

*To whose temple the Arch is starlit,
In whose temple the Sun is the image of God,
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 77: TELEPATHY

Teaching from Within

One of the prophecies concerning the Aquarian age is that as humanity advances and grows more and more into the *Deva* kingdom through higher initiations, language will come to an end. Just as man originally had no language, and received it only later, language will cease again with further development. On the higher planes there are no languages and only telepathic communication. Communication through the gaze or through a gesture can convey whole volumes. For most people, however, this is still in the distant future.

The loss of the original language and of automatic telepathy is the inner meaning of the story of the Tower of Babel. After humanity became intelligent and the intelligence increased, self-awareness grew and telepathy became rare. We understand everything with our own intelligence, but if we are constantly busy with our own ideas, we cannot absorb the ideas of others. Many people wish for clairaudience and telepathy. But how can we have clairaudience if we do not even listen to our neighbour? Clairaudience means clear listening. If we can listen patiently, we can see why the other person is speaking. If we can recognize the seed thought of what the other person says, then we are approaching telepathy. Even before the seed thought is expressed, it can already be telepathically known.

In esoteric training methods, one of the first exercises is to lead the student more to hearing than to speaking. If he can also hear the subtle, the student is led further into listening to the voice of silence. This is called listening to *Anahata*, the heart centre, where the subtle sound coming through the ether can be received and perceived. All great initiates listen to the silence within and express the Plan as they were impressed by it in the silence. Impression

from the subtle planes is only possible if one is attentive, competent and focused on silence.

Teaching from within happens through the *Anahata* sound, the voice of silence. The subjective mind leads to insight, clairaudience and clairvoyance. The insight leads to the vision and to hearing the Master. The Master can be our own higher consciousness or a Master of Wisdom. Many think that spiritual development is to attain clairvoyance or clairaudience. However, the search for truth does not require us to develop any occult powers; they can also distract us from progress in meditation. Psychic powers refer to nature, meditation refers to the origin of nature, the Absolute, THAT I AM. THAT I AM is the origin of the soul; nine layers of nature are built around it; the upper four layers contain higher psychic powers. These powers are not of importance for spiritual aspiration. They can also let us slide into egoism and they are then again withdrawn by nature.

Inner and outer noises are an obstacle to telepathic exchange. We must reduce the noise of our environment and the noise that comes from our throat centre. Only when the many voices of our mind and of our environment are silenced the lines of subjective messages can open.

Telepathic Relations

For the average person, telepathy is something mysterious. But for those who work with impression, telepathy is a science. A conscious connection is established between the physical brain and the etheric brain. A certain discipline is required to transform our brain cells. This happens when we cultivate thoughts of light and of good will and avoid unwanted emotions, thoughts, words and deeds, and unwanted food. When we realize the thoughts of good will, we receive the blessings of the initiates. Every holy

person who controls his senses and his mind works through the *Buddhic* plane. If we build a friendship with him, this will help us to connect with him inwardly. Alice A. Bailey was trained to connect with her Master. As a result, she was able to connect with his mind. He transmitted wisdom to her while he was in the Himalayas and she was in New York. If we want the Masters to speak to us, we must enable them to do so.

Helena Blavatsky wrote in a letter to her sister that she saw the things she wrote about, just like in a magical panorama. She did not want to be regarded as a medium, because a medium does not know the wisdom it transmits, but Blavatsky knew everything she wrote and she could explain everything. She had been trained by the masters especially for the telepathic transmission of wisdom, and she was fully aware during the transmission.

Development of Telepathy

Telepathic relations between teacher and student are established like we have telephone and internet connections. The telephonic relations are not created through meditation, mantras or yoga practice, nor will we receive them by asking for them, but only by performing as many acts of good will as possible. If we continue to do good will work, the Master will look at us, and telepathy and introspection will be given to us. This is like in the normal world of work. A superior will go to a co-worker who is always very committed, and will ask him if he needs anything.

We should not think of telepathy, but of cooperation with friends. Instead of wanting to see the Masters, we should think about cooperating in the work of the Masters. Our sincerity brings us people who really require our help; this is instinctive human telepathy. It is better not to talk about these subtle contacts, but to silently continue our work. Whoever is fully occupied with what has to be done will easily develop telepathy. But when we try to develop telepathy and spirituality, we develop funny ideas about it. Likewise, if we try to test telepathy, it will not work.

In the beginning, the Masters generally contact us while we sleep because this is the only time where our mind is quiet. At other times, we are always busy with our own thoughts and speaking. The Masters give us a thought in the subtle planes and when we wake up in the morning, we receive the thought in our own language. Once they are successful in contacting, we begin to produce thoughts on the right lines. Then they give us more and more thoughts in clear and definite terms, which we translate into our language. Even in the time of deep meditation and later even in the waking state, subtle conversations can be carried out.

The Masters will keep us in ignorance for a long time that it is real telepathic impression until we drop off our peculiar ideas of telepathy because they are a great inconvenience to the Masters. Most books on telepathy give ideas that make it difficult for Masters to contact us through real telepathy.

Sometimes we think that something is our own thought, but the thought was given to us as a seed. In the course of weeks and months, the one thought begins to germinate into a subject. If we take down notes daily in a separate book, then the subject will be worked out in the form of lessons. After one subject is received the Master will send another thought after a few months. After a few years, on one night, we will be able to receive the whole lesson in our own language, and the Master can give the next lesson the next night. After further years of practice, the Master can contact our mind directly if we are able to keep the mind away from our language. Then he can directly transmit lessons to us while we are awake. Initially we will make many mistakes in receiving the lessons because we have to translate it into our own language, but gradually our mind will be tuned with the mind of the Master. The whole process becomes automatic, like we learn to type automatically on a keyboard without looking.

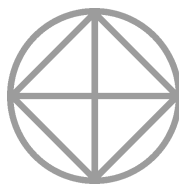
Thoughts without Language

Normally, we cannot think without language, because we have been used to thinking in our language since childhood. We cannot filter the language and keep the thought. This requires great yogic discipline. The teachings in the subtle world, however, have no special language; they are semi-mental and semi-*buddhic*. Everyone who receives the teachings understands them in their own desired language. As our awareness grows, we become impersonal to the languages and can then receive the impression as it is.

For a better reception we should offer ourselves daily to the unknown Master before going to bed. It is not we who choose our own Master, but it is our Master who chooses us. The Master knows the disciple, the disciple does not know his Master.

We should try to remain conscious until sleep takes us in. This will gradually lead us to a semi-conscious state that is neither awake nor sleep. There, impressions of teachings can be received, and when the teaching program is concluded, we slip into sleep. In this state, a four-minute teaching would give a four hours impact.

Sources used: K.P. Kumar Sound - The Key and its Application. Notes from seminars / E. Krishnamacharya: Overseas Messages 2. The World Teacher Trust - Dhanishta, Visakhapatnam, India (www.worldteachertrust.org)



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