate in the work with compassion, and share one's inspiration with them is deeply appreciated in higher circles. Know that the newcomers entering the group bring with them new possibilities for effective manifestation of work. To ignore them, to look down upon them, and to keep them aloof is but ignorance coupled with arrogance and stupidity.

BEAUTY OF NATURE

Men who cannot see the beauty of nature are truly blind. A mind that cannot notice a thing of beauty is the most cursed mind. If one can look at the flower emerging from grass and feel joyful, such one is blessed. From shining grass blade to gigantic mountain peak, there is a huge range of things of beauty in creation. Unfortunately, man is busy and is preoccupied and has no time to look at the nature's beauty. Relating to the things of beauty rearranges one's energies and tends him to be magnetic. May not beauty be neglected.



Master Koot Hoomi
– *Devâpi Maharshi* –

Sambala 16

Recollect Sambala, bow down to Lord Sanat Kumara, and tread the path of Lord Maitreya, the World Teacher.

The lord of Sambala, Sanat Kumara, is the mind-born son of the Creator. He is also called Subrahmanya, Saravabhava, Shanmukha, Parvathi Kumara, Karthikeya, Visakha, and so on.

The stature of Sanat Kumara is too lofty and it is indeed a great sacrifice for him to accept a seat upon earth and rule the earthy. The angels feel that Sanat Kumara is too humble to accept such a seat. In their circles, the angels speak of the state of the grand emperor who is now ruling over a small village sitting on a rickety chair with no facilities whatsoever for the royalty. It is a paradox that the most high agreed to train the most ignorant ones in the solar system. The sacrifice of Sanat Kumara is exclaimed as unparallel and the angels extol him for the grace he showers.

The beauty of Sanat Kumara is that he is engrossed in the upliftment of the earth and the earthy and in the process, he is self-forgetful of his own status or stature.

Recollection of Sanat Kumara on a daily basis enables reception of abundant uplifting energies. Not many know the existence of Sanat Kumara on the planet. Yet, Lord Sanat Kumara is unmindful of the recognition and continues to work for the village called the globe or the Earth.

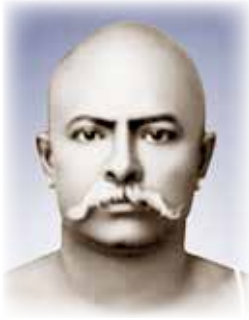
May Sanat Kumara be the ideal for those who wish to walk the path to realization.

Message of Master E.K.

Three Principles for Progress



Talkativeness is avoidable. Emotional reactions towards parents are equally avoidable. Relating to all beings around in right angle enables experiencing the juice of life; wrong angles create conflict and the related sorrow. These triple principles are good enough to progress towards perfection. Vast knowledge is only a glamour.



Message of Master C.V.V.

Aphorisms to Disciples 18

50. Link up to me as you commence your prayer and stay to witness, to observe. Witness the thoughts that are generated from you. Witness the pulsation that happens in you. Be witnessing. Do not ever concentrate. Witnessing, observing, and awaiting are the qualities you have to acquire. It enables vision, it also enables audience. It enables intuition.

51. May your ideas, your knowledge, and your ability to act be utilized to serve others. As much as your service is useful to the surroundings, so much you are replenished. The replenishment is with energy of higher grade, which again is to be utilized for improved service. The energy that passes through you is no more yours. It is the energy from higher circles. Know this and be humble.

52. The influx of energies into you enable fulfilment of the surroundings and of you, which enables even your liberation from your field of action.

Vidura

Teachings of Wisdom



One can never gauge
the wisdom of the Master,
the current of the river,
the power of the Seers,
and the patterns of reaction
of woman.

PRACTICAL WISDOM

When heads meet, communication happens.
When hearts meet, communion happens.



Saraswathi

Suktam 3
Separativity 2

A true disciple should contemplate upon the 'God in man'. There is the 'God in man' and the 'man in God'. The 'man in God' is uttered forth every morning from the 'God in man'. That is how we have the awareness of our Existence in the morning as we are uttered forth and then we feel we are existing.

We should know for what are we uttered forth. Do we do what we like, or do we do what is intended to be done. To know what is intended to be done we should tune into the Will of the One who uttered us into awakening. As we tune into Him we remain integrated with Him. This is the true contemplation. Contemplation upon concepts of wisdom is only a process culminating into this step.

An accepted disciple can, at will, link up to the Master in himself. The Hierarchy of Masters are looked to within for guidance. Within each one of us exists THAT which pervades the whole Universe, giving us the necessary information, instruction and advice. Even a joyful dialogue with Him is possible. In states of ecstasy, the disciple speaks to the Lord within, and the Lord is pleased to have a humorous dialogue with the disciple. A Teacher in the outer is not needed anymore.

A seer is one who sees within. What he sees within is not different from what he sees without. Others see from inside to outside, but they are not seers, because they see that which is different from them. The teaching is always from the 'God in man' to the 'man in God'. Outer teachings consist of information, inner teachings are revelations. The scriptures contain revelations that were envisioned by the true seers; hence they survive cycles of time.

Srî Râmakrishna

The Only Reality is the Atman



There was a wise peasant who had only one son of whom he was naturally very fond. One day the son died suddenly of cholera, and every inmate of the household was plunged into an ocean of grief. But the father remained perfectly unmoved and tried to console his family by words of wisdom. This his wife mistook for want of sympathy, and she rebuked him saying, "How cruel you must be not to shed a tear for your child!"

The peasant replied calmly, "Why, I dreamt last night that I had become a king, and was the father of eight children, which made me very happy. Now I cannot tell whether I should mourn for the loss of those eight sons or weep for our beloved Hari!"

This peasant was a Jnani. He knew that the experiences of the waking state were as unreal as things seen in a dream, and that the only reality was the ATMAN.

PRACTICAL WISDOM

Silence prevails when hearts meet.
Sound prevails when heads meet.



