

*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 164: EQUILIBRIUM

Following a Rhythm

Insofar as we are able to recognise our obligations and responsibilities and fulfil them, to that extent we are able to turn inwards. Until we have found the right rhythm and our mind has reached a certain equilibrium, it is inevitable that our thoughts will wander off, and we will chase after them. From time to time we bring our thoughts back, and then they wander off again. We play this game until we have found the right rhythm and our thoughts have attained a certain equilibrium. This equilibrium arises from following, over many years, a rhythm that we ourselves have set, or that a master of wisdom has suggested to us.

We may pray, 'O God, grant me balanced thinking!' The instruction that God may send us through a messenger is: 'Follow the rhythm.' This is the only door that stands open to the higher worlds. When we establish a rhythm in our lives, we must practise it with the same devotion at the same time each day. This leads to our thinking becoming calm and balanced. When we are well balanced, our life moves forward rhythmically, and we live in peace.

We find our own rhythm by taking care to do only as much as is necessary, so that there is neither too much nor too little. This brings about skilfulness in action. Rhythmic activity requires us to adapt to the rhythm of nature. Nature is fundamentally in balance.

The Law of Rhythm is a mental law that is often unknown and thus often violated. The pace of modern life causes us to overlook all the important rhythms of life. Also, often our way of thinking creates an imbalance in the rhythmic flow of energy. The fundamental law of rhythm requires us to devote appropriate attention to sleep and

activity. We should also ensure each day a good equilibrium between work, nutrition and rest. Three 'wake-up calls' are needed – one in the morning, one at midday and one in the evening – so that we can step back from activity and enter a state of awareness, balance and equilibrium. For these, we need spiritual exercises. Every time we take a break from activity, we begin anew in an orderly manner. It is said: 'Begun in order, carried out in harmony, concluded in peace, to be resumed in balance.' Once we have assimilated these four rhythmic aspects within ourselves, we can generate enormous activity. It is astonishing how much can be achieved through varied work without becoming tired or worn out. That is the beauty of rhythm.

According to the teachings of wisdom, illnesses arise from a lack of harmony with nature, from poor eating habits and irregular rhythms that are not in harmony with nature. Illness is a signal that we are not behaving correctly.

It is most important to see the divine in all things, fulfil our duties, be dispassionate and not to chase after things. What we need always comes to us. Life brings us what we deserve. When we are overactive, we occupy ourselves with things that do not fit into our life's plan. Whatever is appropriate, wherever it may be, will come to us if we remain in equilibrium.

Acting without thinking first is not helpful, but thinking too much does not help us either. Those who think too much act too little and then lose their equilibrium. Our thinking must be brought into balance through action. We do what needs to be done. Life always brings us work. If we carry it out well, then we live in equilibrium. If we have expectations as to outcomes, this throws us off balance.

Acting in Equilibrium

Those who are balanced do not usually make suggestions. They live in accordance with what has been suggested to them by the Divine. They do not yield to the suggestions of others – overactive people are always making suggestions – but rather to what the Divine intends. The highest aim is to work neutrally for the well-being of others and to follow a Divine source's suggestion without proposing anything ourselves. This is how we attain balance and equilibrium. When we regularly experience this balance, we remain stable on the intuitive or buddhic plane, in the light of wisdom.

We can offer well-being for all beings through prayer, as suggested by the sacred words '*Loka Samastha Sukhino Bhavantu*' (May all beings on all planes be at poise and in peace). It is the most sublime prayer for the well-being of all.

In every activity, there is what is called the golden mean. The middle way is equidistant from inertia and dynamism. Provided we observe the golden mean or the middle way in every activity, we do not create consequences for ourselves. Master Koot Hoomi says: "Be consequential but do not create consequences." If we do only as much as is necessary, we do not create consequences. A consequence is an entanglement. Consequences arise when we do too much or too little in any given matter.

Initiates act in a state of equilibrium, and this has no consequences for them. They do not work for personal motives. They live for the Divine and act with joy. This is referred to as a yogic state, in which happiness is something natural. We need not seek it, because it is the natural, joyful state. This state is a state of knowledge. Action continues, but without the cause of a motive. This is called skill in action. Lord Krishna says: "*Yoga is nothing but skill in action.*" It is action in balance.

When we chant a *mantra*, read a book written by a Master or visit an *ashram*, we may touch sublime levels and feel the awakening of the soul, however it is possible that we are not yet in balance. There are many spiritual people who try to organise the lives of others without being able to bring order to their own lives. We should first learn to maintain balance in our own lives. Master CVV says: "Unless you yourselves are fulfilled, you cannot fulfil others."

Finding a higher balance

It is very normal to have frequent conflicts in our lives. Conflict takes place on the lower planes. It finds its healing on a higher plane when, through the conflict, we find

a higher state of awareness, and then a new equilibrium emerges. At every stage, there are challenges involved in finding a new balance whilst encompassing the lower levels. It is not a matter of escaping the conflict, but of seeking the balance in the heart of the conflict and thus to rise above it and resolving it. Opposition is always regarded as a message to find a higher balance. Seers remain in harmony beyond the conflict only because they have attained a state of equilibrium.

Normally, people want to leave a group when there is too much conflict. They distance themselves in order to live in peace without conflict. That is all well and good, but to remain in the thick of conflicts whilst still maintaining equilibrium and a peaceful disposition, and to continue to help resolve those conflicts, is no ordinary task. This is precisely what Lord Maitreya does for humanity, regardless of our indifference towards His actions.

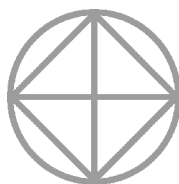
Presiding over a harmonious group is no great feat. It becomes difficult when we are presiding over a highly conflict-ridden group of people, where there are a great many differences of opinion, disturbances and discord. One must be very understanding and stable to cope with such a situation. We know that the *Kali Yuga*, the present dark age, is full of conflicts and strife. Great stability is needed to guide a humanity that lives perpetually in conflict!

Equilibrium is found at the plane of the soul. Humanity is a group soul. When we are able to see from the level of the soul, we see from where Maitreya carries out His work. This state is called *Samana Dharma* by Lord Maitreya (*Sam* and *Samana* mean balance and equilibrium; *Dharma* means Law). '*Equator Equal*' are words by Master C.V.V., meaning 'equator-balanced'. Patanjali Yoga calls this state *Sama Adi*, which is *Samadhi*. *Sama Adi* means to reign with equanimity over all planes of consciousness.

SAM is the *mantra* of Saturn and it brings balance. The *mantra* SAM is given to those who are disorderly, together with a special discipline for Saturday mornings, the time ruled by Saturn. OM also helps when we wish to find balance and equilibrium, as do the colours blue and white. They symbolise light, peace and balance.

From a higher perspective, it is regarded as a sacrifice to descend into the realms of conflict and work there to restore balance. This is called the Great Sacrifice, which has been performed for ages by the Sons of Light and the Sons of Sound.

Sources used: K.P. Kumar: *The Teachings of Kapila*. Var. seminar notes. Dhanishta, Visakhapatnam, India (www.aquariusbookhouse.com).
https://worldteachertrust.org/_media/pdf/en/kapila.pdf



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