

*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. The time of the full Moon is especially conducive for higher alignment if we are poised enough. The alignment of the Sun, Moon and Earth in the sky helps us to 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 the teachings into practical life.

VISTAS OF WISDOM 113: THE INNER MASTER

Outer and Inner Space

Space was there before we built a house, and space will still be there even if the house is dilapidated. There is no building and tearing down of space. Space is everywhere, but when we have built certain shells, we call what is inside the shell "inside" and what is outside "outside". Even the space in the bathroom, in the bedroom or in another room is always the same. For space, there is no such thing as inside and outside. The difference exists only for our understanding.

Space is a lake of electricity. Electricity is the subtlest form of life in space. We cannot experience electricity directly, but only through its carriers. It can only be experienced and used through lamps or appliances. A wire itself does not give electricity, but without wires the electricity present in space is not accessible. There is only one electricity that works through so many lights. God is invisible like electricity, but He makes Himself visible through many instruments. The One in all is called God in form. In Sanskrit he is called *Ishvara*. This One consciousness we call the Master consciousness. It is the Master, the central point of consciousness in all forms. Time, space, nature and power emanate from *Ishvara*. Its presence in space makes space potential.

In the places where divinity has been expressed, space has a greater sacredness. This space of a divine manifestation retains the same vibration even when the manifestation has disappeared. That is why the place continues to give us the impression that the manifestation is still there. This is how pilgrimages developed to places where divine manifestations took place, and the temples built because of a divine manifestation that inspires people.

We usually experience these spaces as external places and as different from us. The outer person has a divine experi-

ence in them. But this space is within our heart. The Master Consciousness is within us and permeates the whole creation. When we are fully aligned with the *Ishvara* within us, we can see him everywhere. The Master, who is within and without, has to be contacted by us. The space in the cave of our heart has no form itself but through the will, this space can be brought into any form. The form we visualise is also a form of it.

The Miniature Form

We can visualize ourselves in our heart as a thumb-sized, radiant form. It is an etheric double of our dense physical form. This is the size of the soul with the Buddhic body; on the Buddhic plane we are flexible with our size. We can also visualise this miniature form in radiant, diamond-coloured light as the Inner Master, sitting at his feet. Through meditation and contemplation on the inner light we make contact with our higher self, the Master of our being.

The initiates suggest visualising the Inner Master as a beautiful form. Beauty has the ability to magnetise. As the splendour of the visualised form increases, the form gradually disappears. If we look at the light of a candle and if then the light increases, the form of the candle disappears. If we practise this continuously, the enlightenment increases and in that enlightenment the form disappears. The light itself begins to radiate within us.

The *mantra* to realise the Master consciousness within us is HAMSA SIVA SOHAM. This *mantra* is given as a *Guru mantra*. *Guru* means 'the Master' or *Ishvara*. By uttering this *mantra* we can realise *Ishvara* in our own being. The sound key to invoke the Master within us is *Master Namaskaram* or *Namaskaram Master*.

The Master within us resides in the *Sahasrara*, the head centre. When we say "I am" in the morning, he comes to the forehead, then to the heart and works through the lower centre in the head. We imagine the Master entering us, going to our heart and further to our base centre, and there, He starts making movements. When the Master is accessible to us in our *Sahasrara* through contemplation in the head centre (in the *Ajna* or the *Sahasrara*), it enables the inflow of the energy of the universal Master into us. We are then much better equipped to deal with our nature. With a Master of Wisdom, nature works with him in a perfect way, because he is always connected to the Universal Master through his head centre. It is the One who works through all. And those in whom he works well become guides. Patanjali says that the process of transformation is one for all, but the details can be different.

The Master and the Masters

When we experience the Master in ourselves, we have a connection with the Masters. The Master within us and the Master in the form of a Master is the same. There is only one Master and he works through many souls. The Master is in us - not the Masters of Wisdom. The Masters of Wisdom are those who were human beings like us before, but who have established an eternal connection with the Master within themselves. That is why the Master energy flows through them. They are role models for us because they are eternally connected with the Master of the Universe. They give us the technique how to live eternally with the Master of the Universe whose centre is within us. Through this Master within us, a Master of Wisdom guides us.

The experience of the Master consciousness within us is not the recognition of any Master of Wisdom, but experiencing the Master of the Universe. When we relate to the Master consciousness within us, we find people working at the plane of the Master consciousness. Only in that state of awareness can we see the Masters. Otherwise, we cannot see them, even if they are there. Until then, our visions about the Masters are only our own illusions.

As soon as we align ourselves with the Master in us, the Master will contact us and work with us. In each one of us there is this Master centre. From there, we receive not only teaching but also light, knowledge and the Plan, and then, we work according to the Plan. We should not think that some Master will appear from the Himalayas or the Andes and tell us daily what to do. The Master speaks to the soul.

The invisible Masters who work for the Divine Plan are called the accomplished ones or the realised ones. It means they have realised *Ishvara* in themselves and act as channels for the Plan. They guide the seekers on the path

to realise the Truth, *Ishvara*, and later invite them into their brotherhood to function for the Plan. The group of such Masters is called the "White Brotherhood". They are spread all over the planet and have mainly seven *Ashrams*. A seeker is recruited to work in one of these *Ashrams* as per the quality of his soul. His work is one of Good Will. So later, he stands as a bridge between the Hierarchy of Masters and humanity. These Masters are beings of Light and they are generally invisible. To see and hear a Master, we need training. It is practising the path of *yoga*.

A true teacher wants the students to rely upon the Master inside. He does not allow them to depend on an outer Master. Only then is he a true teacher.

A teacher whom a disciple sees in objectivity is only the mundane form. The teacher in his true form of light appears in the *Anahata*, the heart lotus. There he offers his presence within a brilliant diamond colour and at the same time he is surrounded by the golden light of *Anahata*. This is called *Darshan*; *Darshan* means appearance, to show oneself. In the Eastern scriptures, the body of light is also called *Divya Deha*. It is this form that we should meditate on in our own heart lotus.

Contact with the Master

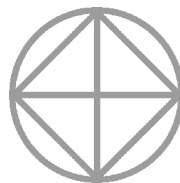
Any problem that we have, we can submit to the inner Master in prayer. Then we wait and allow the Master to work in us. Master E.K. used to say, "If you stop doing, I will start doing for you. Either you let ME do or you do yourself." We should let the Master do and trust Him. Letting the Master do is the ability to wait open minded.

Prayer is the sum and essence of all relating to this *yoga* path. Prayer is the heart of the *yoga* path because through prayer the Master establishes within us, rectifies us and expresses through us.

Prayer solves our personal problems and our health problems and it fulfils us. As much as we are in prayer, so much we enable the Master to enter into us and He causes the necessary rectifications. We can also ask the Master to help us practise *yoga*.

In order to establish contact with the Master inside, the first thing required is to put our personality life in order. A disorderly personality life will not avail the soul stuck in personality to find alignment with the Master within. Repeatedly, we go inside only to be rejected by ourselves until the right alignment of thought, speech and action is attained. Nevertheless, we continue striving.

Sources used: K.P. Kumar *Listening to the Invisible Master. Multilingual edition, Ediciones Dhanishta, Barcelona 1999* (www.edicionesdhanishtha.com).



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