On Secret Doctrine

The Four Heads of Purusha 2

Among the four heads of Purusha, strangely enough the scriptures speak of the dark head in precedence to the head of light. The seeming nothingness through which everything proceeds seems to be the apparent darkness through which the creation sprouts. The seeming nothingness is said to be Ratri (night); it is also said to be Diti. Night before the day is common to all scriptures. Even in Genesis it is said, "Darkness is upon the face of the deep". In Puranas it is said that when the Creator thought of himself to be the Creator and wanted to create, darkness prevailed, ignorance prevailed and ignorance gave birth to illusion, illusion gave birth to desire, desire gave birth to aversion. And aversion led him to die through depression. "I create" was ignorance of the Creator. "I let the creation happen" should have been the approach. When ego prevails, ignorance prevails; ignorance is the other name for darkness. Ego is a self-asserting consciousness emerging from the self-awareness which is referred to as the second of the four heads of the Creator. Self-assertive ones are seen as demonic. Thus strangely, the Creator begins the creation by creating demons who thus take precedence over angels and gods. Having been disappointed by the very first debacle the Creator is said to have cast off the body and assumed a fresh one to create. This time, before thinking of any creation, he contemplated a lot, and then he realized that the impulse to create was not his but was that of the light beyond darkness. As he contemplated to realize that he is not the Creator but that it is the impulse beyond which carries the needed will, knowledge and skill in action, he was enlightened. He felt he could be an instrument to that impulse. From that contemplation and enlighten-

ment, the first head namely of the pure Dhyanis started functioning. In the course of creation, from time to time the Creator's ego crept in and therefore the dusk prevailed and the night prevailed. When the ego was neutralized through contemplation and knowledge the dawn and the day prevailed.

Even with humans it is no wonder that initially life begins in ignorance and unfolds through experience into light. There is a saying that "from foolishness to experiment, from experiment to experience and from experience to wisdom" man unfolds. It is true with the Creator and hence it is also true with the created beings. The fruits cannot be different from the tree.

The so-called demons are the egoistic ones who are excessively self-assertive and hence ignorant. They act as one pole while the activity of light forms another pole. Thus, the creation tends to be bipolar. In Aryans Puranas the demons are called asuras; these are the asuras to whom Zoroaster refers to as Ahuras.



Brahma the Creator



Saturn

Transformation Protection 2

There are people who walk on waters like Jesus, or Shankaracharya. If we try, you know what happens. Suppose we are travelling in a ship; we will surely not get out of the ship to walk on the sea. We think it is foolish to do such a thing, isn't it? The feeling that it is foolish to walk on waters is a Saturnine limitation, a Saturnine protection. He protects us from walking on waters by generating a feeling that it is foolish.

If a child is using a knife or a blade, we will immediately take it away saying that it is foolish for a child to handle a blade. Nature also withholds certain activities and things, till it finds us fit for it. It is a very sacred function of Saturn. It withholds and then gives one after the other, as Nature finds us fit for it. Saturn withholds a portion of the workings of man beyond his control, until the ultimate fitness of things. The average man views this as a limitation, as the influence of a cruel fate.

We blame fate for what we are today, but actually it is not a cruel fate. For the moment it is good for us to be what we are now. When we gain the next step, the next thing is given. We do not know why we are not given certain things, why our desires are not fulfilled. We think that they are good, therefore we ask for them, but when we really get them, they could complicate our life. We do not know what we really need. All that we desire is not necessarily what we need.

Thus, Nature withholds certain things from us because she is not cruel but protective, motherly in her approach and benevolent. Suppose that we give a chocolate to a child. After having eaten it, the child asks for more chocolates. We will give him another one in the name of love. The child eats it and asks for some more. Then we will tell him that it is not good

for him to eat so many chocolates. The child starts crying. We will not give him another chocolate; so he cries more. We slap him. The child will think, "What a cruel mother, she does not give me enough chocolate." But the mother knows how much chocolate she should give. In the same fashion, all that we desire, if it comes, it becomes a problem to us. Thus, Nature withholds until such time we are fit to receive it. This is also a sacred function of Saturn. Saturn conducts all the unpleasant jobs, from the standpoint of protection.



Discipleship

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

Fear

Fear is an emotional reaction to a psychological factor. Fear also has its roots in the instinctual animal nature of the body itself, harking back to the primal instinct of self-preservation. Birds and animals know fear; it is not the result of the activity of the human mind alone. But in the human kingdom, the potency of fear is greatly increased through the mental faculties of memory and anticipation. Modern communication facilities help to increase man's fear complex by conveying to everyone the tragedies, pains, and sufferings of those near and far.

No one is exempt from fear; it holds the world in thrall. The savage fears the forces of nature, the dark, and the unknown. The civilized man fears the loss of loved ones, of health, of money, and of popularity. He fears loneliness, death, the future, and life, and fear itself. Fear reduces man to a timid and frightened atom of life. Standing afraid before the stupendousness of the problems of existence, aware of his insufficiency to cope with all situations, he feels helpless, feeble, and hopeless. Often, he is so ridden by fear that he becomes afraid of his very reason. The picture cannot be too blackly coloured, for fear is the dominant feeling at this time and humanity succumbs all too easily to it. Fear corrodes daily life, dominates most situations, and darkens many happy moments.

A disciple

The Teacher

58. Vichitram

Strangely Special



A Teacher's gestures, movements, speeches and actions sometimes can be strange and specially strange. This is because the Teacher is not limited by social rules and etiquette. He is also not conditioned by habits. He can be different at different times. He leaves no modalities by which he can be fixed. For example, what he is cannot be fixed. His times cannot be fixed, how much he eats cannot be fixed. What he likes at one time, he may not like at another time. He cannot be fixed by likes and dislikes. When man is too much socialized and civilized, all his routine is fixed and many live such a routine life, a dead life. There is nothing surprising about their moves, they can be gauged, they can be defined. The lives of these men are like the pruned garden where one can expect to see a particular flower pot at a point, a bed of roses at another point, a soft lawn, a small pond with fishes, well laid out pathways and shade giving trees. When you first visit the garden, you know where is what. When you visit it for the second time, you don't have surprises. When you go ten times, you feel monotonous. But if you go to a jungle, you do not know where is what. A jungle is full of surprises with the attendant risks. There can be a cobra or a wild animal. There can be a fruit tree and also a poisonous tree. Only those who have the will to adventure would get into a jungle while the timid restrain themselves to the gardens. Yoga practice, discipleship is for adventurers and not for timidos. The Teacher went through the adventure and therefore stands out as a challenge and as a surprise to the student to show dimensions other than the defined ones. He does not always lead the students through the well laid out paths but also through the rugged paths. His actions are strange and special and many times cannot be comprehended by reason and rationale.

