

**WORKING WITH
THE FULL MOON & THE NEW MOON**



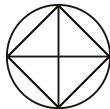
Dr. K.Parvathi Kumar

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Dr. K. Parvathi Kumar

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THE FULL MOON & THE NEW MOON**



Dhanishta

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THE FULL MOON & THE NEW MOON**

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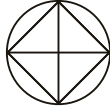
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Dhanishta

Dhanishta means Wealthy Wind.

Wealth is not measured in terms of money or business; it is measured in terms of richness of life.

Wisdom is disseminated by the Teachers of all times. *Dhanishta* works for such fulfilment through its publication of wisdom teachings flowing through the pen and the voice of Dr. K. Parvathi Kumar. Such teachings are published in English, German, French, Spanish, Hebrew, Telugu, Hindi and Kannada.

Dhanishta is a non-profit publishing house.

About the Composer

Dr. K. Parvathi Kumar has been teaching various concepts of wisdom and initiating many groups into the Path of Yoga of Synthesis in India, Europe, Latin America and North America. His teachings are many and varied. They are oriented for practice and are not mere information.

Dr. K. Parvathi Kumar has been honoured by the Andhra University with the title Doctor of Letters Honoris Causa, D. Lit. for all his achievements as a teacher around the world. He works actively in the economic, social and cultural fields with spirituality as the basis. He says that the spiritual practices are of value only if such practices contribute to the economic, cultural, and social welfare of humanity.

Dr. K. Parvathi Kumar is a responsible householder, a professional consultant, a teacher of wisdom, healer of a certain order, and is a composer of books. He denies to himself the title of being an author, since according to him –

“Wisdom belongs to none and all belong to Wisdom.”

The Publisher

This booklet is based on the teachings given out by Master K. Parvathi Kumar at Rigi, Switzerland in December 1998 and at Vitznau, Switzerland during the Aquarius Full Moon of 2003..

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1. INTRODUCTION

The students of Occultism shall have to necessarily, cognise the cycles of New Moon and Full Moon with respect to the phases of waxing and waning on a regular basis. We need to align to these cycles, to understand the visible and invisible part of the creation. The keys of symbol, number, colour, sound; are to be availed by an occult student to see the fullness, even in nil-ness. This is the first discipline given to an aspirant in the *Ashram* of a Master, and sometimes to practice for many incarnations.

The Master says, "I shall now initiate you into the cycles of New Moon and Full Moon", and the students are asked to meditate about New Moon and Full Moon. The purpose is not just to close eyes on a New Moon Day or a Full Moon Day for about 15 to 20 minutes. The practice should lead the student to a meditative state from morning to evening and again from evening to the morning. Feeling

the qualities of the Moon within is very important! The movement in 16 regular steps from nil-ness to fullness and again in 16 regular steps from fullness to nil-ness, must be ardently observed and meditated upon! The objectivity receding to subjectivity and again emerging out from subjectivity must be related to, through the cycles of Full Moon and New Moon. The qualities are absorbed into the Soul as we get to sleep, and we are again awakened in the morning in due and ancient form. Night can be seen as subjectivity and day as objectivity. New Moon is light subjective and Full Moon is light objective. The form is not always in its manifestation. From New Moon, it manifests to a state of fulfilment by the Full Moon.

As we orient to the cycles of Full Moon and New Moon, with devotion, it affords an opportunity for entry into the Temple of Initiation. Such ones work out the personality limitations, are enabled to stand in equanimity at the golden middle point of subjectivity and objectivity, comprehend the plan, and conduct the work of good-will.

2. FULL MOON AND NEW MOON

Working with the cycles of the New Moon and Full Moon is the fundamental step to open the doors of initiation. As Occult students, we are expected to tune up to the New Moon energies and the Full Moon energies of every month and experience the special characteristics of each of the twelve Sun-signs in terms of the New Moon and the Full Moon. As we take to this discipline, we shall gradually progress to become eligible to experience the initiations.

When we tune up to these energies, it enables entering into the unseen and divine fields of light through the visible world. 'One-fourth is visible, and three-fourths are invisible and divine', says the Veda. One cannot therefore be satisfied with the visible mundane world. A true enquirer deciphers the visible, to find the invisible, which, truly speaking, is unfathomable. The sixteen dimensions of the Moon are seen as the complete light in

creation, which is called an *Avatar*. The *Avatars*, therefore, are attributed all the sixteen dimensions. We speak of the World Mother as complete, with all the sixteen dimensions as sixteen splendours! This is the reason; the Scriptures speak of *Avatars* as the youthful ones of sixteen springs. There is also a symbolic truth in this. Each time the Soul enters the form, it enters into, and illumines the sixteen principles of the body. The body is the vehicle with sixteen principles into which the Soul enters.

