

*To whose temple the Arch is starlit,
In whose temple the Sun is the image of gold,
To whose temple the Moon goes every month
And brings the message out every Full-Moon,
And whose message the Moon sings as a word of sixteen letters,
His religion I belong to, His temple I visit,
His name I utter, His glory I live in.
To Him I offer the lotus of my day,
To Him I offer the lotus of my night.*

These seed thoughts from the Spiritual Psychology meditations of Dr. Ekkirala Krishnamacharya give the note for the Lunar Messenger of the Circle of Good Will. The moon is the reflective principle and symbol of the mind. When pure and calm, it reflects impressions from higher circles. Especially the time of the full moon is conducive for higher alignment, if we are poised enough. The alignment of the sun, moon and earth in the sky helps experience the magic of the light of the soul and its manifestation down to the physical.

The Lunar Messenger is published every month in time for the full moon. It contains thoughts from the teachings of eternal wisdom. Its purpose is to inspire us to put them into practical life.

VISTAS OF WISDOM 23: DURGA

The Veil of the Mother

The whole creation is a network of awareness with pure existence as the basis. The existence is also called the Father and the awareness the Mother. Beyond creation, both exist as unity. When they are in manifestation, they come out as two, as spirit and matter, as Father and Mother. Periodically, the creation emerges and also recedes again. The Vedic seers conceived the whole activity of unfoldment and foldment as the activity of awareness or of the divine Mother: from out of pure existence or THAT the World Mother externalizes as Nature and comes down in 8 steps, as the 3 qualities and the 5 elements. Together with the Mother these are 9 steps; they are also described as the 9 envelopes or veils. This nine-fold veil which envelopes the One or the Truth is also called *Maya*, the illusion. Without this illusion there is no activity in creation.

It is not just one veil but veil after veil. The Mother is the principle of the veil, which separates from the unity, and thus is also the cause of illusion. Her spell of illusion keeps the worlds going. In its essence, the illusion is impenetrable, it exists on all 7 planes of creation, also on the planetary, the solar and the cosmic plane. The first and highest form of illusion is the illusion of the 'I am', that each one of us exists separately. When this illusion is no more there, there is no more 'I am', only THAT. But then there would be no more play of creation.

The veil has a purpose in the divine play; this purpose is called the divine Plan which the Masters know and serve. The realization that all connections, social relationships, or the statuses are an illusion keeps us in a detached attitude. We can still fulfil our work in the world and regard the

whole thing as the play of the Mother. She is worshipped because she has created such a beautiful illusion and also that we can overcome the illusion. You pray to her to get lifted up from the illusion. The mother is the chief protector of the world and thus of matter. It is in her hands to lift the veil or to drop it. We cannot penetrate through it ourselves, not even the best of the seers can do it. When she lifts the veil, we can experience unity. She might lift the veil with her grace if we please her by our right attitude and right action. However, until she gives way, we cannot enter into the subjective world and the access to wisdom remains closed. She is the Guardian of the Threshold.

The impermeable Mother which rules the layers of illusion is called *Durga* in the East. The sound GA stands for movement. *DURGA* means 'impossible to move'. She is worshipped as the Light in the darkness of matter. In an archaic symbol the network of the Mother with her nine-fold veil is depicted by 4 triangles with the apex upwards, which are interpenetrated by 5 triangles with the apex downwards. It is interesting to note that the ritual of the *Durga* festival celebrated in India in the month of Libra is carried out for 9 days, to reach its culmination on the 10th day. On the 9 days the 9 aspects of the Mother are worshipped, so that she might grant the liberation from matter on the 10th day. Libra stands for the time of midnight where it is darkest. *Durga* is particularly worshipped during this time that she might help us to dispel the dark parts in us and that she might guide us through the darkness with her Light. The moment we think of the Mother, she gives us a spark of Light and that is enough not to lose the path in the darkness.

Balance

Durga is related to the law of polarity and of mutual attraction which leads to the birth of Libra. According to the Secret Doctrine, there were at first only 10 signs in the zodiac, with Virgo/Scorpio as one sign and Libra non-existent. Only later Virgo and Scorpio were separated and Libra was born. The separation of the sexes and the generative act were created thereby. Thus, Libra and Scorpio are related to sexuality and the fall of spirit into matter. The Eastern scriptures explain this fall as the gradual condensation of spirit into dense matter: in the densest state of existence, the Father is sleeping in the Mother; in the most sublime state, the Mother is in the Father. In the state of *Yoga*, Father and Mother are equally active and resting, in poise. Therefore, this equilibrium is the key to *Yoga*.