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



Kapila

The Steps, Part 4

15. In that withdrawn state (i.e., withdrawal into the heart) contemplate upon the six centres within the vertebral column. These are the etheric centres within:

- i. Base Centre - It is the centre for regulation of solid matter - the earth in us.
- ii. Spleen Centre - It regulates the heat in the body.
- iii. Solar Plexus - It regulates the water in the body.
- iv. Heart Centre - It regulates air, respiration and pulsation of prana in the body.
- v. Throat Centre - It regulates the ether and the speech.
- vi. Eyebrow Centre - It regulates the mind, the one beyond the five elements.

The six centres are linked to the spinal system. The seventh centre is linked with the cerebral system, the abode of the Spirit.

16. Meditation - Call back the objective mind to subjectivity by applying the mind upon respiration. Trace the source of respiration and reach the heart. Learn to remain at the heart.

Thereafter, contemplate upon the base centre in the heart. Establish the link between the two in contemplation. Likewise, establish link with all the centres with heart as their meeting point. By such practice the awareness distributed in all centres converges in heart and the activity of the centres becomes subservient to the heart.

Respiration shall have to be kept in poise during the daily activity to progressively work out the aforesaid state of being in the heart. Absorption and contemplation thus lead one to meditation. Thereby the mind gains at-one-ment.

Ashram Leaves

God



The creation is uttered forth in three planes. The three planes are symbolised as the three brothers. The first plane is that of consciousness. This is filled with the light of 'I Am'. The light is symbolised by the grey hair. The 'I Am' is the seed of the tree of creation and is therefore expressed as the dwarf. Further he manifests from the unmanifest. He is the limited manifestation of the limitless unmanifest space. Hence, he is symbolised as dwarf. Eating is related to the process of assimilation. From the one, the second springs to experience. In the first, there is no second to experience. The second comes out to experience the splendour of the first. Experiencing is an eternal process during the creation. Hence the second is the eternal eater. The back of the third one is anointed. The back represents the rear, which brings in the front. This is the process of manifestation of "within" and "without". "Inside" - "outside". The back of the "without" is anointed by the life force to link the "within". The anointment symbolises the link of life between the spirit and the matter. The seven principles of evocation come out of this third eternal brother.

PRACTICAL WISDOM

Discontentment and slumber are agents of darkness.
Knowledge cannot harbour on the banks of forgetfulness.



Lord Dattatreya

The Divine Aspect of the Form

Since every form is permeated by the Lord, the forms should also be conceived as divine, only then the form can give way into the related subtle energies. Respecting the form is the preliminary step, respecting the forces behind it, is the advanced step, and respecting the consciousness behind the force is the final step. For this reason, the seeker of Truth is expected to respect every form as the form of his teacher. As much as you visualise Sri Guru Datta/Teacher, in a form, so much he gives his presence through that form. Every form can be a vehicle for interaction by the Sat Guru!

Fire

Detailed Explanation 2



III. OFFERINGS TO THE PLANET EARTH

OM BHÛH SWÂHÂ

Offering to the MATTER of the Planet.

OM BHUVAHA SWÂHÂ

Offering to the FORCE around the Planet.

OM SUVAHA SWÂHÂ

Offering to the LIGHT around the Planet.

OM AGNAYE SWÂHÂ

Offering to the Frictional Fire of the Planet.

OM VAYAVE SWÂHÂ

Offering to the Solar Fire around the Planet.

OM SURYAYA SWÂHÂ

Offering to the Electric Fire around the planet.

OM BHUR, BHUVA, SUVAHA SWÂHÂ

Offering once again to the three planes of the Planet.

OM PRAJAPATAYE SWÂHÂ

Offering to the PATRIARCHS.



Rudra The Lord of Cosmic Will and Vibration

A Few Dimensions of Rudra 9 Divya Bhishak

Bhishak in Sanskrit means healer. *Divya Bhishak* means divine healer. Rudra is the divine healer. He is the foremost of the divine and also the foremost of the healers even among the divine. Rudra presides over the mind and the senses. When through senses life is being experienced, he functions as Indra, the King of the Celestials who experiences the splendour of the creation. Experiencing through the mind and the senses, without discrimination, opens doors for sickness. To ensure that indiscriminate experiencing is arrested, Rudra himself functions as the controller. A student who sincerely worships Rudra will find this centre of Rudra activated in him. Consequently, inner resistance comes when the senses propose undesirable experiences that could lead to sickness.

Rudra also controls and neutralises the inherent emotional causes of sickness, such as fear, anger, excessive desire, depression, jealousy, hatred, etc. Lord Rudra, when invoked, dispels sickness from the fivefold body of man, namely the 5 elements, the 5 sensations, the 5 senses, the 5 limbs of action, and above all, the 5 pulsations. The impregnating vibrations of Rudra functioning through the 5 pulsations would ensure a vibrant body at the mental, vital and physical level.

Groups working with healing would do well to regularly listen to Rudra Suktam and practise Abhishekam. It enables them to receive the vibrations of Rudra, which can be transmitted to the sick during the hours of healing. The vibrations of Rudra even clear the blockages in creation. It is not any task for Rudra to cleanse the human envelop. He is the Healer of the healers and the Ruler of the rulers. He is generally invoked by the Devas when they are in crisis.

Sanat Kumara

The Necessity of a Teacher?



