The Lunar Messenger
Circle of Good Will

e
Scorpio
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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 165: DECIDING

The Direction of our Thoughts

People are predominantly thought-oriented. We are the authors who, through our thoughts, write the story of our lives and shape our future. The quality of our thoughts determines the quality of our lives. Base thoughts are like poisonous insects that harm both ourselves and those around us. Evil thoughts drag us down and ultimately drown us, whilst thoughts of goodwill lift us up.

The ability to think is a means for us to manifest things on earth. Through our thoughts directed towards the external world, we are constantly in motion. We are driven by these thoughts and bound by objective life. Our careers, families, personal lives and social activities determine what we have to do and how we do it. There are so many obstacles created by objective life that can prevent us from pursuing our spiritual practices and our activities of goodwill.

It is our individual choice to turn away from objective thinking and turn towards subjective thinking. If we continue to strive to become more important and powerful in the outer world, to maintain more social contacts and to attend all manner of social gatherings, objective activity holds greater appeal for us. Many feel restless if they do not go out at the weekend. It is our mind that drives us to go out. It is also mind that enables us to turn inwards. It is not a matter of abandoning something or someone, but of developing a rhythm of what we will focus upon, the right attitude and course of action. This is not a difficult programme, but it must be carried out regularly. If we do not practise it consistently, we cannot truly establish ourselves within our own being.

Within our personality, there is a part that seeks objectivity, and once we have chosen the path of light, there is a part that seeks subjectivity. This part chooses to turn inwards, but how do we balance these two aspects? As long as the personality is more outwardly oriented, we can forget our desire to ascend the Path of Light and attain the Truth. When objective activity beckons, we cannot sit at home. Being at home – or within – means dwelling either in the heart centre or the brow centre. If it helps, we can connect with a mantra. We do not need to speak it aloud but can connect with it mentally. We can also focus on a symbol or a particular colour, such as blue or white, but whatever we do is to be practised consistently.

A developed soul does not reject external experiences. It uses its discernment to decide where it wants to go and what it wants to do in the objective world. Whether we turn inwards and choose to live in a way that makes this possible is our decision.

Doubt is a state of indecision. Doubters waver back and forth between two extremes. Whatever information one gives them – the moment they receive it, doubt arises from it. When doubts become entrenched, disbelief takes hold. Once one has settled into disbelief, it is a difficult task to free themselves from it. Disbelief differs from doubt. Doubters gather information that contradicts belief and ultimately settle on a compromise. Disbelief is resolute and like a quagmire: once you get caught in it, you cannot escape. They find it difficult to believe. Those affected do not seek help either, as they doubt that help is available. Even teachers cannot help them; they remain entrenched in unbelief. Only Mother Nature may, through a shock, offer help and bring about the necessary reversal.

Making the Right Decision and Seeking Advice

The first prerequisite for a true aspirant is to be serious and sincere with ourselves. We cannot be insincere with ourselves. If we aspire to act as a soul, this decision should be a serious one, and we should move forward in a very determined manner, regardless of how our personality reacts.

Once we have made the decision to live in such a way that there is no interruption to our practices, we set other matters aside. We give this One thing in our lives priority over everything else. Once we have given priority to the practices, everything else falls into place and aligns with them. And with the connection to the Inner Self, a new chapter begins for us.

It is not so easy to make a decision and then actually follow through on it. Actions from our past, which we have repeated frequently, have become ingrained as tendencies and habits within us. Even before we can establish a new habit, the old habits resurface and override our good intentions. Our will is usually too weak to resist these tendencies. We need a stronger will. We can call upon the Divine Will so that it may unite with our own, so that we may attune our will to the Divine Will. Here, a serious, sincere prayer is our aid. We pray to receive help. Prayer, and likewise meditation, serve the purpose of receiving, so that we may become strong enough to resist our inclinations.

When we feel a genuine, deep longing, we can entrust it to the Master. He will take care of it, either by completely dissolving that thought if it is not good for us, or by fulfilling it in some way if the thought is good for us. For all those who pray earnestly, the Master will ensure that only what is necessary and good for us comes to us.

A disciple once wanted to ask Master CVV an urgent question about a new job and waited for an opportunity, but this did not arise. Eventually, he made up his own mind and accepted the job without having spoken to the Master. Immediately afterwards, the Master came and asked him what he had decided. The disciple said, 'I was waiting for your decision, but since you did not reply, I made a decision myself.' 'That is exactly what I wanted,' replied the Master. 'I do not want dependent disciples, but reliable ones. You should know that I stream into you through every morning and evening prayer. Consequently, your decision is the decision that I, the I AM in all, has made. From within, I work in each of you. I live within you and not outside you.'

The call to 'decide for yourself' means that the Self must decide. We should not mistakenly believe that we are our thoughts. The whole of life is the programme of the Self. The mind, the senses and the body form the organisation that has to function in accordance with the programme. Without the organisation, the programme cannot be put into practice, and without implementation there is no fulfilment.

Trust and Divine Will

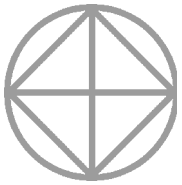
Master CVV explained that he decides once we have offered ourselves to him. When we say 'Master CVV, Namaskaram' and then open ourselves to receive, he sometimes gives instructions or suggestions and recommendations; sometimes he elevates us. If we let the Master choose for us and he makes the choice, he will decide what is good for us. It is important to remain open in every way until we have made a decision. Sometimes the best advice comes from the most unexpected quarter. It may come from a small child. Once we have made our decision, we no longer listen to others. We take life as it comes, full of trust in Nature, the Light and the Master. Life then unfolds in ways we could never have imagined. If we wish to decide for ourselves, he will let us decide. He gives us complete freedom. If we want him to decide, he will decide, but if we want to decide, he will let us decide.

If we offer ourselves to him with complete trust and ask him to manage and correct our energies, then he will take care of it. Master EK gave up everything he knew, all his likes and dislikes, and devoted himself entirely to the Master's work. Everything that happened afterwards happened at the Master's direction. He attributed everything that happened through him to the Master. Master CVV has even promised to take care of our deaths. He decides when those who follow him will leave the body.

The Realised Ones choose to leave their bodies at an opportune time. They select a time and place that suit the work they will carry out in their next incarnation.

For those who have reached their zenith yet return to Earth to help, the decision is not made by the individuals themselves, but by Divine Will, because at these stages of existence there is no such thing as a choice or an individual decision. For all aspirants who represent humanity, it is important to do good and to align themselves with the Will of God. In this way, we connect with Shambala. The indomitable Will of God coincides with the human will when the human being on Earth aligns themselves with Shambala.

Sources used: K.P. Kumar: The Teachings of Sanat Kumara. Var. seminar notes. Dhanishta, Visakhapatnam, India (www.aquariusbookhouse.com).



Good Will is contagious!

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