

*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 154: COMMITMENT

With Full Interest

Every task that nature assigns us serves to expand our consciousness if we respond to what comes our way on a daily basis. In order for us to have the intended experience, it is important to do the work with commitment and interest. In this way, a transformation gradually takes place. If we are careless and aimless in our actions, hardly anything happens. We only gather experience while we are working, and our commitment determines the extent of the experience we gather. Once a task is completed, there is no more experience to be gained. Completing the task is not the goal.

We focus on the task at hand. We devote ourselves entirely to the work at hand but have no expectations of the outcome of our work. Our interest is in the work itself and nothing else. Once the work has been completed to the best of our ability, we move on to the next task not thinking about the previous work or even about future work. Our interest and focus thus moves from one task to the next as soon as it arises.

When we perform a service, we do so with full intent, dedication and commitment. The quality of our work and our commitment are more important than what we do. The joy of service is important, as is the right intention in every activity. In higher circles, we are not judged on whether we are successful or not, but on whether our thoughts, words, and deeds are in harmony. When this is the case, our words and deeds become magnetic and we attract the good to ourselves. People become interested.

We tend to be more attentive to certain activities we consider important and not to others. This should never be the case; we are to approach every task in the same way and with the same commitment. It may be a simple activity

such as brushing our teeth, bathing, or eating. We devote ourselves to every task we do, whether the task is small or large, whether others recognize it or not. If we are careless because we think a job is insignificant, then the same carelessness will show up when we do something big. Mistakes in a big job can be traced back to mistakes in a small job. Mistakes simply spread.

Those who are in tune with the divine will never neglect an action, no matter how small it may be. We simply fulfil the duty that comes to us to the best of our ability, whatever it may be, and in this way we relate to the Divine Plan.

If we are attentive and fulfil our duties commitment, then nature will lead us to greater work. Nature likes those who take responsibility because it knows that responsible people can take care of a large number of tasks as well as people. Therefore, we are to learn to remain with our duties, no matter what they are, and through them we establish a connection to the Divine. That is the purpose of work. Then more and more tasks will automatically be assigned to us and we will be included in the Divine Plan.

Actions with Spiritual Value

We accomplish our work with a spiritual focus and awareness. This is the ideal way to work. In any type of work, our attitude can be spiritual. Prayer and meditation enable us to give spiritual value to every action. Master CVV said, "When you devote yourselves to your work, I come into you and make your work easier, while you rejoice in what is happening. The work I am talking about is the work of goodwill. Engage in the work of goodwill and grow in society by learning yoga!"

Master CVV promised to bring our inner and outer lives into harmony. He only asked that we remain focused on him

through prayers in the morning and evening. Our sincerity in prayer shows that we are committed to this path. We give the Master an inner commitment to pray regularly in the evening and in the morning at 6 a.m. and p.m. – or twice a day at another time 12 hours apart: “If you cannot invoke the sound and sit in prayer at 6 p.m. because of your work, you can remember me and perform the prayer later in the day.”

Prayer gives each of our actions a spiritual value that permeates our family, our profession, and our environment without us talking about it. If we regularly devote ourselves to this Yoga of Synthesis through prayer, fundamental changes will take place within us within a few years. We ourselves may not notice it, but the people around us will notice that we have changed in terms of our movements, our speech, our ability to think, and our ability to work. If we are not sincere in our prayer, nothing will happen on this path.

If we really want to have a spiritual aspiration, that aspiration is to permeate all our activities. If this does not happen, it means that there is not enough fire for the desire for spirituality. Spirituality cannot be a part-time job. We cannot take a vacation from spirituality. Wherever we are, whatever we do, we can extend spirituality into every part of our lives.

Personal Commitment

Many people are enthusiastic about the idea of spirituality. They go here and there but are not really committed to any one thing. They do not commit to a particular path in life and thus waste a lot of energy. People who have no commitment are like dry leaves moving in the wind. We can commit to one path and also do other things, but if we try one path for a while and then another, we cannot reach the goal. There are so many paths in life, but if you do not follow any of them, you cannot reach any goal.

The Teacher works for the Plan and is thus part of the Plan. His part is very extensive, and as suitable students we enter into it. We are free to get involved, but once we have made the decision, we are to remain faithful to our commitment. The work plan is carried out by the knowers over eons, and we enter into this work as probationers. The more priority we give to this commitment, the more we grow from it. Our personal lives fade into the background and the work comes to the fore.

We learn to organize our lives so that we are constantly available for the work. Just as we have no vacation to breathe, there is no vacation from work, unless the work grants a vacation. Even though we work for the Plan, there are times when we can rest. We cannot say, “I am not available for work for 30 days.” We synchronize vacations with work. This is the loyalty required of discipleship. Even

when working in connection with the Great Plan, there are vacations. “From work to rest and from rest to work” is the Law. It works according to the Law of Alternation. We answer to our own conscience as to whether we are loyal and committed enough to the work. It is the demand that arises from our own commitment. This is not demanded by the Teacher; the Teacher demands nothing.

Every student who does global work and is committed to that work has a fair chance of transforming into a Teacher or Master. It is like a piece of iron that turns into a magnet in the presence of a magnet. It is this transformation that every student will encounter on the path to the Temple of Wisdom. Without dedication and devotion, wisdom does not come to us. The more dedicated, devoted and committed we are, the more we fulfil our duties, the more the Light within us increases.

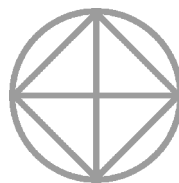
Sraddha

This attitude is called *Sraddha* in Sanskrit. We cannot translate *Sraddha* with a single word in English. *Sraddha* is characterized by deep interest, commitment, sincerity, and perseverance on the spiritual path. The opposite of *Sraddha* is indifference, carelessness. Most people are generally indifferent and superficial. They are not particularly committed, focused, or devoted. We live in an extremely superficial world where, for reasons of social etiquette, we constantly talk about many things that we do not really mean. When we do not have *Sraddha*, we easily forget things. The teachings of wisdom, in particular, can be very easily forgotten. That is why they are referred to as a secret. We forget them again and again, no matter how often and how openly they are conveyed to us. We will only remember these teachings if we have *Sraddha*. *Sraddha* is baseless enthusiasm, utmost care for others, and continuity in spiritual practice. It is “the sacred fire.”

In this dimension, the sixth ray of devotion to God helps us to develop *Sraddha*. Preparing and performing rituals also helps us. The divine does not need our incense, flowers, and lights, but these things serve to increase our *Sraddha*. Reading, hearing, or telling stories about God increases our *Sraddha* and thus also our memory.

When we perform actions with a lot of *Sraddha*, the *devas* are pleased with us and amazing things happen through us. The *devas* work with us in every possible way. All layers of our body are enlivened by their active cooperation. In our actions, the divine works through us. We forget ourselves in the process and only the divine remains.

Sources used: K.P. Kumar: *The Golden Stairs*; Dhanishta, Visakhapatnam, India (www.aquariusbookhouse.com)
https://worldteachertrust.org/_media/pdf/en/golden_stairs.pdf



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