Many times, people question, “Is there a necessity of a teacher to realise the Truth?” To such ones the answer is ‘No’. Until one gets to the second step of discipleship the need for a teacher does not emerge in oneself. It naturally emerges when one meets stalemate. When there is a situation of pass-not, you need someone to pass you out. Impasse is not acceptable to any being. At that moment help is sought. Teachers are available only for those who helplessly seek to progress. Those who help themselves are let to move on until they become helpless. Only at the points of crises, of helplessness teachers help out. They are not available to help at every centimetre of movement. A demonstration is always seen as better way of teaching. When someone demonstrates a teaching, it is better understood by the pupil. For this reason, the teacher demonstrates during times of crisis. This he does with facility and with much felicity. The pupil wonders, but gets inspired to follow. Following the teacher is through keen observation of the teacher. Keen observation is possible only if you hold on to patience and Sraddha. The teacher apparently does not display. He is subtle in his display. He is not showy. Only shallow ones display. The deeper one is in knowledge, the more natural he remains, the more normal he remains. A true teacher is natural and normal and does naught to put on airs. In his interactions with others and in his transactions he subtly displays. Virtues are at play when he is in action. Compassion, contentment, understanding, love, knowledge, friendliness and such other virtues are at play in spontaneity. Disciples think of practicing virtues. It is a laborious process. When they engage in observing consciousness, virtues gather. There is a way to ensure that virtues gather around oneself than running after virtues. Similarly, the vices run away as one approaches the consciousness through the process of observation. Ignorant ones think of coming out of anger, irritation, jealousy, hatred, pride and prejudice.



From the Teacher's Pen
Questions and Answers
Master CVV Prayer

Question: Dear Master, you say that in prayer one gets guided by Master CVV and even instructions for study and for service. Is it a type of clairaudience?

Answer: Dear friend, yes, it is higher clairaudience, which communicates directly from mind to mind. Normally, clairaudience is available at buddhic plane but since the aspirant is not yet into the buddhic plane, the Master steps down to communicate at the mental plane. It is not even telepathy. It is but a form of direct hearing on the mental plane. The Master will speak to you as person to person. A conversation is carried out entirely on the mental plane. That is the beauty of a Master of Wisdom of a Raja Yoga path.

The Wisdom of Nakshatras

Star 5: Mrigasira

Position: Lunar 23°20' Taurus to 6°40' Gemini, Western astrology 19°20' Gemini to 2°40' Cancer



Mrigasira means deer head. It is ruled by the cosmic intelligence Soma whose energies descend into our system through Neptune, Venus and Moon. The former half of this constellation is presided by Venus, the latter half of this constellation is presided by Mars. Soma stands for the nectar, the immortal drink. It is part of Orion and is relatively a pale star. Since the constellation is in the shape of deer head, it is given the

name Mrigasira. It is a soft natured constellation and is therefore called Saumya.

The chief characteristic of this constellation is “quest”. The ruling deity is Parvathi, the consort of Lord Shiva. She was in quest as a virgin for an ideal spouse. Her quest ended when she heard of Lord Shiva, the cosmic First Logos.

The positive node among the planetary principles associates with this constellation. The positive node is called Rahu. Rahu brings in the quality of search for fulfilment, for enlightenment. Where there is quest for enlightenment and fulfilment, there periodical disillusionment, discontentment, and sorrow exist.

The deer head is ever moving in swiftness in observing things. For this reason, the mind of Mrigasira finds it difficult to focus. They grasp things easily and at the same time miss continuity of that



which is grasped. A deer always looks around not to fall prey to a wild animal therefore it has the needed fear, nervousness, and mental exhaustion. Like the deer, the Mrigasira native has a delicate body and gentle manners. They look restless and nervous while they are spontaneous, enthusiastic, and love socialization. Even while in social gatherings, they mix not out of fear and suspicion. They sense danger from every corner. They are attractive and yet exclusive in groups. They go through varieties of experiences in pursuit of their purpose. Many times, their fickleness drive them not to arrive at the final destination. They get benefitted by associating with natives whose Moon is posited in Sagittarius. Sagittarius fixes the energies of Gemini. The constellations of Sagittarius are of great help to Mrigasira. The fickleness of Mrigasira can be fixed with the help of the energy of Saturn. Saturn with sextile in Mrigasira or in trine with Mrigasira enables a highly admirable combination of energy where there is swiftness along with focus and stability. If Mars is placed in Mrigasira, the native tends to be righteous and keeps aloof from the females. If Mercury is placed in Mrigasira, he tends to be good in education and prefers to be in academics. Jupiter in Mrigasira tends the native to be a believer, a worshipper, and a very joyful person. If Venus is in Mrigasira, the native gets wealth due to his wife. Mrigasira is light hearted, exploring, socializing, travel-oriented, and exhibitivite. Many a times they are not comfortable to hard work, challenges, and marital relationships. They would do well to worship the cosmic mother Parvathi, who is the female counterpart of the Cosmic Will, the First Ray. The mantra of cosmic mother is "Eem". The mother holding a crescent moon on the right side of her head is the symbol to be worshipped. The symbol of the constellation is antelope or deer. The bird relating to Mrigasira is hen. The number is 5. The gender is neutral. Mrigasira can be utterly selfish unless otherwise aspected in every act and deed. Mrigasira natives look for what it means for them, and how it benefits them. They can be very worldly and would be mercurial avoiding themselves from problems and challenges of life. On the contrary, they can be very divine; much depends on their associations in life.

Agni

An Introduction to the Work
of Cosmic Fire, 91



5. The Electric Fire

And then, He is said to be the power behind the beauty of the Mother. And He is the solar energy and the lunar energy, meaning the solar fire and the fire by friction. And in this fashion, there is a lot of worship of the Lord happening, meaning, His qualities are described. And the three eyes which He carries are considered to be very important aspects as far as the Lord is concerned. When the 2nd and 3rd fire keep functioning in the creation, there is a lot of combustion that keeps taking place, producing a lot of impurities and the impurities are overpowering the creation. So, there has to be a method, by which the impurities are dissolved either by absorption or by excretion.

In the human being, the functioning of the 1st Lord helps for all excretion or absorption. Where there is no absorption or no excretion, then that which is taken in, turns out to be poisoned. And that poison kills the being. It is the case with the human being and also the case with the big systemic existence. The impurities arising out of the functioning of the fire by friction with matter, and the functioning of the solar fire with fire by friction and the matter are continuously absorbed by the fire of the 1st Logos. That is why He is said to be 'the grand Lord that holds or absorbs the impurities and still remains alive'.