Lunar means the reflective principle that receives and reflects. The Soul is a reflective principle. It also receives to reflect the solar principle. Soul is but the Super-Soul reflected through the three qualities of nature. In the Soul, there is life and awareness. It receives the life from nature and awareness from the Super-Soul. When the Soul merges in the Super-Soul, it is like a New Moon. This is called *Samadhi*.

It is a Full Moon when Moon receives from the Sun and reflects the light upon Earth. Similarly, when the Soul reflects the Super-Soul, there is experiencing of the full light, even at the mental plane. The body itself feels enlightened. The magic of the Full Moon is experienced by the Earth. Likewise, when the Soul reflects the Super-Soul,

it is experience of Full Moon by the body. This is called the kingdom of heaven upon earth. Our mind receives thoughts from the Soul and reflects them upon the world of matter. Mind plays the role of the Moon, which is but a reflecting principle. Be it, the Cosmic, Solar, Planetary or the individual mind, the ability to reflect the higher onto the lower and the ability to transform the lower into the higher is the work of the mind. When the mind is turned inward, the objective world does not exist; it opens the subjective world. When the mind is turned outward, it makes the objective world visible. When the mind is tuned to a state of complete objectivity, it is called Full Moon. When it stands totally subjective, it is called New Moon or No Moon. The seers say that the subjective light is New Moon while the objective light is Full Moon.

The discipleship or the practice of occultism, helps to develop the subjective light or the subjective mind concurrently with the objective light and the objective mind. Moon helps to turn either towards subjectivity or towards objectivity and thus stands as a gateway between the inner man and the outer man. Within each one of us, there is the outer objective mind; and there is also the inner subjective mind. Their source is the inner spiritual man!

Unless we arrange the life in such a fashion that we are able to prepare for the Full Moon and for the New Moon, and thus receive the energies of the Full Moon and the New Moon in a very silent, ardent and meditative mood; the subtle side is not revealed to us.

Unless one is aligned to the cycles of the Full Moon and the New-Moon, there is no subjective or subtle experience or deeper experience of either the plan or the initiations relating to the subtle side. Be conscious of the New Moons and the Full Moons because all initiations are possible only when one has worked out the energies of the New Moon and the Full Moon. For that reason, you should also be conscious of the presence of the symbolic presentations of the New Moons and Full Moons as well. The numbers 12 and 24 are important. The symbol of a cube is also important.

The Full Moon, New Moon, and eighth Moon phase mark great changes - a change of order, a change of the course of events, and should therefore be dedicated for inward work more than outward work, and to tune up to the changing energies. Mark the dates of New Moon and Full Moon in the calendar. Keep them relatively free by prior arrangements at work. Maintain quietude of mind

and calm surroundings. Reflect upon the inner self at least three times during those days at the rate of 20-30 minutes. Try to be on simple food and ensure that the body is light.

Meditate upon the brow centre, gradually raising your awareness and stabilizing it at the brow centre. Let this practice be carried out on the New Moon and Full Moon days. On the New Moon Day, the meditational practice enables the desire centres namely *Swadhishtana* (sacral centre) and *Manipuraka* (solar plexus centre) to turn upward jettisoning the heaviness of thoughts of desire and of mundanity. If the New Moon cycles are regularly observed and meditated upon, the desire body, which harbours around the lower centres, weakens and thins down, releasing the magnetic etheric currents of the lower mind into the higher centre (brow centre).

A meditation on the Full Moon Day enables the formation of astral light, meaning, the reflected light coming from higher circles. The meditations done on the Full Moon Day enable strengthening the influx of light coming from Jupiter and Neptune. This practice of meditating upon the cycles of New Moon and Full Moon truly opens the doors for the student to release himself from his own ancient past, the conditioning psyche.

3. FATHER - MOTHER PRINCIPLE

When we begin to tune up to the cycles of New Moon and Full Moon, it is the first step towards our integration with the macro cosmos. We are the micro cosmos and 'THAT' is the macro cosmos. 'THAT' means, there is a bigger system, out of which we are cut out as smaller systems, and as perfectly as the bigger system. If we trace back to the source, we find ourselves perfect!

To trace perfection, we shall have to understand the *Sukla-paksha* (the ascending arc) and the *Krishna paksha* (the descending arc) and work with them. We shall have to understand, how to work with the Full Moon or those 15 phases of increasing Moon or waxing Moon and likewise with the 15 phases of decreasing Moon or the waning Moon. As aspirants, we should know how to organise our life activities in terms of the New Moon and the Full Moon cycles. When we are walking from Full Moon to New

Moon, we are walking towards subjective light. Again, when we are walking from New Moon towards Full Moon, we are walking into objective light. There is the objective life, which is nothing but the light-objective and there is the subjective life, which is the light subjective. So, according to the waning and waxing of the Moon, we shall have to tune up to these cycles. In the ascending arc, the light of awareness is gained and in the descending arc, the background of that light of awareness is contemplated upon.

