

*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 us to put them into practical life.

THE WORK OF THE MOON 1: NEW MOON

Visibility and Invisibility

The moon is always full and at every time round. However, we can only see that part which is illumined by light. Full moon represents total visibility, new moon the seeming invisibility. At half-moon we see one half of the moon, for ordinary man the other half is hidden. A yogi sees the complete moon which presents itself as both a visible and as an occultly visible part. With his sight he can perceive both sides; therefore he is called a seer and his view occult sight. If we are intensely introspective with persistence, we also can see the hidden qualities and that we exist beyond the changing qualities.

Every being is always, a part of it is visible and another part is invisible. In the Vedas there is the statement, Darkness is absolute Light, light is the manifest side of Light. Thus the new moon represents the deeper light, the phase of dissolution or the so-called non-existence, which in truth is potential existence. It is the state before the light emerges. Master CVV calls it "nil, none, naught levels", the levels where there is nothing, no motives, no thoughts.

In an Eastern scripture it says that the new moon is the gateway between the outer and the inner man, while the moon acts as a bolt. The moon stands for the mind. When at new moon the moon is with the sun, there is no lunar energy. Consequently sun (spirit), moon (soul) and body fall into line. Thus no moon means that there is no mind. It disappears into consciousness, provided we ensure the corresponding alignment. Without mind there is also no objectivity. It remains pure subjectiv-

ity, the experience of pure consciousness. The body, the symbol of earth, matter, doesn't exist for our awareness. Also in sleep the body doesn't exist for us. In the state of pure awareness or of yoga, however, we are fully conscious of ourselves, but without awareness of the body. It is the state of *Samadhi*, the merging of the soul with the super-soul, the union of spirit and matter.

Neutralising the Desire Body

The day of new moon is most conducive to get into meditation. Our mental activity, the lunar ray, can more easily be made to go back to its source and throw light upon itself. The new moon meditation helps to neutralise in us the excessive growth of the desire body. The desire body, *kama-manas*, envelops the etheric body; it is the negative part of the astral body in us. If this body is strong, the etheric body cannot be developed. When we have a craving for something, this eats up the energy of our vital force, until the desire is fulfilled. If it is fulfilled, then another desire pops up; it keeps on gnawing on us until it is fulfilled, too. It is a continuous, never ending process.

The desire body is divine. Without desire and longing nothing can be done. Our longing is the reflected form of will. We should use it in a way that is in accordance with the divine law. The energies of new moon help us to dissolve the undesirable and to build up the desire body anew and readjust it better. It is as if we tap it and let the air out of this balloon of the emotional body.

A good tuning up to the new moon is an important key to get hold over the magnetic currents in our etheric body. The new moon serves to align the desire body. The full moon helps us to build the etheric body of golden light. Thus we should tune up to the cycles of new moon and full moon, meditate upon the centre between the eyebrows and, if possible, eat only light or liquid food on the day of new moon.

Meditative Attunement

The climax of the new moon is at the beginning of the new moon phase. Whereas for the meditative work the beginning of the new moon phase is the new moon point, with full moon the full moon point is the end of the full moon phase at the beginning of the first descending phase. We can start with the inner work one day before and hold the awareness of new moon until six hours after the new moon point. Likewise for the full moon. We just hold the awareness, 'It is new moon time!' or, 'It is full moon time!' We can start the meditation for full moon or new moon on the 13th ascending or descending moon phase.

Before we commence with the meditation, we can utter OM 21 times and consciously travel with each OM from centre to centre, from above downwards, and then below upwards and back again. That is how 21 times OM would help us to consciously cause movements of energies from *Sahasrara* to *Muladhara* and align the lower centres with the higher centres. We then propose the contemplation relating to the new moon or full moon. We can do it individually or in groups as per our convenience. When we tune up to these new moon and full moon cycles, we stand a chance for better inner revelations gradually.

For the new moon we can also do as a visualisation that we are entering into the *ashram* of *Sanat Kumara*. He is the presiding energy relating to the desire on the planet. This is a secret which is generally not known. He can easily dissolve our undesirable desire patterns, if we invoke his presence and seek his help. We can visualise that we are entering into *Shamballa* in the Northern Himalayan regions, being at the portals of the *ashram* and waiting for the grace of *Sanat Kumara*. For full moon we can visualise the *ashram* of our master or the hierarchical *ashram* which is in the Himalayas.

To understand the importance of the cycles of the moon, of new moon and full moon is a fundamental exercise to gain access to the temple of subtle wisdom. It is said that without an awareness of these cycles we cannot enter via the heart centre into the realms of the greater light. Besides the attunement to the new moon

and full moon we then should become aware of the individual moon phases and the planetary vibrations prevailing on a day. Thus we experience more and more that we are not an isolated consciousness, but part of a greater whole.

New Beginning

Actually, what we call new moon is no-moon and "new moon" on the other hand is the phase where after no-moon we can see the crescent again. During the two phases before new moon the etheric currents disappear into subjectivity; from the 14th descending moon phase on we experience the night of no-moon. Thereafter the moon slowly reappears. From the state of seeming nothingness there is an unfoldment into manifestation, a new beginning. Therefore the waxing moon is a symbol for increasing objective activity.

Each time there is an absorption into the divine, we return with fresh, new energies, and certain transformations happen. Only these transformations slowly enable us to experience ourselves, the soul in its entirety.

After new moon a new cycle of manifestation starts, and this is good to start new projects. After full moon, however, there is still too much energy available making it difficult to act with discrimination and without haste. The etheric currents are like confused and need some time to reorganise themselves. Thus the mind might be a bit confused and disoriented before we know how to master it.

The Pitris

The *Devas* called *Pitris* work through the moon. The same *Devas* work through our mind. They are also responsible for the growth of the body as well as for the fertilisation and germination, for ovulation and menstruation, for all secretions in the body. The astral and mental currents are also governed by the *Pitris*.

These *Devas* are pleased when waters are offered to them. Therefore offerings are made to the *Pitris* during new moon with pure drinkable waters to gain their favours. The watery signs of Cancer, Scorpio and Pisces are particularly suited for these rituals.

Sources: K.P. Kumar: *Hercules / The Aquarian Cross / notes from seminars*. E. Krishnamacharya: *Spiritual Astrology*. The World Teacher Trust - Dhanishta, Visakhapatnam, India (www.worldteachertrust.org)



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