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



Master EK

Vishnu Purana Chapter XXIV

The Netherworlds

Parasara continued: "I have explained to you the expanse of this Earth. Seventy thousand units are measured as the thickness of this Earth globe. Seventy units are measured down into the Earth and the whole thickness is divided into seven strates of ten thousand units each. The names of the nether worlds are as follows:

1. Athala (the plane of no surface);
2. Vithala (the plane of many surfaces);
3. Nithala (the plane of null point surface);
4. Gabhastimath (the plane of rays);
5. Mahathala (the great surface);
6. Suthala (the good surface);
7. Pathala (the surface that drenches away everything).

White, black, red, yellow, variegated, rocked and mottled are the surfaces and Earths of these seven planes in order. Each has castles of its own. Demons, giants and serpents live there in groups of hundreds and thousands. Those who come from Pathala to heaven say that these nether worlds are more pleasant to live in than heaven itself. The darker planes of indulgence have a more powerful spell and weird influence upon the minds than the higher worlds. The gemstones that occur in those planes are more pleasurable and have many more rays than those of the other worlds. The gems that adorn the heads of the serpents excel in beauty and lustre. The maidens who pass hither and thither sparkle with the rarest gemstones. Even those that are liberated from the nether kingdoms carry

the great attraction to those worlds. The sunrays give their influence and not the heat. The moonlight in the night is to show them the way not to cause any chillness. The giants and demons enjoy food and drink and do not know what time is in their enjoyment. Time passes there too but it is not known by them. The gardens and rivers are beautiful and the lakes are even more beautiful with lotuses. The expanses of the sky reverberate with the chirp of the cuckoo. Their jewels, perfumery and cosmetics are very fine indeed. You will find there Vina, flute and drum music well-tuned. Blowing instruments give full-blown music. All the splendours of enjoyment are experienced by the demons, giants and serpents of those kingdoms. Down below the seven nether worlds you can find the dark, thick body of Lord Vishnu.

The demons and the giants cannot speak of his body. Even the Lord of serpents, Sesha, cannot praise the Lord who takes His abode there. Sesha, the Lord of the Serpents, stands stable in that region and is continuously praised by Siddhas and Devas. He stands there with the thousand heads of the Lord as His own heads. His heads are jewelled by the sacred sign of the Swastika. He stands there filling all the corners of every direction with the rays of the thousand gems on his hoods, and paralyzes the diabolical forces around him for the welfare of the beings of all planes. He always stands erect upon a single curve of his body. His eyes are red and intoxicated with the devotion of the Lord. He stands there as mount Kailasa, beside the valley from which the Ganga downpours. In one hand he carries the plough and in the other he carries the mace. He is worshipped by his wife who is an embodiment of intoxication. Towards the end of a Kalpa his mouths breath out the all-devouring fire as venom. He expands as Rudra, the Sankarshana, and eats all the three planes. He bears all the Earth creation as his Karma.

Thus, Sesha stands at the bottom of all existence, worshipped by all and everyone. His valour, glory, shape and nature can neither be known nor described even by the gods of creation. When the whole Earth with all its creation stands on his head as a beautiful bouquet of flowers, who can speak of the glory and splendour of his glory and splendour! If only this one Lord of Eternity begins to expand, then the whole Earth shudders with all the mountains, oceans and forests. Neither Gandharvas, nor Apsaras, nor Siddhas nor Kinneras, nor Charanas, nor the serpents themselves, can

conceive the end of the qualities of this Great Lord of Eternity. The sacred paste of sandalwood applied to Him by the serpent damsels reaches the end of all directions, being blown by His exhalations. It exists in the water of the oceans. The great sage Garga worshipped him and could know the science of the heavenly lights, the science of prophecy and foreboding. Being supported by the heads of this Lord of Serpents, this Earth bears all the planes of existence as the links of a child's garland."



The Netherworlds in the Cosmic Person

Paracelsus

Health and Healing

Obesity



Obesity is increasing speedily in the rich societies and has become an insurmountable problem. It also has become a harbour for many diseases. Such as rheumatism, arthritis, diabetes, blood pressure, heart weakness, malfunctioning of kidneys etc.

Many people think that through dieting they can solve their overweight problem. It is a fallacy. The more one diets the more one disturbs the system. What is important is a balanced approach.

The cure of obesity starts right from the thought level. If man entertains heavy thoughts they transform into heavy energies and manifest as weight. This is an occult understanding. Thoughts of worry, irritation, fear and anxiety can contribute to weight. Many people who do not really eat much and who do not eat indiscreetly also gain weight for this reason. It is not worth entertaining the above-said energies through thoughts. Today there is much fear and anxiety leading to worry and irritation in the human activity. This cause for weight needs to be tackled with the knowledge relating to the philosophy of life. This is not taught either in schools or in colleges or at home. Everywhere man is taught of ambition and its fulfilment. Desire has become the common playground where everyone seeks for himself.

The philosophy of life teaches contentment, balanced approach, and attitude to help and serve, moderate desire, peaceful living and cheerful attitude. This dimension, when added to life, life energies flow well and the spirit flies like a bird. This needs to be learnt at one point of time or other in life to reverse the path to sickness.

We see in life the paradox of people excessively caring for healthy food

falling sick. They have a fad for healthy food; yet they are sick. Food alone is not the agent for health. Mind is also an agent, a powerful agent, that can destroy the nourishing value of food. When men eat without peaceful mind, they not only feed the food, but also feed the related restlessness. It is an age-old instruction to consume food with a cheerfully oriented mind. Then, assimilation of food happens in a poised manner. One is not supposed to eat when there are negative moods such as sorrow, fear, anxiety, hatred, worry etc. There is a little preparation needed before one approaches the dining table. A little humour and cheer would give a magnetic impact to the food and adds a significant value to the life energy. This is of paramount importance. That the negative moods are self-destructive agents needs to be known by the modern man. "One's anger is one's enemy. One's peaceful attitude is one's protective shield. One's compassion is one's friend. One's cheer is one's heaven. One's sorrow is one's hell." This is an important saying of the East, which is taught even in the childhood. Of course, when it comes to practice, they are not significantly any different.

