

*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 48: MOTIVE AND MOTIVELESS ACTION

The Action of Initiates

When we look at the life stories of the initiates, we see that an immense amount activity happens through them during their lives. At the same time, they are not trying to do anything. If we ask them why they are doing something, the answer is, because I do it. For them, everything is a happening, for which there is no personal reason. They simply allow the Plan to spread some new energies through them. We do not know what the Masters have done for the planet. They act in silence. They act in a very competent manner, but very little of what they do is perceived by us. Even the disciples of a Master do not know what their Master is doing for them. Perhaps some of it will be recognized after few decades. Many people, on the other hand, act as if they are doing something important, but their deeds have no lasting effect. They are driven by ambition; they want to be admired and want to shine.

Most people have personal motives for their actions; but a Master is not driven by any motives. The Plan comes to him, he does not go to the Plan. Nothing starts from him as his personal suggestion. When he submits a proposal, there is no self-centredness in it.

The Seed of our Actions

In the case of personal will, we always find a motive for our own benefit, even though it may be hidden. What we do should yield something for us - this is the normal human thought. All actions that are oriented towards a result belong to the personality. Actions directed to general welfare contain no motive for one's own benefit. They belong to the will of the soul. A Master is always in touch with the One Soul that flows through the universe. Therefore, he has no motives of his own. A disciple is sometimes in the

soul and sometimes in the personality. He is filled with the light of the soul and with the white thoughts which are oriented towards the well-being of others. Thus, his actions are carried out by pure motives of good will. An aspirant lives in the personality and strives for the soul. He usually has good motives and is driven by a desire to do good. On the other hand, the motives of an average person are mainly self-centred.

For everything we do, we have motives, good or different motives. The motive makes us act. It is the seed which stimulates our thinking and action in the corresponding direction. Good, unselfish motives lead to good thoughts and deeds; selfish motives have the related effects. Every motive creates consequences, and therefore we are bound by our actions. Today's actions create consequences that will circumscribe and bind us tomorrow. Even if we start with a good motive, it might be that we distort the motive on the way. We may develop ambition, envy, or jealousy; we can lose the right measure and do too much or too little.

It is therefore important that from time to time we examine our motives, both in the spiritual and in the material sense. If we think that we want to make more money, we should at the same time think about how we could help more people. What are our motives when we acquire more abilities? Is it because we want to be useful in a higher degree for the common welfare, or is it for our own benefit? Do we eat in a way that keeps our body healthy? The power of discrimination gives us the right filter. Even if we act with good motives, our actions do not always produce good results. Frequently there are disappointments if the results do not meet our expectations. Results cannot really make us happy. What keeps us happy is the means we use. When we use the right means, the results do not affect us as much, whether we get the right result or not.

An action that has no motive is not oriented toward a result. An initiate acts for the sake of the act. The cause or the motive and the orientation to the result are dropped; nevertheless the work goes on. The fruits of his action do not come back to the initiate; he is therefore not bound by his action. This is called skill in action. Lord Krishna called this skill in action *Yoga*. In his actions, Krishna always remained playful and free.

The Causal Body

The seed of all our motives is stored in the causal body. The soul which expresses through the spiritual body (*Buddhi*), enters the mental body through the causal body and guides the personality from there. The causal body, called *Linga Sarira* in Sanskrit, gives the motivating impulse that allows the soul to work through the lower bodies: the mental body, the astral body and the physical body. The astral body again contains three bodies: the body of light or the etheric body, the vital body, and the body of desire. Through the lower bodies, the personality manipulates the intentions of the soul to satisfy its own hunger and thirst. It is okay to be self-centred and to fulfil one's own needs as long as this does not harm others. But when the personality cooperates with the soul, the intention of the soul can be expressed.

For this, we must ensure that we are in balance and are not over-active, because over-activity strengthens selfishness. Balance is a quality of the *Buddhic* plane. Through balance, we can keep our motives pure and we can let the motives gradually drop off with time. In this way, the body of desire is dissolved first, and finally the causal body. When we build the bridge to the *Buddhic* plane, there are no more motives. The lower planes exist for us as possibilities to work there, but we no longer experience their negative aspects. The results come to us and we react to them. The planetary principle enters into our unit of consciousness as the divine consciousness - it flows and works through us. Master CVV calls this as "*Electric Hint*" and "*Ether Work Out*". It acts as a revitalization of the whole body. We experience the light in ourselves and around us and we feel oneness with the whole planet. In this way, we become a planetary worker who has no motive and no program of his own.

We can visualise this experience even before we attain this state; the very idea leads to an expansion of consciousness. It also helps us very much when we daily relate to our Master and his *Ashram* in our contemplation. Then, thoughts and impulses are transmitted to us that help us to improve our thought forms and motives and to advance in our development. Later, we can even go beyond the temple of good thoughts.

This temple is also called the Temple of Solomon. It is the pure causal body which, in the case of adepts, rises to

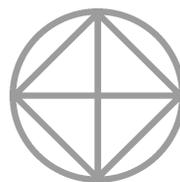
great dimensions in order to protect many people, to enlighten and guide them. Through the temple, they make sure that people are on the path in whatever condition they might be. These adepts develop the causal light of their body and make it as large as possible. This is also called the dome of the temple. The higher it is, the greater is the effectiveness in transmitting the energies of love, light, and wisdom. The initiate can voluntarily go out of the temple and maintain it to continue working through it. The temple is the means by which he does great work. This means, through goodwill, we build a good network and carry out acts of goodwill in a greater measure. When we have built around us a strong thought of good will, we can work with it for several lifetimes.

Destroying the Temple

When the adept realizes that he is the origin of the temple and that it is only a means by which he works, he decides to destroy the temple. When the temple is destroyed, it is called *Nirvana*. *Nirvana* means death for everything that has been built. *Nirvana* also means to remain as THAT I AM. The adept has now even overcome the causal aspect and remains in relation to the universal soul. This is a state which corresponds to a very high degree in Freemasonry. Those who have gone so high as to experience God have all possibilities at their disposal to manifest according to time, place, and need. Thus, the adept knows that, if necessary, he can rebuild the temple at his will, carry out the work and then return to the *Nirvana* state. This is the occult meaning of the statement of Jesus: "I can destroy the temple and rebuild it in three days and nights." The Jews thought he wanted to destroy the temple in Jerusalem. They did not understand him.

The destruction of the causal body is also called breaking the tools of wisdom after the work has been done. This is what Jesus meant when he said, "I will now rise and go to my Father." The Scriptures say that such initiates can ascend to heaven or can go beyond the spheres of the earth. However, all the initiates whom we have come to know over the last 5,000 years have decided to stay in the sphere of the earth. Though they are not available for the majority of mankind, they continue to work with their disciples, who are still carrying their "temple body" and thus are active through it. The initiates now work through a chain of disciples to reach the dense physical plane, while at the same time they act through the ether of the planet.

Sources: K. Parvathi Kumar: *Nutrients for Discipleship / Notes from seminars*. Dr. E. Krishnamacharya: *Spiritual Psychology*. The World Teacher Trust - Dhanishta, Visakhapatnam, India (www.worldteachertrust.org)



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