The light of awareness is seen as the female aspect of the Lord, while the latter (the background of the light of awareness) is seen as the male aspect of the Lord. On a Full Moon Day, the female aspect of the Lord is in its full bloom and the experience of the light of awareness is at its peak. It is called the state of God as the Divine Mother in fullness. The New Moon, on the other hand, is seen as the state of God as nil-ness where the Mother is absorbed into the Father. It is the state of the female aspect having been absorbed into the male aspect.

The whole creational process is seen as an aspect of the Mother. It is a centripetal and centrifugal function. It is considered to be the respiration of God. As God exhales, the

creation unfolds and as He inhales, the creation folds back into itself. The work of birth, growth, existence, retreat, and disappearance is carried out by the Mother to give the needed experience and evolution to the beings. The Vedic tradition suggests contemplation upon the World Mother, *Sakti*, on the Full Moon Day and contemplation upon the Lord Absolute, *Siva*, on the New Moon Day. The ascending eighth phase, which is a nodal point, is dedicated to the Mother, while the descending eighth phase, which is another nodal point, is dedicated to the Father principle.

There is also a tradition of relating to the worship of the Male aspect through the '*Purusha Sukta*' in the descending arc of the lunar month and through the hymn '*Sri Sukta*' to the Mother worship in the ascending arc towards the Full Moon. This practice is called '*Srinivasa Vidya*'.

Therefore, by relating to the cycles of Full Moon and New Moon, we work out harmony with the Male-Female aspect of the creation. It is but working with the energy of *Siva-Sakti*, or the Father-Mother principle.

4. CORRESPONDENCES

Occultism is a process of inner unfoldment through contemplation upon the seed principles given through the wisdom teaching. As between the principles, there is the key through correspondences, which is to be observed.

All the clues relating to the time cycles are hidden in the lunar phases of the Moon. The New Moon is akin to the nil-ness of the creation while the Full Moon is akin to the fullness of the creation. From a Moon phase to a *Manvantara*, correspondences exist. This scale unfolds in us, in accordance with our capacity to perceive.

Take North as New Moon, and South as Full Moon (because Full Moon is the highest point of illumination). There is the ascending arc of Moon from New Moon to Full Moon. In this arc, the 8th ascending Moon phase is considered as the dawn and the 8th descending Moon phase is considered as the dusk. There is a great secret concealed

between these two. The principle of Mother as *Durga* is on the 8th ascending Moon phase and then, *Krishna* is on the 8th descending Moon phase.

The four-fold key is approached through these cycles. In a day's cycle, we have the four cardinal points as the dawn, noon time, the dusk and the mid-night. In a Solar year, we have the Spring Equinox, the Summer Solstice, Autumn Equinox and the Winter Solstice as the cardinal points.

The students of Occultism must necessarily relate to this four-fold key through the correspondences presented in a day, in a lunar month, and in a solar year. These natural rhythms shall have to be ritualistically related to!

5. PERSONAL FULL MOON & PERSONAL NEW MOON

To relate to the Full Moon and the New Moon energies, each one of us shall have to start from our birth Moon, and not with the cycles of the Moon which we see objectively outside.

There is a birth Moon according to our astrological chart which is specific to the individual. Through this, we shall have to find, the personal New Moon and the personal Full Moon. In relation to our birth Sun, we have our New Moons and Full Moons. Again, in relation to our birth Moon, we have our New Moons and Full Moons. Likewise, in relation to our ascendant also, there are Full Moons and New Moons that happen. We must make note of these points, in relation to our personal chart.

Astrology is an essential part of occult practice.
Towards the personal Full Moon time, meaning the

ascending or waxing phases of the Moon, which is called '*Sukla Paksha*', you can think of working out extensively with the objective light. In '*Krishna Paksha*', or waning phases towards the New Moon, you shall have to give much emphasis upon clearing subjectively, i.e., in terms of thoughts, desires, and speeches. We need to link up, to the subjective light. During the subjective part of the Moon cycle, we should try to work internally and during the objective part of the Moon cycle, we should try to work objectively to clear the obstructions.

As much as we work like this, we shall walk into the source of 'all light.' The Full Moon and the New Moon that we witness outside are more relevant to the planet! Only when we gain planetary consciousness, these full Moons give us the right experience. We may have glamour about *Vaisakh* Full Moon or Aquarius Full Moon or the Leo Full Moon. But they may really not give the necessary experience, and we may even get into some aberrations!