In a society where aggressive competition, anxiety, jealousy, fear, irritation and anger are the active players, one needs to find his right place in it and live more in contentment than in competition. One may nevertheless stay in competition with a contented attitude.

With such a state of mind one can try the following:

1. Physical self-reliance. This means one should be ready to move for his personal work and not to have physical assistance. This enables frequent movement of the body.
2. Physical exercise. This enables good circulation of blood and full use of respiratory organs.
3. Not to have long intervals between breakfast & lunch and lunch & dinner. The interval cannot be more than 5 hours. Intermittent drinking of water is helpful.
4. To ensure the intervals of 12 hours between dinner and next day's breakfast.
5. There is a centre of contentment in the brain, called "Bhukti". When we eat with quiet mind, we get the message: "enough". One should learn to conclude the meal when he feels the message. Eating less than the ade-

quate food is as consequential as eating more. The former produces gases and the acids produced remain unabsorbed. They create a burning sensation and make the stomach acidic. Gases and acids cause many more disturbances.

6. There is a recent observation by the science that carbohydrates do not contribute to obesity. Reasonable quantity of carbohydrates, when consumed, the obesity was reduced when compared to those who are put on diet. A 60-day experiment yielded this observation in the U.S.A.

7. Today's diet programmes all over the world, claiming rapid reduction of weight, are dangerous. Moderate eating in regular intervals with daily exercise and peaceful mind would have far better response for obesity than hyperactive dieting programmes with fat-free food.

Common sense – which is so uncommon in these days of complexity and pseudo-modernism – should prevail in these matters.

Dr. K. Parvathi Kumar

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

Website: www.paracelsus-magazin.ch/en

Dimensions of Ancient Wisdom

Dr. K. Parvathi Kumar
Group Life Teaching, Part 6
June 2018, Billerbeck, Germany

If you are not able to respire, all outer activities are suspended. If you are not able to pulsate, all is gone. If you have not awakened in the morning, if you have lost the pulsation, and if you are not able to breathe in and breathe out, if anyone of these things are gone, you are gone. Your outer activity has no meaning. The outer activity is built upon this inner activity. The outer activity is built upon this triple inner activity.

It is in this inner activity the man is posited. To realise him or to know him, to know yourself, first you have to shut the door where the mind gets always into objectivity. That is called Libra. That is the reason why the scriptures say, "Libra is indicative of the fall of man." The serpent descended down the tree. Thereafter it started crawling on the earth. We are not crawling on the earth, but we are walking on the earth. A shade better that we are all with earthy things, though not crawling with the belly, but walking on earth. But we have possibilities, not to be crawling on earth, but moving vertically, and even fly.

These possibilities can be gained only when we associate with the technique of Pranayama. The technique of Pranayama cannot be really accomplished, unless there is adequate demonstration of service in the outer world. That is because many times when we inform about Pranayama, people listen well, but they cannot accomplish. Pranayama means Prana regulated. Prana regulated means, your inhalation and exhalation terminate into pulsation, and you experience the resonance of pulsation in the heart centre. That pulsation further in your three observations finds itself into subtle pulsation, where you are withdrawn from objectivity into deep subjectivity. That is where you see how things are happening more than your doing.

About this dimension – I clearly remember – I have spoken to you all at Hammerstein. At Hammerstein there was one of the primary seminars we have had near Remscheid. Remscheid is the place where we spoke on

White Lotus, and near to Wermelskirchen at Hammerstein where I have spoken about experiencing the state of Pranayama. Thereafter many times, I spoke about it.

The purpose of Pranayama is to turn inward, and your mind which is accustomed to objective activity does not let you turn inward. By habit it only turns outward. It has to be given a new habit of turning inward. If you turn inward, you have another dimension relating to you, which opens in you. If you don't turn inward, that dimension is not opened within you.

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

Stories for Young People

On Service

Body grows old faster,
when life does not demonstrate Service.
Service supports life.
Life supports body.

5. Curious

"I'm happy because I don't want anything from anyone. I don't care about money. Orders, titles or awards mean nothing to me. I don't long for praise. The only thing that makes me happy, apart from my work, my violin and my sailboat, is the recognition of my colleagues"... He was 50 years old when he said that, but what was important to him when he was a child or a teenager?

Parents and teachers experienced him as a shy, lonely and withdrawn child who could not speak fluently when he was nine years old. He seemed to dream all the time and he accepted school as a necessary evil. He was interested in other things: a compass and his needle, which was constantly pointing in the direction of the north. What invisible force moved the needle? How could this force have an effect over long distances through space, a space that was empty according to the contemporary ideas? It was the world of physics, at that time very mechanically oriented towards explanations of cause and effect. He bought books and taught himself what was necessary. He delved into the contradictions of physics and developed his own ideas for their solution.

This interest was nourished by a disappointment. He was a pious boy, but the stories of the Bible contradicted the simplest scientific explanations. So, with the help of the natural sciences he tried to approach the thoughts of God: "I want to know," he later said, "how God created this world. I am not interested in this or that phenomenon, in the spectrum of that or that element. I want to know his thoughts, everything else is detail". He remained faithful to the conviction, even in later life, that God created the laws

of nature in such a way that the human mind could comprehend them. And this understanding was his interest and goal at every age.

He was 16 years old when he developed the basics of theory of relativity and 26 when he published them in a journal. In between, he made unsuccessful attempts with academic training, getting a job as a civil servant and a hasty marriage, attempts to shape his outer life in such a way that he had peace and quiet for his thoughts. His inner orientation was and remained strictly like a compass needle. Albert Einstein's early, clumsy efforts in shaping his outer life did not harm him. Life itself guided and supported him.

Quoted and told after R.W. Clark: Albert Einstein. A life between tragedy and genius. German translation by M. Raethel-Thaler. Munich 1975.



