

*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 experiencing 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 putting them into practical life.

UNISON WITH THE WILL

Our Original Identity

The creation emerges out of pure existence. Nature is based on the indefinable. THAT brings forth itself as light, as universal consciousness. It is our original identity, and the universal consciousness exists in us as our individual consciousness. We can imagine an immense oceanic blue sky, in which we are as a bright point governing a great triangular mass. The triangle is a garment covering and veiling the absolute nakedness of being. Its first expression manifests into the three qualities of Will, Love and Activity. Symbolically this is represented by a point surrounded by a circle and an equilateral triangle within. The triangle is reflected in our localized consciousness. When the Will is working through us, we say: "My own will", even though it is the one Will. We speak of our mind, even though there is only one pool of mind out of which a part is working through us. Will, Love, Light, Mind or Life are all common pools which we consider to be our own. Thus the possessive instinct arises and with it the problems begin.

The triangle of the qualities is distorted by its reflection in us. The impersonal will becomes personal desire, the impersonal love reflects as personal love for persons, places and things, it becomes emotion and emotional-charged understanding. The impersonal light reflects as the personal intellectual activity serving selfishness. The self-centred man creates his own web of causes and effects circumscribing and binding him.

Today free will is very much misunderstood. The free will demonstrated today especially by youngsters is a

low expression of will, resulting from a lack of knowledge and deceiving us. In the name of free will people get more and more sensual and egoistic, they become more and more slaves of their mind, senses and body.

The free will is a divine gift, but through lack of knowledge and a wrong use we create consequences and conflicts. We use the will to achieve advantages and to rule others. In an open or subtle form the will to power tries to impose our own ideas on others and to make them live like we want to have it ourselves. Many people try to do good and are astonished that the others don't react on it. This is because they do something good according to their own definition and their ideal they have of the good thing. Unsolicited help however is a form of aggression and is opposed to the free will of the other.

Tuning the Instrument

If we think we are doing the right thing, and do it in the way we like, but cause conflicts by this, we don't do the right thing. Then we obviously have gone about it the wrong way; with some reflection we can discover it in the review. What we consider to be good has to be replaced by the eternal good will. For this we have to tune up our will to the divine Will working through us, because the good will is nothing but the divine Will acting through us. This becomes possible when we let go of our own proposals.

From where do we know what is the divine Will? How can we tune up to it and work with it, when we don't know it? Just as a musician can only play well on a

well tuned instrument the Will and the Plan can only be recognized and implemented if our instrument is well tuned to it. The tuning of the instrument is done by preparing the throat centre. We have to learn to reduce the gap between what we speak and how we live.

By singing holy sounds we purify the throat and thus our speech and action. The mantra OM Nama Sivaya relates to the Cosmic Will and generates the Good Will in us. It is a five syllabled mantram, and its symbol is the five-pointed star in red, orange or brilliant white colour. In the East this mantram is given from the age of five on to the children before they are initiated into education. It helps to construct a positive, dynamic and effective will, and the child grows in harmony and in brilliance.

Singing the Gayatri mantram also helps to awaken the Will and to harmonise our individual will with the Cosmic Will. The meaning of the mantram is: *“We meditate upon the Cosmic Lord (of Light), so that that Light of the Soul embraces us und alerts our wills.”* In the Great Invocation we also invoke the centres of Light, Love and Will. We can visualise the centres in us: The Will at the middle of the forehead below the hairline, the Love above the right eye and the Light above the left eye. In the Gayatri we can visualise the syllable *bhur* above the left eye, *bhuvah* above the right eye and *suvaha* below the hairline. Through these centres the divine energy descends into us and goes on to reach the throat centre, the centre related to humanity. It is the world in which we live and where we should express the good will.

Good Will

The good will is not only what has been defined by Alice Bailey in the 20th century, it is the basis of the whole creation. Many disciples of good will speak about it in such a frightening terminology, that you get a feeling that something has gone wrong. We meet mental concepts and positions, but not humanity. Wherever something is done out of good will, we can take part, because there is *one* organisation of good will on the whole globe under thousands of names. We should not stick to organisations and names.

Good will means to think of the welfare of others, without personal motives. It requires to know what is going on on the planet and not to be just busy with your own little life. The work of good will demands patience, perseverance, and the courage to express

the good will in daily life; this should be done wholeheartedly and not as a part-time job.

Sometimes ideas of good will flash up in us. We don't think of them by ourselves, but the thoughts come to us. Many however come to pass again. We don't pick them up and don't translate them into practice. It doesn't work without an effort, without an intention we don't get any results. We should try to put thoughts of good will immediately into practice, without talking about them. The will remains strong if we don't talk about it. A weak will scatters into many desires. When we direct the will to the goal, it gets focused like the sunlight through a lens and creates fiery aspiration.

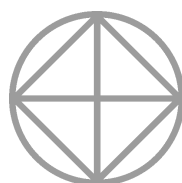
Strong, Firm and Persevering

Towards the outside the will should be very soft and lovely, but inwardly strong, firm and persevering. We should stick to a decision once taken and rely on what the soul proposes to us, even if there are setbacks and crises. We should not steer, but let ourselves be steered by the Will. When we start working with this will, people will come who agree with the Will and cooperate, and we will also receive support from higher circles. If we want others to cooperate with us, the best way to gain their cooperation is to support them before we expect their support.

The will to do by itself is not enough, we also have to know how to do something. This is called knowledge and in the old books Jnana, and in the scriptures of Master Djwhal Khul Love-Wisdom. With the help of this knowledge the Will directs the activity to right action.

The activities should be done in an impersonal way. If we have the feeling that they belong to ourselves or to our group, this will have consequences. If we think that it is we who are doing the good deeds and that without us the Masters can't do anything, then the energy stops and looks for another channel to flow through. We have to learn to be humble towards what we receive and pass on. For this we turn to the inside by means of meditation and prayer, in order to attune our will to the Will of the One. Then we can go out in order to fulfil our duties in harmony with it.

Sources used: K. P. Kumar: The Aquarian Cross / Mantrams. Their Significance and Practice / seminar notes. The World Teacher Trust - Dhanishtha, Visakhapatnam, India (booklist: www.wtt-europe.ch/pdf/wtt-publications.pdf).



Good Will is contagious !

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Circle of Good Will