In order to experience the Full Moon that the planet is experiencing, we need to gain the planetary consciousness. Only a World Disciple has the planetary consciousness. He knows the Full Moon and the New Moon. He gains such knowledge within, and by himself,

not looking into the calendar! He can feel the energies of the Full Moon, and the New Moon without the need of a calendar or almanac. An average student looks into the calendar, and then builds up the feeling! We build up our own thought about it. We build up the Full Moon thought and then try to experience our own thought instead of experiencing the consciousness that the planet experiences at that time.

There is a specific process through which you can work out to gain the experience through eight regular steps. [*Refer to the Book: Eight steps of Meditation through the key of time*]

Mark the dates when the transit Moon conjuncts and opposes the birth Sun. The day when transit Moon conjuncts birth Sun is the personal New Moon and the day when the transit Moon comes opposite to the birth Sun is the personal Full Moon.

Conduct meditations with the same techniques as given in the preceding chapters, on these two days of the month. For example, if your birth Sun is in Leo, when the Moon transits your Sun, it is your personal New Moon. Likewise, when the Moon transits Aquarius, it is the personal Full Moon. It happens every month.

These days have to be noticed and meditated upon thrice daily. The meditation is to turn inward and move upward to relate to the self at the brow centre. Thus, apart from the monthly New Moon and Full Moon that happen at a planetary level, one would have a personal New Moon and Full Moon based on one's birth Sun.

In the next stage, mark the conjunction and opposition of the annual Sun in relation to the birth Moon. Annually, two days get marked. Conducting meditation on these two days is recommended. By regular working with these three steps and adapting to a life of service, one would stand released from the influence of the birth Moon!

6. PREPARATION FOR THE FULL MOON

Every Full Moon is a great opportunity to gain alignment and each Full Moon has its own splendour. We have to understand that Full Moon enables manifestation of light up to the physical. Everything gets lighted, including the body. Such alignment between the Sun, Moon and the Earth in the sky is a great moment.

If we are poised enough, as the alignment takes place in the sky, it also takes place in us, so that the light is experienced all over. More than the expectations about Full Moon, it is important to live in silence during the Full Moon hours. Keep the mind as quiet as possible, as still as possible, by minimizing the speeches and actions, so that the Sun ray or the Soul ray or the light of the Soul is well reflected upon the mind. A quiet mind is a transparent medium which would enable the reflection of the solar light, as lunar light upon the body of seven tissues.

Consequently, you experience the magic of the Full Moon in you. Full Moon is therefore taken as an opportunity given by nature to regain the alignment, and thereby get replenished with the light of the Soul which is otherwise hindered from permeating. The light of the Soul is eternally present in creation, and it is our alignment of the body (i.e., the mental, emotional and the physical), that would enable experiencing 'THAT', which we all cherish. It is the light of the Soul, and the sound of the Soul. It is also called 'Music of the Soul' and the magic of the creation.

It is a blessing, if we are able to come out of our personality lives and gather as a group, to experience a Full Moon. A Full Moon offers culmination of the experience depending upon the alignment that has been worked out so far. While there is a co-operation coming from nature, by way of stillness all around, it should also help us to gain stillness inside! What is to be stilled is only the mind! Then, you will find the transparent quality of the mind. In its stillness, mind is there, and also not there. It is like a glass panel which is very clean and enables you to see that, which is beyond the glass panel. If the glass panel is adequately clean, you don't see the glass panel. Instead, you would only find that which is on the other side of the glass panel! Only

when there is some accumulation of dust on the glass panel, we feel its presence, and we also feel that the glass panel is hindering our seeing 'THAT', which is beyond the glass panel.

The purpose of the mind is also the same as in the example of a glass panel. It has the capacity to reflect 'THAT', which is beyond, to enable us to perceive. It is not necessary that we have to overcome the mind. The ancient path of Raja Yoga never condemns mind, because even the mind is divine. However, it is to be kept clean!

From the standpoint of synthesis, condemnation of anything in creation is not acceptable. If we wish to be students of Raja Yoga or of the Path of Synthesis, do not condemn anything. Everything has its own fitness. As much as you condemn, so much you do not know its purpose. If the mind's screen is clean enough, it looks as though there is no hindrance between this side of the world (gross) and the other side! 'That side' or the other side means, beyond the five elements and the mind. 'This side' means the mind and the five elements. Therefore, we need to be devoted on a Full Moon Day. The word 'devotion' is more misunderstood than understood, because of the quality of inertia. The quality of inertia distorts even a sublime concept. Devotion

and emotion are not synonymous terms. Today, they are used so! Devotion is very well defined in Bhagavad Gita. Devotion is the orientation of the personality towards the Soul. Emotion is not an orientation towards the Soul. A devoted person is humble, silent and has the ability to wait, and is in constant effort to link up to the Soul. He is building the bridge between 'THAT' and himself as personality. It is a consistent and constant effort to orient the personality towards the Soul, meaning, the personality is tending towards the Soul which is also called alignment of the personality with the Soul.