Albert Einstein at the age of 3 years (1883)

WINDOW TO WORLD SERVICE
NEWS & ACTIVITIES
(Inputs welcome)

Argentina

Name of the group: WTT - Misiones

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Address: : San Luis 1652, 3300 Posadas (Misiones), Argentina

Phone: +54 9376 457 5665

Activities, Part 1 :

Group and Individual Service Activities:

1. Assistance to "Medalla Milagrosa", a dining hall for children, elder and needed people. They are supported mainly with their daily food*, but also in any needs that may arise as reparations, purchase of utensils, cleaning supplies, etc.

**Daily menu consists of 200 – 500 servings, 60% of which was reached by the contribution of the group.*

About this activity:

- Clothes are gathered to help needed people, especially in winter time.
- Sick people are assisted in emergencies in their need of companionship when going to hospital, and medicines are supplied.
- Cooperation in children's parties.
- Community therapy is given, called Integrative Community Therapy. This is a group therapy where people is listened, supported and contained emotionally.
- Facebook: "comedor medalla milagrosa medalla"

2. Technical and economic support to "Jeroviá CONIN" (Cooperative for child nutrition) in Ituzaingó, Province of Corrientes. It is aimed to rescue pregnant mothers and children in danger to lose their psychological and

motor faculties from ages of 0 to 5 years old, due to malnutrition. Through Jeroviá CONIN poor districts are explored to find children in need. They are checked periodically about their size, weight and psychological response. Families are supported with essential items and clothing.

Workshops about nutrition, early stimulation, hygiene, support to scholarship, among others.

It is supplied with medical and psychological care. (jeroviacontacto@gmail.com and www.conin.org.ar)

3. Three members of Misiones group participate in the WTT Argentina Board along with other representatives of different Argentinian groups in order to coordinate, present propositions and support various activities at national level.

4. Working with Systemic Community Integrational Therapy (TCIS) addressed at the beginning mainly to vulnerable population and to general population today, including Universidad Nacional de Misiones. TCIS is a method to approach the daily sufferings sensed by the physical-emotional body. The motto "When the mouth is silent, the organs get diseases and when the mouth talks, the organs are healed" synthesizes TCIS spirit. TCIS gathering is a social space created to share sufferings promoting the discovering of "self-managed" solutions. These solutions are not found in books but in the life experiences of each one of the involved persons. Memories arouse and also the wisdom of the people who were able to overcome or learn to live with problems like abandonment, violence, separation, discrimination, etc.

A way to relieve pain is the proposal of music, jokes, sayings, stories related to the theme treated in that gathering. A humorous approach and sharing of experiences stimulate the neo-cortex, so that the person is capable to ponder, to give a new meaning to suffering and return to normal.

In brief, this activity approaches unattended aspects of people, creates community resilience, rescues inner resources laying in every participant, generating valuable knowledge useful to others. These abilities come from overcome difficulties and cultural resources of the group.

On the other hand, we are working on education and training of TCIS therapists in working days with specialized professionals from Brazil, Uruguay, Bolivia and some other places in our country. We also added other approaches to the emotional dimension of people through experien-

tial techniques to free their emotions.

5. Free homeopathic treatment to general public.

6. Transcription, edit and delivery Master KPK's Bhagavatam classes, seminars and workshops through mailing lists. Spanish translations and delivery to 3 mailing lists on request of WTT- Global - Brother Ludger

7. Preparation of Astrological Ephemerides for Argentina.

8. Free birth charts.

9. Talks to groups about Spiritual Astrology in the scope of WTT at request of brethren. Coordination of an International Group of Spiritual Astrology through WhatsApp system.

10. Translation and proofreading of articles of Paracelsus - Health & Healing magazine.

11. Translation of spiritual articles and books.

12. Translation of articles for Vaisakh Newsletter (Spanish).

13. Printing and distribution of Vaisakh Newsletter (Argentina).

14. Layout of Spanish online version of Paracelsus Health & Healing magazine.

15. Graphic design works for WTT-Global.

16. Cooperation with design and printing of the Cultural Agenda of ABTA (Theosophical Society Library of Argentina), quarterly published.

17. Fundraising to build a WTT Retreat Centre in Iguazú (launched by the former Youth Group) selling incense sticks, books and other contributions from group members.

18. Free service of WTT Misiones Library of spiritual books (mainly those published by WTT) created by donations of members of the group.

19. Bookselling of Dhanishtha, Lucis Trust (Alice A. Bailey), ABTA (Argentinean Theosophical Library Association) and ETE (Theosophical Publishers in Spanish) publishers, whose books are not available at bookshops in Misiones.

20. Many brothers and sisters cooperate with money and other items, and in the administration and keeping of the house where we gather and make our group activities.

Kalâpa House

21. Monthly meetings are held with the children of the group in Kalâpa, Misiones Group house, aiming to share Master's energy through tales,

games and crafts.

22. Cooperation in management and support of Argentinian Theosophical Library in Buenos Aires, which celebrated its 100th anniversary in December 7th 2018, participating in the organization of celebrations.

23. Visits to Psychiatric Hospital "Ramón Carrillo"- Posadas, where special assistances are made.

24. We worked in all organizational aspects of 64th Intercontinental Tour with our dear Master Dr. Sri K. Parvathi Kumar at Foz do Iguacu, Brazil, from 17th to 24th June 2018. We also supported the organization of the 1st Group Living at Rio do Janeiro, Brazil, which took place from 25th to 27th June 2018.

25. Furtherance and development of the project suggested by our dear Master Dr. Sri K. Parvathi Kumar to set an obelisk in the amphitheatre at the entrance of Cataratas Park for contemplation, invocation and preparation to connect with the energies of the Falls.

26. Periodical visits to an Old People's Home in Villa Lanús, Posadas, to deliver basic necessities and the affection that comes from a visit.

27. Collaboration with a snack delivering place for needed people in Chacra 179, Posadas encouraging young people to practice water sports.

28. Cooperation in rescue and animal care in Chacra 179, Posadas.

Picture to the Month of Virgo

Virgo - The World Mother, Planetary Chains and Root Races



The World Mother of many ancient religions is decorated with an arch of rainbow around her head. The grace of the Lord comes down through the World Mother in seven planes, seven colours, seven scales of musical sounds, seven rounds of planets, seven planetary chains, seven root-races, etc. The whole creation is the result of His grace through seven periods of time that are called the Seven Days of creation. Hence the rainbow represents the unfolding of the Lord's grace.

