

*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 47: THE TRUTH

The Unity of Existence

The unity of all life is the eternal Truth. When we speak of the Truth, we speak of the Absolute One. In the Vedas it is called TAT and in English THAT, because it is neither "he" nor "she". This energy which is beyond all is the basis for all further expressions. In truth, there is only one single existence that appears as many. The existence is there at all times; awareness springs forth from it and develops a field of light and further a field of force and of matter.

In the objectivity we live in a world of matter which is a reflection of the inner light. The light is a reflection of the soul and the soul is a reflection of the spirit. The principle through which the reflection happens is the root matter which emerges from the One. If we feel something as not belonging to the Oneness, we have lost ourselves in the illusion of the world: we see something that does not exist, and we lose the experience of Truth.

It is not correct to say, "The world is an illusion". The world that is there is not an illusion but the world that we see. If we try on the physical plane to walk through a wall, we will get a bump - that's no Maya. A tree, a mountain, etc. is not an illusion. The illusion is created by our understanding and by our difficulty to see every form and every situation as divine. We lose ourselves in the illusion of sympathy and antipathy, of "my friend, my enemy, my property, etc." The illusions are the relationships we build.

As per the fundamental doctrine of wisdom everything is divine. On the path of the search for Truth we learn to perceive that there is no non-divine form and no non-divine situation. It is difficult to see the presence of God when the other person behaves in an irresponsible way. But realising the Truth requires that we are not disturbed by the irresponsibility of others and that we experience God even in difficult

situations. We can regard people through whom we experience problems as masks through which the Divine plays with us. The problem is a substituted truth; if we see in it the Truth or the Divine, then the problem will not affect us anymore.

Very often we feel that many things are in disorder. For the seers nothing is in disorder. The apparent disorder has a learning objective. The more we learn to see the Divine in every form and in every action, the more we approach the synthesis. The various spiritual exercises only aim at keeping this fundamental Truth in mind. We have to daily remind ourselves: I am the soul; I have emerged from the One Truth and belong to this Truth. I have adopted a name and a form; I have adopted a race and a nationality; I work through the world of the five elements.

The Master Consciousness

Every form is divine, and every indweller of a form is I AM. I AM is the individual consciousness; it is a reflection of THAT. THAT is reflected through I AM. What we typically define as ourselves is our personality, but this is not ourselves. The personality is the shadow of the I AM. People who live in the personality not even live as I AM.

I AM is not the Truth, but a substituted truth. THAT I AM is the Truth. THAT exists as I AM, but the I AM grows like a balloon together with the wisdom, the perceptions and the visions. Many so-called spiritual people suffer because of their feeling that they are the knowers. "I am the knower, I'm the teacher, I, I, I." Only when this ego dies, the personality is no longer an obstacle for the full unfoldment.

If we reconnect in the morning with the source, just as we awaken, then we have the awareness that "I am only the ocean which rises as a wave. In truth I am the ocean." So the Truth exists within us as I AM, as

the soul. In essence the ocean and the wave are the same. The difference is only in the state. Our individual existence is like the wave; THAT is the ocean. In so far as we recall that I AM, we know that we are the ocean which rises as a wave. This must be a daily exercise in order to become active as a soul. Thus, we connect with what we call today "the Master". If we allow the Master consciousness to work through us, we also become an outpost for the universal consciousness. From there we can go to the plane of the mind and then express ourselves through language or action, and yet remain connected to the universal consciousness.

Whichever path we adopt to and whichever Master we associate with, it is necessary that we turn inward and move towards the heart, then ascend to the throat centre and the brow centre and ultimately reach the *Ajna* centre. There we find our own original state of being and realize that we, as a pulsating, radiating, magnetizing essence, are but a projection of the Absolute. At the passage between the *Ajna* and the *Sahasrara* we realize the Truth of our existence: there is but one existence as reality, there is no individual existence. The universal identity runs through everything. If we go beyond the head and settle as a radiant jewel in the lotus, we cease to exist as an individual; only the cosmic existence continues to exist as ourselves. We exist in *Samadhi*, but we do not feel that we exist. It is just existence by itself but not existence in relation to something. We are there and establish a relationship with the Divine, and continually contemplate upon it. All possessive attitudes will be dropped by this state.

If an initiate who has touched the energies of the *Sahasrara* has to do something, he works without interrupting the connection with THAT. All those who reach the *Sahasrara* are here; they live with their families, in the world, and they help the world. Only after Buddha had realized this, he understood that he did not have had to go away from home. The Masters of Wisdom live among the people and are always available to humanity. They form the path to Truth.

The teacher is an expression, a representative of the Truth. He conveys the way to those who are sincerely seeking so that they can find the Truth. We see the Truth according to our orientation. No embodiment of Truth was ever acceptable to all.

Inventing the Path

Only those who have realized the Truth, can also teach the path of Truth and help others. Even if we are inspired by a teacher or the practice of someone else, it remains our own decision to walk the path. The influence of a teacher can support us, but we walk the path in self-responsibility. Once we have taken the decision and stick to it, then the path gradually becomes true for us.

We do not find the Truth through the beaten track. After a certain point we need to be inventive and invent the path ourselves to reach the Truth. To be inventive means to dwell deep into oneself and to bring out from the depths of one's own being. The deeper we dwell in the more we will be able to come out with creative thoughts which would help us to move further. Once we have touched the origin, the Truth expresses afresh and originally. All those who realized the Truth thus understood and presented it afresh. Their way of realizing the Truth can form into a path for others to follow.

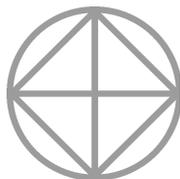
Truth should be expressed in a friendly and truthful way without hurting others. A person, who speaks the Truth, just speaks but he does not speak about it. Speaking about Truth is different from speaking the Truth. The Truth is simple, not complicated, twisted or mysterious. Our mind contains the complicatedness. If we are simple in our attitude, we are fit to realize and to express the Truth. It is the basis for our awareness. Those looking for miracles cannot realize the Truth.

Fiery Presence

No advertising can be made for the Truth. We do not need to spread it because everybody is the embodiment of Truth. Truth cannot be imposed but can only be unfolded from within. Those who strive to experience the Truth are attracted by the Truth and find their way. Truth does not fight. Fighting religions are far away from the Truth. The Truth is always greater than any religion. It survives the cycles of time and the Nature.

Instead of attacking the concepts of others and imposing one's own concepts on them, we should try to understand how beautifully the Truth has expressed in them. If we are with the Truth, we can establish a relationship with the Truth in each concept. Discipleship demands setting at rest all prejudices and to bring the pieces of Truth together to realize the Truth comprehensively. Concretized thoughts in us are broken thereby. This creates unrest and disturbances in our personality. Behaviour cannot be changed quickly. However, the presence of the Truth is like fire; it causes transformation and it transforms everything into itself. Therefore, the fire ritual is recommended to all Truth seekers. Fire is another name for Truth. All Sons of God have brought the light of Truth to man and thus have brought down the fire to the Earth, so that those who align to the Truth are raised into the Kingdom of God.

K. Parvathi Kumar: Uranus - The Alchemist of the Age / Notes from seminars. Dr. E. Krishnamacharya: The Book of Rituals. The World Teacher Trust - Dhanishta, Visakhapatnam, India (www.worldteachertrust.org)



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