Discipleship is the other name for this practice in day-to day-life, where through every moment, there is an effort is to link up to the Soul. That is also called devotion! While devotion is essential to gain the related bliss, any kind of glamour relating to the Full Moon Day is avoidable. It is tricky, that, we live more in glamour relating to a concept than to its import! When we are emotional, we miss the experience and stay with the feeling relating to it! To link up to the Soul, enables the mind to experience the light of the Soul. That needs quieting the mind a few hours or days before the Full Moon. It means that we should get back to the quality, which is called poise. If we are in hyperactivity,

we miss the Full Moon. If we are in inertia, we sleep away the Full Moon. Then, it does not exist to us. So, to gain poise the only key given is recollection of 'THAT' as 'I AM'.

Being in poise, you can work out the activity and also have the necessary rest. Activity and rest are part of poise. That means, poise should preside over activity and rest. If activity presides, poise disappears. Then, there is only activity and rest. People work very hard for two days and then sleep away for a few days! For example, they drive at a high speed for two hours, and then take rest at a restaurant for one hour! If you drive in poise, you will cover the same distance in three hours. Then, you do not need this kind of rest, because such need for rest is arising out of excessive activity. In spiritual practice also, we are sometimes hectic and sometimes totally out of it! It causes discontinuity, and hence each time you start, it is a fresh start. There is no continuity unless there is poise.

The one who lives in poise is said to live in the higher part of his being. The one who lives in activity is said to live in the middle part of the being, which is the solar plexus. The one who is dominated by inertia, is said to live down below the solar plexus where ignorance rules over everything. He even develops his own theories as new

doctrines of knowledge! Dominated by inertia, many sublime concepts have been degenerated and distorted. When you transcend the thought plane, you can see through the gamut of your own thoughts. Transcendence is possible only when we gain poise. Poise is the only route, through which you reach the status beyond the three qualities. Such poised approach is very essential to gain good experience of the Full Moon.

Orientation to the Moonlight before entering into sleep prepares the ground for uprising. As one gets nourished through regular practice, there would be no more waxing and waning of one's mind. Gradually, the Moon phases would lose influence on him. On the contrary, he would stand in a position to receive messages from the higher circles.

With every Full Moon, a message is transmitted from the higher circles, which is considered to be a message of sixteen letters. Those who receive this message offer their lives to fulfil the message for the month to come. They orient again, for yet another sixteen days to gain the message and to manifest the Plan of Light upon Earth. To such ones, Full Moons are the times of contact to receive instructions for the month to come.

7. FULL MOON - LORD SANAT KUMARA

The Moon reflects completely to a state of complete brilliance at the time of Full Moon every month. During the two nights preceding the Full Moon and then for another two nights after the Full Moon, the Moonlight is very pleasing. *Lord Sanat Kumara* is engaged in a state of meditation to enable distribution of this brilliance of the Moonlight, for the benefit of the planet and planetary beings. The meditation proceeds as a consecration for five nights.

Moonlight as the basis, *Lord Sanat Kumara* causes certain adjustments in the subtle layers of the planet and also of the beings engaged in pursuit of truth. Moonlight is but the reflected light of the Sun. Therefore, this ritual of five nights centred around the Full Moon causes rectifications in the Mental and *Buddhic* layers. This ritual happens every full Moon. Twelve such rituals in a year cycle

are carried out at *Shambala* from the ancient most times. Through the ritual, there is utmost support and uplift coming from *Lord Sanat Kumara* and his close associates who are the accomplished ones, to the planet itself and to the aspirants. To enable finer transformations of the mental layers (fabric), consciously aligning to *Shambala* during the Full Moon meditations is the key. It is suggested that the students conduct a meditation, forming into a triangle with Full Moon and *Shambala* as the other two vertices. Visualise the effulgence of the full Moon and *Shambala*, entering the central column and touching the six centres in us.

The present Moon was once the Earth globe. Even at that time, *Lord Sanat Kumara* was the Lord of the planet. Therefore, there is a deeper and a friendly association between the Moon and *Lord Sanat Kumara*. The Moon therefore co-operates with *Lord Sanat Kumara* in distributing the energy through the twelve full Moons to the present Earth globe and to the beings on the planet that are in pursuit of the 'Self'. The body of light is gradually strengthened, when the Full Moon meditations are conducted with such comprehension of the above stated wisdom. Such beings are enabled to experience the touch of the divine. Ability is also gained to listen to the Divine and

to envision the Divine. It is a wish of *Lord Sanat Kumara*, that the aspirants on the path receive the grace and strength coming from *Shambala* through the Full Moon meditations and progress further. From the ancient most times, the Seers have been emphasizing to the aspirants, about the necessity of relating to Full Moon meditations. For two nights before the full Moon, during the full Moon and for two nights after the full Moon, a very enchanting and delightful transmission of light happens on the planet. By associating with this light of the full Moon in the night hours during these 5 days, one stands a chance to experience the full Moon meditation in its completeness. When the student relates in meditation, with this awareness, he is easily enabled to receive the touch of *Shambala*.