In Libra *Durga* is the angel of passion - passion for all the attractions of the world. With the same power of passion, this process can also be reversed; thus, we turn inward and re-ascend to the spirit. The celebrations of the *Durga Pujas* are in this context: the power of Libra enables us to gain balance between the personality and the body, between the soul and the personality, between the super soul and the soul, and finally between the super soul and that which cannot be defined. And *Durga* exists in all these stages of balancing. She is the Mother of equipoise and of justice. *Durga* protects those who follow the Law, the *Dharma*.

Durga epitomizes the navel principle, the principle of the fulcrum at the centre of the wheel of creation. This principle externalises the outer world and expresses through Libra; but it is also the door to inside. In our body, it is localised in the solar plexus. With the forces of *Prana*, it corresponds to *Samana Vayu* which enables the ascent to the higher worlds through the *Antahkarana*. With the help of this equilibrating power we can ascend via the *Antahkarana* bridge up to the head centre. *Durga* holds the key for the journey inward, to the origin. She opens this way when we arrange our life well.

In the scriptures, *Durga* is associated with the equilibrium of the 8th ascending moon phase, and her birthday is celebrated at the 8th ascending moon phase of Libra. The seed sound related to *Durga* is DUM, the *mantram* is DUM DURGAI NAMAH; it is sung in multiples of 8, best during the first 10 days of the ascending moon in Libra.

The Sage *Agastya*, Master Jupiter, is a fiery worshipper of the Mother *Durga*, and his *Ashram* is at the *Durga* Mountain in the *Nilagiris* of South India. He has guided many on the path with the *mantram* of *Durga*. All initiates coming from the *Ashram* of the Mother *Durga* work with the Mother energy only, as is the case with Master CVV. He said: "I won't work with your spirit. I am only here to repair your bodies. I shall restore life to you and make strong your etheric body, so that you can survive and continue to be conscious after the so-called death."

Presentations and Manifestations

In Indian, but also Egyptian, Babylonian or Greek temples, there are presentations of Gods with animal heads or with animals. To an ordinary worshipper they induce a feeling of devotion and of mystifying veneration. A trained occultist sees in them archetypal and zodiacal symbols of creation.

Thus, the goddess *Durga* is represented as riding on a Lion. This stands for the activity of the sign Virgo and the previous sign Leo. Virgo represents a pure lady and Leo a noble power; together they symbolise the human personality which is governed by the soul. In relation with Libra, *Durga* sits on a tiger. The tiger stands for untamed passion without nobility, and he might frighten us. This tiger is the unsubdued personality. When we are in this stage, the representation of *Durga* as a fighter is valid for us as well. She keeps us back and does not let us pass over the threshold into the inner. She does it only to protect us.

When we walk into greater light without appropriate preparation, we might burn ourselves: with spiritual practices, some people fall sick, some get into illusions or even become crazy. Only if we perform our outer duties relating to the body, the family and the society in the right way and prepare ourselves correctly, *Durga* permits us to enter into the inner worlds.

Apart from the symbolic meaning of *Durga*, there exists the World Mother in a physical form, just like Lord *Maitreya*, *Sanat Kumara* and all other great beings. She is called *Sailaputri*, the Daughter of the Mountain. She moves in the *Himalayas* accompanied by a lion. She is the guiding star of the entire Hierarchy, and many Masters have met her. The words, "the Precious Jewel, the Star of the Sea, the World Mother" refer to her. Oftentimes, when the Hierarchy is in need of a solution for a crisis, *Sailaputri* will take care of it. *Sailaputri* is described by Master EK in the books "The World Teacher" and "Man Sacrifice", as a form of *Durga*.

There are also descriptions of how the Mother responds to requests: for several hundred years, up to 1887, a Master called *Trailanga Swami* lived in Central India. He had a very powerful body though he ate almost nothing. You always saw him with a little statue of *Durga*. When he was asked why, he said, "She speaks with me." A disciple asked him, "Can you make the statue speak to us?" and the Master answered, "I can not only make her speak to you but also to come to you." The statue then stood up and moved to the disciple. He said to the disciple, "Don't see it as a statue, see it as the Mother. Just as much as you believe in the Divine Mother in the statue, she will find access to you."

Sources: K.P. Kumar: *Mantrams / Hercules / notes from seminars*. E. Krishnamacharya: *Book of Rituals*. The World Teacher Trust - Dhanishta, Visakhapatnam, India (www.worldteachertrust.org)



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