

*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 149: TENDERNESS

The Blossoming of the Human Being

There is an eternal law that states every human being must work out their own development. The great existence that we call the universal soul or oversoul provides guidance and support but does not directly act on our development. With our lower self and higher self, we are dual beings. As we develop, the two gradually merge, and we grow into a fully developed human being.

The average person is like a bud whose tender petals are closed. This means they live enclosed in their own world, the focus upon the self alone. We cannot open a bud from the outside. If we try to peel off its petals, they would break. There would be no unfolding of the flower. If a flower is left alone and turns itself towards the sunlight, its petals will open in time.

Only in the right course of time does the human soul develop from an egoic bud into an Egoic lotus, the fully unfolded soul. Just as a bud can unfold its petals and become a proper flower, we too can develop and flower. The unfolded lotus of a disciple radiates its soul quality into the environment and delights the beings who pass by. There is a fragrance to the light that shines forth from the disciple's brow centre. We feel a gentle, soft touch - the resonance of a pulsation.

By its nature, the soul is filled with love, light and will. It shines and radiates from within itself. When our thinking is turned towards the light of the soul, it is permeated by the soul's light. The light of the soul is called *Buddhi*, the light of wisdom.

In a child, thinking is still tender and receptive and can better absorb the light. It gradually becomes accustomed to the characteristics of its body. When its senses and con-

sciousness are sufficiently developed to absorb experiences from the outer world, an expansion into subjectivity can also take place. This creates a balance, and we do not remain stuck in objectivity later on. It is easier if we practise turning inward and approaching the light within us at a tender age. According to Eastern tradition, the tender age is seven years. Those who are interested in yoga at a young age are very fortunate for they are familiar with the teachings of wisdom.

A plant can be made to grow or induced to grow vertically in the early stages. If it grows crookedly into a tree, it cannot be pulled upright later. When we design a building on paper, it is still easy to make changes. Once the house is built, changes are possible, but they involve greater effort and may require something to be destroyed. The later we learn to turn inward, the more difficult it becomes. It is still possible, but the pursuit must be intense and sincere. A personality at the age of 20 or 28 is not very cooperative for the purposes of the soul. The mind is accustomed to going outward. It does not remain constantly with the light or the teacher. Initiations are more effective as long as the mind is subtle and not yet burdened with numerous concepts.

A Subtle Medium of Reception

Light penetrates glass more easily than a stone wall. Glass allows light to pass through, but the wall does not. A subtle medium of reception allows the light of the soul to shine through more easily. A rigid mind cannot absorb light from the soul. A receptive mind differs from a crystallised mind in that it is open and receptive to new ideas. Even if thinking is crystallised, it can still receive wisdom teachings as long as one remains open-minded. However, it takes much more

effort for teachers to purify the concretized thinking of an aspirant, dissolve crystallised patterns and break down entrenched concepts.

The soul and its light should be given the opportunity to easily shine through the subtle layers of the body. The inner light cannot shine through dense, coarse layers. It shines forth when the outer layers are refined. The subtle layers have a better quality of energy than the denser ones. They can be prepared so that they are transparent and the light spreads more easily into the environment. The tissues of our body depends on the delicacy of our food. The density of the matter (foods) we eat determines the density of our body. We should ensure that we build our body with as much tender light-filled matter as possible. A vegetarian lifestyle is important for this.

Sunlight is the greatest source of life. We absorb more sunlight into our body cells by eating delicate and fresh food that has absorbed a lot of sunlight, e.g. in the form of water, salads, fruits and vegetables. Vegetables that grow underground, such as potatoes, onions or roots, do not absorb as much energy as plants that grow above ground; carrots are an exception.

Through contact with peaceful nature, pure water, fresh air and morning and evening sunlight, our awareness becomes more and more refined. There is a better flow of *prana* and the body gains more vitality. Regular contact with light and air and contemplation of the light in conjunction with abundant breathing exercises enable the body to gradually eliminate dense matter and build up tender tissue in the body and finer fibres in the brain. The entire body tissue is transformed; this is called mutation. The seers have planned a 12-year preparation period to transform the body tissue from coarse to delicate. Later, it can become even finer, enabling extrasensory perception.

Transformation of Body Tissue

When our body cells develop a tender, subtle nature, the radiation hidden within the cells is released over time. After a certain period of time, this radiation enables the *Kundalini* fire to form. The *Kundalini* fire is a union of the fire of life with the fire in the cells of our body. The *Kundalini* fire can transform the body cells very quickly. In the process, the dense extra matter is eliminated. Our movements become gentle and swift. We no longer feel as if we are carrying a heavy body with us, but rather that we are very light. When Master CVV walked through the streets of Kumbakonam after the energy had visited him, people found it very special to watch him. His friends asked him, 'Are you walking or floating?' – so light and tender was his movement above the ground. The image we have of the Master is a poor representation of him. He appears powerful and strong, but he is very gentle and full of compassion. Jesus was also a very gentle and soft person, but when he spoke, he radiated a fire that moved people.

Nature shows us many examples of a fundamental transformation from coarse to fine matter. We cannot compare the matter of a tree trunk with the matter of the petals or fruits that emerge from the trunk. When a caterpillar becomes a butterfly, completely new forms and abilities arise. Similarly, a disciple on the path of discipleship undergoes profound transformations on the mental, emotional and physical levels. His body is rebuilt and his abilities grow.

Spiritual Aspiration

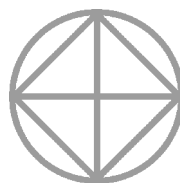
Tender and valuable things are under nature's protection. Our spiritual aspiration is like a tender sprout on the tree of life. It can develop into a flower or fruit, but it requires protection from rough weather. Our life as aspirants is marked by many ups and downs. Those who embark on the path of spiritual search are confronted with much tension, pressure and even opposition from their surroundings.

The pursuit of the divine is protected by the teacher. Just as a gardener takes care to protect a bud which is a future flower, the teacher protects the budding aspiration. He sets a shielding aura around for the bud of aspiration to grow and unfold. To ensure the teacher's protective aura, his instructions are to be followed and not transgressed. It is unwise to leave the teacher's aura by rampant activities. Doubting the teacher, discussing his instructions, or randomly speaking about him and his teachings may cause cleavages to the shielding aura.

Teachers transmit rays of brilliance that we can receive by praying regularly and aligning ourselves with the teacher and the teachings. These are radiant thoughts that we can use for activities of goodwill. In this way, we train ourselves to work in harmony with the subtle forces in our environment. This leads us to the level of soul contact, and even without our own knowledge, we approach the gateways of initiation.

In the evolution of the present humanity, there is a palpable necessity for inner union. This urge is implemented by Nature with the help of the Masters and their followers who cooperate with the Great Plan. When we develop the ability to fulfil our personal responsibilities and take on responsibility in a group or even greater responsibilities, these developments do not happen by chance. They require appropriate work and practice. Even abilities that are given to us from birth are not simply luck. They were developed in previous lives, and we can further develop such gifts through recognition and further cultivation. In doing so, we begin to cooperate with the inner Plan and feel the presence of our spiritual associates and teachers. We feel this presence in the form of fine, impersonal thoughts of a unifying nature and a sense of peace and happiness flows through us.

Sources used: K.P. Kumar: *Teachings of Master Morya 2. Dhanishta, Visakhapatnam, India*
(www.aquariusbookhouse.com)



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