In the present time, though the practice of Full Moon Meditations is gaining popularity with the students globally, it is also true that the profundity of these meditations is yet to be comprehended. In those, who conduct the meditations for five nights around the full Moon with an awareness as described above, deeper transformations are enabled. Recollect *Lord Sanat Kumara* together with the Teacher. Your meditations shall be more effective!

8. WORKING WITH THE NEW MOON

The work relating to gaining the Moonlight during the night hours or during the hours of contemplation is possible only for students who have overcome the desire aspect of the astral body.

A student of wisdom is expected to orient to the ordained work and is expected not to entertain desire. The desires build a desire body (*Kama Sareera*), which obscures the incoming light. For this reason, the student should, on one side, attempt to gradually minimise or even annihilate his desire program, while on the other side, he is recommended to work with the Moonlight to allow for the pure astral, which enables the reception of the messages from higher circles. The arc from Full Moon to New Moon enables dissolution of the desire body, while the arc from New Moon to Full Moon enables the enhancement of the body of light, which is called pure astral.

The desire is seen as a hindrance to one's own progress and should be eliminated for working with the light. Even the goodwill work, even when ardently conducted, should be carried out without aspiring for the fruit of the work. Aspiring for the fruit of the work is also seen as desire. Work is what a disciple needs to orient to, while fruits are incidental. The fruits of action cannot condition the work.

As we work with Full Moon, let us also work with New Moon energies. This practice enables reorganisation of the desire body in us. Initially, the students are advised to work to eliminate the desire, while later they are advised to work and build the body of light. The student should not be in haste to build the body of light, without minimising, if not eliminating, the desire, while at work.

Many groups who are in occult practices do not pay attention to a gradual elimination of desire and hence they cannot gain the body of light, which would enable the reception of messages and visions. Their desire body confuses them and gives many illusions, and for a while the students get stuck in glamour. The importance of overcoming desires is ever emphasised in all esoteric doctrines. This cannot be overlooked by the sincere

students, if they wish to walk into light and experience the Soul!

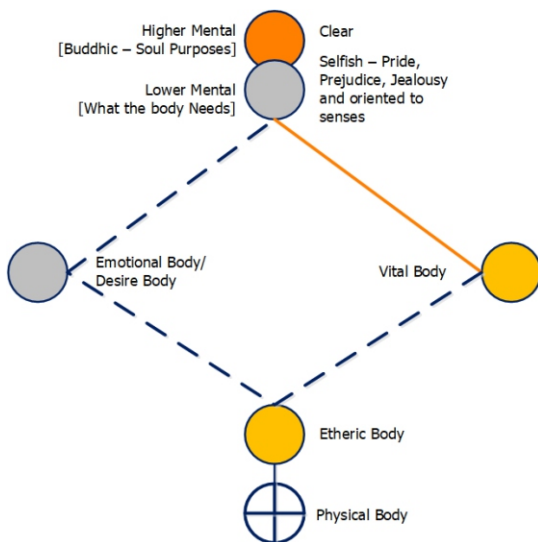
New Moon helps us to dissolve the desire body. The energies are useful for reorganising the desire body. The desire body is divine. But we should use it only as it is allowed by nature, and by the law (*Dharma*). Without desire, nothing can be done, because desire is the reflected form of will. The desire should always serve, to execute goodwill in every walk of life. To cause adjustments to the desire body, meditation during the New Moon hours is helpful. So, we take to consecration to the New Moon as well, while the Full Moon currents are helpful to build the Etheric body.

The emotional currents are dissolved, if we orient to the New Moon energies, thereby the desire body gets adjusted, and thereafter, the Full Moon helps us to build the Etheric body, the body of golden light. Building the golden body is not possible unless the desire body is adjusted.

The etheric body functions as a link between the emotional body and the physical body on one hand, and as a link between the vital body and the physical body on the other hand. Thus, the Etheric body is the transmitter of life force through the vital body, or of emotions through the

emotional body. When the Etheric body transmits the latter, you have the animal-man at rage. When it transmits the former, you have the complete human, as also the divine-human, at work.

An illustration is presented below to articulate this dimension.



The immediate task for the disciple, therefore, is to build the Etheric body, strengthen it, vitalise it and magnetise it, to enable transmission of the forces of life and light, while concurrently causing to de-link it from the

emotional body. Such should be the understanding of all Yoga practice. It is thus a two-pronged attack to achieve the needed state.