Dr. E. Krishnamacharya: Spiritual Astrology

Book Review

Know Thyself



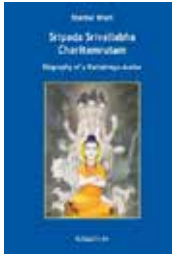
The sentence “Know Thyself” is in every scripture. It is among the oldest of the sentences man discovered. Generally, in the beginning we don't understand the significance of this sentence - it appears simple and childish. Everyone knows himself by name and by the name of the parents, by the address and telephone number. Beyond this, it is doubtful if one knows oneself. The seven subjects that are presented through the book “Know Thyself” by

Dr Ekkirala Krishnamacharya (Master EK), the third volume of “Overseas Messages”, are real gems of wisdom which every ardent aspirant shall need to preserve in the chamber of his heart for regular recollection.

E. Krishnamacharya: Know Thyself

Copies: Kulapathi Book Trust, India, kulapathibooktrust@gmail.com

Sripada Srivallabha Charitamrutam



The "Sripada Srivallabha Charitamrutam" is an extraordinary book about Sripada Srivallabha, the first incarnation of Lord Dattatreya in the present age, who lived 700 years ago (1320-1350). Lord Dattatreya is the Grand Cosmic Teaching Principle and the synthesis of the First, Second and Third Logos. The present revised English edition was developed together with the German translation and it is published by Edition Kulapati of WTT Germany. It contains

a foreword by Sri Kumar and is enriched with many footnote explanations, 21 images and a commented register of persons (592 pages).

Shankar Bhatt: Sripada Srivallabha Charitamrutam

Info: https://sripada-srivallabha.org/en/web/charitamrutam/acquiring_books

PDF: https://sripada-srivallabha.org/_media/en/sripada_srivallabha_charitamrutam.pdf

Astrological Important Days in August/September 2019

23.08.	04:39	☉ 8 th phase of descending moon starts	☉ 29°42' 𐍆 / 𐍇 23°42' 𐍆
♀		Birthday of Lord Krishna (End 24.08. at 05:02)	
	12:02	☉ → 𐍆 / Sun enters Virgo	
		☉ in 𐍆 – 1 st to 14 th descending moon phases: <i>Contempl. upon the Pitris</i>	
25.08.		1883: Birthday of Master MN	
26.08.	03:33	11 th phase of descending moon starts	☉ 02°33' 𐍆 / 𐍇 02°33' 𐍆
𐍇		<i>Contemplation upon the Pitris</i> (End 27.08. at 01:40)	
29.08.	16:25	Phase of new moon starts	☉ 05°58' 𐍆 / 𐍇 23°58' 𐍆
𐍇		New moon point of Virgo: Contemplation upon 'The Pledge'	
30.08.	12:37	● New moon of Virgo	☉ 06°47' 𐍆 / 𐍇 06°47' 𐍆
02.09.	01:26	4 th phase of ascending moon starts	☉ 09°14' 𐍆 / 𐍇 15°14' 𐍇
𐍇		<i>Ganesha-Festival: Contemplation upon Ganesha, the cosmic Jupiter, from Head Center to Base Center</i>	
	22:24	5 th phase of ascending moon starts	☉ 10°05' 𐍆 / 𐍇 28°05' 𐍇
		<i>Contemplation upon the 7 Seers of the Great Bear, represented by the 7 Masters of the 7 Rays</i> (End 03.09. at 19:57)	
05.09.	17:19	☉ 8 th phase of ascending moon starts	☉ 12°47' 𐍆 / 𐍇 06°47' 𐍆
𐍇		(End 06.09. at 17:13)	
08.09.	19:11	11 th phase of ascending moon starts	☉ 15°46' 𐍆 / 𐍇 15°46' 𐍆
☉		<i>Contemplation upon Gâyatrî, the World Mother with a rainbow hallow around the head</i> (End 09.09. at 21:01)	
11.09.	10:30	23 rd constellation <i>Dhanishta</i> starts	𐍇 17°28' 𐍇
♀	21:00	Dhanishta-Meditation (<i>Dhanishta</i> -constellation ends 12.09. at 13:28)	
13.09.	04:05	Phase of full moon starts	☉ 20°01' 𐍆 / 𐍇 08°01' 𐍆
♀		<i>Contemplation upon Gâyatrî, the World Mother</i>	
14.09.	06:32	☉ Full moon of Virgo	☉ 21°05' 𐍆 / 𐍇 21°05' 𐍆
𐍇		☉ in 𐍆 – 1 st to 14 th descending moon phases: <i>Contempl. upon the Pitris</i>	
21.09.	16:51	☉ 8 th phase of descending moon starts	☉ 28°20' 𐍆 / 𐍇 22°20' 𐍆
𐍇		(End 22.09. at 16:20)	
23.09.	09:50	☉ → 𐍇 / Sun enters Libra	
𐍇		Autumn Equinox: Contemplation upon the female Hierarchy	
24.09.	13:12	11 th phase of descending moon starts	☉ 01°07' 𐍇 / 𐍇 01°07' 𐍇
♂		<i>Contemplation upon Śiva, the cosmic 1st Logos</i> (End 25.09. at 10:39)	
28.09.	00:16	Phase of new moon starts	☉ 04°31' 𐍇 / 𐍇 22°31' 𐍆
𐍇		New moon point of Libra: Festival of Lights, to dispel the darkness of the darkest new moon; contemplation upon 'The Pledge'	
	20:26	● New moon of Libra	☉ 05°20' 𐍇 / 𐍇 05°20' 𐍇



The Great Invocation

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

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

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

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

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

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

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

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

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

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

Let love prevail.
Let all men love.

Angustamaatraha Purusho,
Madhya Atmani Thisthathi.
Eeshano Bhootha Bhavyasya,
Nathatho Vijugupsatey.

Meaning:

The Thumb sized miniature form
is centrally placed in the person.
In the centre of the miniature form
is the Master of the universe.
Relate to the resplendent thumb sized being in you
and to its centre.
It relieves you from the past and from the future.

Katha Upanishad