

*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 53: GRATITUDE

Visible and Invisible Helpers

A basic principle of Nature is to protect and save those who are righteous and live by the Law. The Spiritual Hierarchy is behind our efforts, if we have the intention to turn to the Light and to integrate into the Divine. The mere intention already gives us strength. At first, we probably won't be able to recognize the help we receive from Elder Brothers of humanity. Only in advanced stages we can look back and see as if in a strong light in which situations we were helped by the Hierarchy. It says that it takes twelve lives to be able to fully recognize their help. May we accept their help with gratitude and always re-align to the Divine.

We can open ourselves for this and feel how the Divine permeates everything. This opening up is like the opening of a lotus in the morning hours. We can suggest this mentally and prepare our mind with an attitude of receiving. In this practice, we turn inward every day in the morning and in the evening, look to the Master and speak "Master Namaskaram". "Namaskaram" is an expression of gratitude for the visit of the energy of the Master into us. Then he guides us from within. This happens to those who have experienced it in themselves. As an act of gratitude, we also invoke the Masters who are responsible for the energies reaching us. Thus, we connect ourselves with the Hierarchy of the Masters.

Gratitude towards all who guide us visibly and invisibly is very important and strengthens the bond with them. Through our connection, the aspiration and the will to transform develop within us. The psychic energy of the Teacher is inexhaustible; it can raise our weary spirit. The Teacher or the Divine inspires our will; but it is up to us to implement the inpouring inspiration. If we rely too much on the Great Ones and expect them to do things for us, we

are subject to deception. Krishna did not fight for Arjuna; Arjuna had to do it himself. Krishna instructed when help was requested. The Divine guides us only when we ask for it. It is up to us to work with the guidance and to do our tasks. Gratitude and the feeling of connectedness do not create any dependency. As we progress in discipleship, dependency on the teacher gradually reduces and gratefulness for the teacher proportionately increases.

If we feel that we are guided, we should not let any doubt arise in our thoughts. We ought to be grateful for it and not speak a word about it. As our abilities grow, the attitude should be to see it not as our merit but as the grace flowing through us. Normally, when we are successful we feel great. But from time to time, we should remember that it was given to us by the Divine. We usually forget this and we rather complain about what we lack. Our complaints, however, prevent the Divine from helping us. Master Morya said, "Be grateful for what has been given to you." What we are given, we take it for granted and look for what is not given to us. For this, the Master said, "You have nothing to complain about in life. You are the most spoiled children of God. Everything was given to you. You are the only ones who complain."

Divine Gifts

We should always be grateful to the One who remains as existence in the background and does everything for us. From him, we have got our body with the many intelligences, so that we can see, speak, and eat. We have the digestive system, the blood circulation and the sense organs with their five senses. Are we paying attention to the respiration, which incessantly works in us and without which we cannot exist? There are so many intelligences in us and around us that make our lives possible; we should

be grateful to them. The elements of earth, water, fire, air, ether and the vital force help us regularly. We use minerals, plants, animals and humans as well as planetary and cosmic intelligences. All the devas who work in creation and in each one of us are brought to synthesis by the One Principle. We feel that we exist, think, and act, but in reality we do not, but HE who is present in each of us and gives us life. So we should remember that everything is the play of the Lord and see the great activity in creation as his glory. When we think gratefully of the Divine and keep in touch with Him, all devas are pleased by us.

As much as we live in the feeling of "mine", we are in the illusion. We think that this is my body, my house, my possession; these are my wife, my children, my people, my nation. If we forget who gave us all this, we develop pride. To be grateful for what was given makes us humble, and this gratitude should also be expressed.

Many things happen to us in life, even if we do not want it. Similarly, certain things that we want do not come to us. This is the hard reality. Crises and catastrophes also happen on the planet. We should not regard them as negative aspects but rather be grateful to them, for we can attend to them as humanity. When they do not surface, no healing can happen.

Prayer and gratitude

We should leave it to Nature, what it intends to give us, and be grateful for it. But it also corresponds to the Law that we receive help when we pray. Every request brings an answer; no prayer remains unanswered. Perhaps the prayer will not be answered as and when we wish it. What we feel or think is not always what we need. In prayer, we should ask God to do what is best for us. Whatever then comes is ultimately to our good. If prayers are answered, we should be grateful.

We can be helped particularly in sleep. For this reason, fervent prayers immediately before sleep are strongly recommended. Most of us know this recommendation but rarely apply it. To fall asleep with a prayer helps us to get help. Prayers and meditations during the day are not so effective since we are mentally active. The mind can be an obstacle if it is fickle and is not neutral. It is important to be aware of the PRESENCE and to be grateful for any small help that comes from the surroundings. The help comes from sources that we cannot imagine. If we reject a sincere help, we miss a gift of time. Aspirants usually do not pray for themselves but they contemplate in their hearts to be better able to act outwardly.

Receiving and Giving

As we receive, we should also give is the spiritual law. If we are not grateful for what is given to us, we run the risk

of being ungrateful. We should not withhold our appreciation of all that is given to us. We recognize the importance of parents, partners, children, jobs or health only when they are no longer there.

By giving we are liberated; by receiving we are bound. We can receive, provided we give. We have received bodies from our parents; thus, we also have to give a body to a soul. Likewise, we should be there for the parents when they need us. We owe thanks to all the great thinkers of the past. We have received knowledge and wisdom; we now have the responsibility to live it and transmit it to those who are seeking it. Thus, the duty towards the teachers is fulfilled. We receive a lot from the plant kingdom and should give something back to it. We also have the duty to give something to the animals and take care of them. It means that many ethereal beings and disembodied souls gather around the house at the time of feeding. They enter into the body of animals and birds and return with blessings and unseen favours if they are fed.

We receive food; therefore, it is necessary that we also give food to other without expecting anything. Before we eat, we can dedicate the food with a mental orientation and offer it to the body that it serves us properly: *"I am thankful to the Lord for the food made available. I offer this food to the Lord of Fire, for his distribution to the devas within the body. May the Lord be pleased. May the devas be pleased with this act of mine."*

We receive so much from the devic kingdom. The Devas do not need anything from us but we should at least remember and thank them. Through our worship we give something back to them. We should also keep the air, water, space, etc., around us free from impurities and if possible we should decorate them with pure objects. The use of incense in a ritual sanctifies the whole atmosphere and even the neighbours may be benefitted by it. By recognizing the beings who work in us and for us and establishing a right relationship with them, we can free ourselves from our binding karma. If we react negatively, the karma is preserved.

When we are overlooked or neglected, we feel offended. It is the pride of our ego. Buddha was once seriously offended. He thanked the man who had hurt him. This amazed the person. But Buddha said, "I have thanked you because I have been waiting for you for a long time. In previous lives I have severely offended you. The accounts are now cleared. Now I am free."

Sources: K. Parvathi Kumar: *Nutrients for Discipleship / Healer's Handbook / Notes from seminars*. E. Krishnamacharya: *Book of Rituals*. The World Teacher Trust - Dhanishta, Visakhapatnam, India (www.worldteachertrust.org)



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