One is to work with the elimination of selfish/impure mental, emotional and physical activity. The other is to build up the etheric body through specific practices. One is related to the work in the objectivity, the outer work. The other relates to subjectivity, the inner work. Both should be picked up and worked out simultaneously, for the entanglement with the outer world disables practising in the inner world.

Hold these purposes in mind, and meditate at the brow centre, visualising the light of *Ajna*. Before you commence the meditation, utter OM 21 times. Consciously travel with each OM from centre to centre, above downwards, then below upwards, and again above downwards. That is how, uttering OM 21 times would help us to consciously cause movements of energies from *Sahasrâra* to *Mûlâdhâra*. After such utterance of OM 21 times, feel the alignment of the lower centres with the higher centres, and then propose the contemplation relating to New Moon or Full Moon. You may do it individually or in groups as per your convenience. But it is necessary that

we tune up to these New Moon and Full Moon cycles, because those who are associated with these cycles, gradually stand a chance for better inner revelations.

For the New Moon too, you can do some visualisation. You can visualise that you are entering into the *Ashram* of *Lord Sanat Kumâra* in *Shambala*. He is the presiding deity relating to the desire on this planet. This is one secret which is generally not known! He can easily dissolve our undesirable desire patterns, if we invoke his presence, and seek his help. So, you can visualise that you are entering into *Shambala* in the Northern Himalayan regions, and you are at the portal of the *Ashram* waiting for the grace of *Lord Sanat Kumâra*.

For the Full Moon, you can visualise the *Ashram* of your Master or the Hierarchical *Ashram* which is in the Himalayas. There also, let the visualisation be that you are consciously moving towards the *Ashram*, and you wait at the doorstep seeking the blessing of the Master.

As the portal opens, much light visits you and develops your Etheric form. You need not necessarily visualise meeting the Master. The light of the *Ashram* is sufficient! These techniques are only to make the contemplation tastier, and thereby, we are better engaged.

The New Moon meditation is very profitable, if you start working right from the 13th descending Moon phase culminating in the beginning of the New Moon phase. Please remember, that the beginning of the New Moon phase is the New Moon point or no Moon point, and the ending of the Full Moon phase is the Full Moon point. The conclusion of the 14th descending Moon phase and the beginning of the New Moon phase is the New Moon point. So, a day before you can start working with it. As the desire body thins, there is a greater attunement to the 'Will'.

The Will aspect is what is related to, and worshipped as Lord Siva. It is a practice that we relate to this dimension of the Lord, on the thirteenth descending Moon phase through water rituals. It gains special importance, if it also happens to be a Saturday. In the annual cycle, the thirteenth descending Moon phase in the month of Aquarius is celebrated as the '*Maha Sivaratri*'. In a monthly cycle, the thirteenth descending Moon phase is observed as '*Masa Sivaratri*'. A water ritual in the evening hours is conducted in worship of Lord Siva. He is the Lord that sprouts as Cosmic Fire, as the first spur and leads the *devas* for their manifestation. He is the fire that manifests the three worlds, and he is therefore the three fires.

The New Moon Day is most beneficial to relate to this dimension of Fire, as there is abundant fire available to us through the nature! As the Lord of Cosmic fire, *Siva* is the Master of the universe; all comes from fire and then grows. All is consumed by the fire again. Fire knows the intricate ways of the Universe. The New Moon Day holds the key to the seed principle, the fire dimension and the Will.

You can hold on to this awareness of New Moon until six hours after the New Moon point. Likewise, for the Full Moon also, hold on to the awareness of Full Moon with you, up to six hours after the Full Moon point. Just hold in your awareness that this is New Moon time, or this is Full Moon time. The awareness itself is a good key to be in the presence of those energies, and you can choose a regular time convenient to you to contemplate upon these energies.

This practice would help us in the long run in enabling certain changes to happen in our personality to orient to the Soul!

9. TEMPLE OF INITIATION: TRACING PERFECTION

An average man thinks of New Moon as darkness, and Full Moon as full of light. To a *Yogi*, the New Moon is Light-Subjective, and the Full Moon is Light-Objective.

The process of tracing perfection is by attuning ourselves, to the cycles of, the New Moon and Full Moon. This attuning is seen as the very fundamental step towards tracing perfection. The Master receives us into his fold, to kindle in us, the cycles of New Moon and Full Moon. In each one of us, the energies of the Moon and the energies of the Sun shall have to be kindled. Full Moons or New Moons are but the aspects between the Sun and the Moon in relation to the Earth.

