

*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 141: THE COMMUNITY OF MAITREYA

Preparation for Collaboration

It requires preparation on our part to be able to work for a Master. We need a pure and eager intellect to be able to receive impressions and intuitive ideas from the higher circles, and this requires preparation. We are to learn to be careful not to create separations with our intellect, but to use it to unite and include. By being friendly, cooperative and out-flowing, we can, in turn, receive energies from above. As much as we allow energy to flow into the environment, energy from above will continue to flow into us. Thus, we practice cooperation. The practice of cooperation is just as important as the practice of yoga.

Only with kindness, cooperation and love can we build a true community. Such a community is also called the community of Maitreya, *Maitreyi Sangha*. Lord Maitreya in particular is working to create this community as a brotherhood of humanity on the planet. This community helps people to reach the higher realms. The Maitreya community values cooperation.

Members of Maitreya's community are looking within humanity for those who cooperate. If we seek to join the Maitreya community, the cultivation of cooperation is the key. Non-cooperation is a poisonous seed that separates us from the surrounding life. It gives birth to doubt and aversion; it leads to weakness and separation.

The first step to kindness and cooperation is open communication. Being communicative allows a free flow of energy into the environment. Communication enables collaboration and creates the sense of community. In a true community, the focus is on communicating things and events that have to do with the work and the community; however, there is also room for personal experiences to a

moderate extent. Where there is no communication, the energies are blocked and the work of community cannot proceed forward. We neither over-share nor withhold community. Withholding information carries a power that is not conducive to community living. By sharing appropriate information between all groups, we become energetically connected.

Sharing true knowledge is a means of reaching the heart and experiencing community in the heart. It is in the heart where souls meet and rejoice. Community in the heart is the basis for becoming a member of the Maitreya community. Where there is a heart, there is compassion. We feel in our hearts the pain, sorrow and difficulties of our fellow human beings. Any calamity on the planet, such as fire accidents, tsunamis, earthquakes, naturally strike the heart of a true disciple, because discipleship softens the heart. Such tender-hearted ones belong to the community of Maitreya.

Community as Souls

The members of Maitreya's community tend to heal any mishap on the planet. They are true servants, and they pray for the well-being of people and for the restoration of order in disturbed conditions. They are mobile magnetic healers spread all over the planet. The term "world server" applies to them. These members of the community are very dear to Lord Maitreya.

The soul is in community and communion while the personality tries to build its own walls. Community members unite soul to soul with the soul in others. Uniting soul to soul, we thus are able to overcome the any unskillfulness within our personalities. First, we see ourselves and the

Light within us. Then, we see the Light in others, and later we try to see the Light in everyone else. When we finally see only the Light, there are no others. I AM THAT as the others, indeed there are no 'others'. It is One Soul working through many, one life force working through many forms.

When we stand in the Light of the I AM, meeting as hearts, as souls, becomes easier and effortless. Therefore, the eyes smile, the heart opens and communion as souls happens. Communion in consciousness frees people from the cocoon of individual personality life. Experiencing communion and community are what we do in the group livings. Group living requires shedding individual personalities and uniting with the one consciousness that operates through many. The experiment of group living has subsequently led to development of life in the participants, both in the East and in the West. Group living seems to liberate the person from their conditioned individualistic lifestyle.

Families and Communities

The family is a natural group and family life is our first community. Family life is a training ground. It enables us to learn how to cooperate, to compromise, accept the views of others and to listen to others needs, placing their views and needs side by side with our own. Later in life, when we enter a larger group, we don't know how to behave and compromise at first if we haven't learned it in family life. In the family microcosm, we can get training on how we should behave as a group member.

That's why we are to strengthen the family tradition again and teach children ethics, values and cooperation. Meditation and prayer should also be taught and practiced in the family, along with, as a family, carrying out external service activities within the family. Then right seeds are planted in children and especially when they perform service in society together with their parents. Families that live together in peaceful community generate dynamic positive vibrations that contribute significantly to peace in the environment. The Masters promote living in a community that includes all fellow creatures and kingdoms - the animal kingdom, the plant kingdom, the mineral kingdom etc.

For many centuries, members of Maitreya's community have been engaged in this noble work. Today, Lord Maitreya imparts the knowledge of community life by forming spiritual groups that live together and serve society as a whole.

In the time of Lord Krishna, there were harmonious communities called *Brindavans*. *Brindavan* means self-governing and self-protecting groups. The great initiate Pythagoras conceived Pythagorean communities in a similar way. This noble concept of self-governing communities existed in various countries. In Israel, the communities

called *kibbutz* were developed to move the country forward quickly. Group consciousness emerges from families and communities where families live together. It is important that these communities are voluntary. No one wants to be ruled or dominated by others.

Uniting and Dividing

There are many divergent opinions in most groups. When we focus on differences, we tend to separate and to diverge. All distinctions, differences, demarcations and discriminations belong to the field of personality. But the soul is beyond all these areas. The soul synthesizes.

Wherever synthesis is sought, there is also an effort to neutralize synthesis. While many people strive for unity, the opposite also happens and there is resistance to the efforts towards unity. We see this on a global level. Some rejoice in ongoing conflict; others rejoice in harmony. It culminates on each side. The struggle has to end somewhere. It culminates through a higher alignment that happens in subtle ways.

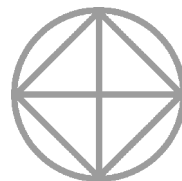
While on the mundane level there are efforts to divide, separate and promote conflict, in the subtle world great alignments are taking place. We live at a moment in time when human initiation and solar initiation are occurring and we can rise into the realm and light of the soul. Depending on our aspirations and state of awareness and consciousness, we can engage in such sublime endeavours.

Opposition and Transformation

The community of Maitreya is a community of kindness. The members of the community harbour no enmity against anyone in the world. Those who work against the community are considered indirect collaborators by the community. Through their opposition, they accelerate and manifest the work. They also maintain the Presence of the community through their part in the opposition. Since the Presence is divine, the opponents touched by the divine bring about the necessary transformation within themselves. This process is subtle yet visible.

We can connect and identify with a part of our being with the subtle, the supermundane, while at the same time living in the material world of form. It is a two-channel view. The members of Maitreya's community do not leave the mundane aside but live the mundane and the supermundane life simultaneously. They form a channel that reaches into the light and brings it down to the people to meet their needs.

Sources used: K.P. Kumar: Teachings of Lord Maitreya Vol. 1 + 2; div. seminar notes; Dhanishta Publications, Visakhapatnam, India. (www.aquariusbookhouse.com).



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