

*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.

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The Body is no Principle

Our body is a product of Nature with its three qualities of inertia, dynamism and poise, or *Tamas*, *Rajas* and *Sattva*. We function through this body as our work instrument. It is an aggregate of principles of Nature and its forces, but not an item by itself.

The Masters of Wisdom teach us that the physical body is neither a principle nor an essence. It has no existence of its own but exists as the result of an equilibrium of subtler forces and intelligences. What we call matter is nothing but a moving structure formed with the equilibrium state of these intelligences. Behind the structure of the matter of our physical body there are thousands of intelligences at work, and our body is the shape containing all these intelligences.

The physical plane is a plane of effects and not of causes, just like the shapes of the clouds in the sky. We see soap bubbles flowing in the air as beautiful harmonious shapes. The bubbles are nothing but the equilibrium of soap, water and air. There is no item existing as a bubble, except the soap, water and air.

When we visualise the form of our body with our mind as an equilibrium of thousands of forces at work, the gateways between the intelligences of our body and the intelligences of the planet will open themselves. These intelligences will give us the revelation of what we have to do and how to behave in life. They help us how to remember ourselves when this physical body is being formed during the time of fertilisation as a spark of ourselves, and how to remember ourselves at the decomposition of this physical body.

Through a process called *Yoga* we will understand how we can live as our own seed containing the previous history of our evolution as well as the tendencies of our future germination. The chain of causes and results does not start with us and also does not end now. We are living in the chain, and that portion of the chain which is included in us and that portion which includes our consciousness is called individual *karma*. If we behave properly towards others and ourselves, we remain in equilibrium and the body remains healthy.

The inequalities of past *Karma* manifest as the inequalities of our personalities, our tendencies and our behaviour. They disturb the equilibrium of the subtle tissues. When there is an equilibrium of tissues, there is health.

The real purpose of medicine is to keep up this equilibrium and thus maintain health as far as the Law of Change permits. Even if we constantly maintain the equilibrium by good behaviour and regularity, old age and losing the body are among the natural phenomena.

The Masters teach us that by itself the body has no value, but when it serves as a vehicle for the more important things to do with it, it has its own value, and it will be maintained as long as these things have to be done.

Neutralising Karma

During the initial steps the process of spiritual practice consists mainly in neutralising *Karma* and gaining poise. Our behaviour and our responses to the environment are subject to correction until poise is gained. "Poise in food,

expression and behaviour” is the path of *Yoga* according to the *Bhagavad Gita*.

As far as the *Karma* is neutralised the qualities of dynamism and inertia find their equation in *Sattva*. In poise we can experience the true existence. We become an observer of the activity and realise that it is not our activity, but the activity of a higher plan working out through us. We don't possess the activities; they are conducted through us by Nature. When we plan something with this understanding we act in the awareness of the connectedness with the other beings. When we are in poise ourselves we can help others to find this poise as well. Therefore we speak the prayer „*Loka samasta sukhino bhavantu*“ - May all beings on all planes be in poise.

As long as we live as individualised souls we are under the spell of the illusion of Nature. We feel that we are acting for our own plans. We cannot see through the crafty plan of Nature as long as we are conditioned by our imprints. We work for results, for profit, for success. These objectives cause further motives to achieve certain results. We remain trapped in this circle of activities and don't realise our origin: “I AM the immutable eternal One. Everything within and outside moves around me, with me as its basis. I exist as I AM in all.”

Contemplating upon the Self

To gain a stable poise the only key is recollecting “THAT as I AM”. *Sattva* is the quality which opens the gate to our real self. By contemplating on the Self and thus linking to it poise steps in. In the state of poise we can act and remain at the same time in inner peace and connected with the consciousness of existence. The mind steps aside and the actions happen through us without a motive or a cause.

The Self reveals through all that surrounds us and that which is beyond the surrounding. We see through the formations and directly meet the Self in the objective forms. The sound of OM helps us to realise the Self as the centre of our own being and of all beings and thus to live in equipoise. The Masters worship the Self as OM; they visualise all the creational activities as His play and they play their role in tune with this play. The Cosmic Person is not different from the Self. Visualising this Self in oneself and in all is real *Yoga*, the union with the One.

As long as poise and inner peace are not yet stabilised in us it is recommended that we live in a calm place and

keep away from densely populated, noisy places full of commercial activity. Later this will make no difference to us and we can remain in poise at all times and in all situations.

We get out of the spell of the three qualities when we understand that in the world there are neither friends nor enemies but that they are only persons. The persons remain the same but our view changes. When we endeavour to build right relations and to behave friendly towards all, regardless how the others behave towards us, we remain in poise. It is helpful to see the good qualities in the others as the presence of the Divine in them; this leads us closer to the Self.

Reading in Poise

To remain in poise it is also helpful to read the stories of initiates, how they reacted on events. It is recommended to read during the morning hours. It will be easier for us to maintain the necessary poise to remain on the path. If we don't have time to read for 30 minutes we just read for 15 minutes. We should see which messages we thus receive, note them down and act accordingly.

We should have at least two hours after awakening for ourselves. This is possible when we get up early enough. We should find some time to read the teachings of the Realised Ones in a state of poise and not in a hurry, for example sitting in a train. Without a minimum of poise we don't retain anything of what we have read. Inner inertia doesn't allow us to read at all or makes us postpone it for tomorrow.

We should be fresh enough, light a candle and incense, open the book with veneration and read slowly and with attention. When we hold the book in one hand and eat with the other, the knowledge doesn't open up for us. Right knowledge reveals when we approach it in right poise. It keeps us alive and strengthens the relation with the Self. Then we can experience what Master CVV calls “*Time expand*”. By staying for a while in this experience we return to our everyday life refreshed and with a greater poise.

Sources: K.P. Kumar: *The Teachings of Kapila / notes from seminars*. E. Krishnamacharya: *The Masters of Wisdom*. The World Teacher Trust - Dhanishta, Visakhapatnam, India (www.worldteachertrust.org)



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