Earth is our body, Moon is our consciousness, and Sun is the life. The work is to find alignment between the life, the consciousness, and the form. If this alignment is found, the purpose of the practice of relating to the Full

Moon and New Moon is well realised! The life, the consciousness and the form are common to every one of us. Each one of us think that we have our own life, our own consciousness, and our own form. But the truth is, there is only 'form-building nature' in the creation, out of which a form is built, apparently as our form. Out of the total pool of life, a life is felt by us. Likewise, out of the total pool of consciousness, a unit of consciousness is seemingly separated. But in truth they are all one! It is one consciousness functioning in many forms. Similarly, it is only one 'form-building nature' which seems to build so many forms. There is no such thing as 'my' form, 'my' life and 'my' consciousness. The moment we feel that kind of separation, we tend to imperfection. A Master feels the whole universe as one. He does not feel anything, as different from him. Such awareness of unity of existence is required to be realised, through the practice of relating to the Full Moon and the New Moon.

The more you feel the unity of consciousness, the unity of life, and the unity of the source of all the forms as one, you grow nearer to that 'one' consciousness. The New Moon and the Full Moon activity happen circularly through periods of time, in relation to the consciousness,

the life and the form. When there is a Full Moon on the planet, it means it is a Full Moon to the planet and the planetary beings. That means the Sun, the Moon and the Earth, are in a state of perfect alignment and understanding for the complete glow of the planet! So also, when the Full Moon is kindled within us, we should be able to feel the light, in the totality of our system. Likewise, during the New Moon, we can feel the subjective light by tuning up to the consciousness, when Moon and Sun align and join in zero degrees with the Earth.

In a year, we have 12 Full Moons and 12 New Moons. Put together, they are 24. We speak of the cube as a perfect symbol of 24 right angles. Likewise, we need to make an understanding that the human body consists of 12 zodiac signs. They exist in every one of us, from head to foot. The 12 signs of the zodiac are to be related to the corresponding parts of the body. For example, when there is a Full Moon in Taurus, the Moon exists in Scorpio and the Sun exists in Taurus. We need to feel in the body, in that portion of the body, which is Taurus, the life force coming from the Sun, and we need to experience the consciousness in Scorpio, which is in *Muladhara*. Taurus governs the centres from *Ajna* down below, up to the chin. The face is

represented by Taurus. During the Taurus Full Moon, we need to feel the life force completely in-filling our system, right from the *Ajna* centre down below up to the chin. And then the Moon light is giving its effulgence from the base centre, which is the Scorpio centre, because Moon is in Scorpio. Similarly, when you get to Gemini, you have to experience the Sun consciousness at the throat centre and the related parts, and the Moon consciousness in Sagittarius, which is the higher counterpart of the base centre. Likewise, you shall strive to work out with all the 12 New and Full Moons.

This is the process which you have to necessarily take up, in order to find the path of perfection. The life is transmitted by the Sun and the consciousness is transmitted through the Moon, and when they kindled, the cycles of New Moon and Full Moon are realised in us. It is expected to be understood and recollected by us that, each time we interact with the Sunlight, we are interacting with life; and each time we are interacting with the Moonlight, we are interacting with consciousness. There is an occult statement, “The Sun is the Lord of life, and the Moon is the Lord of Consciousness. They both form the seed and tree of this all.” It is the interplay of life and consciousness upon the

form, building up all the systems! That means, you should continue to use the Full Moon as an important opportunity to orient yourself to higher rhythms.

Full Moon cannot be wasted away in your objective life activity. You must make arrangements to see that you tune up and you remain silent, and you go deeper into your own being, be introspective and experience the energies of the temple in silence. Only in silence, you can experience the energies of the temple! It is not in noise. Understand that we should continue to have the same reverence to Full Moon even as we progress and gain entry into the Temple work. Because relating to the Full Moon and the New Moon is the corner stone or the foundation stone, relating to the Temple. If you think that you don't have to attend to the Full Moon anymore, it is like removing the corner stone of the Temple and then, you can never build the Temple! The culmination of working with the Moon cycles is an entry into the Temple of Initiation!

Relating ardently to the cardinal points of the year (equinoxes and solstices) is a ritual. Likewise, relating to the Full Moons and the New Moons. There is an unfoldment of comprehension and the related joy. What is the way to ritual? The way is through silence! The solar year has 12

natural rituals for aspirants and there is another set of 12 for disciples and other 9 to the Masters. As much as there is an inner unfoldment, so much you find these rituals. For the Masters, one fourth of the zodiac is a precipitation of the other three fourth. For adepts there are 9 rituals, and for disciples there are 12 and for aspirants again, there are 12. Here, we are not speaking about the Masonic rituals. These are the 33 rituals existing in nature, and the adepts bring them out through their own creational activity. The number 9 relates to the creational activity. It is called '*nava*' which also means 'new and fresh'. Meaning, it is new and not a representation of what has already been said!

The working with the Full Moon and New Moon energies enables the student to get into such temples of Initiation and manifest creatively, the good will work on the planet.

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6. Anveshakudu..... T
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9. Ashram Leaves..... E/G/S
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Working with the cycles of the New Moon and Full Moon is the fundamental step to open the doors of Initiation.

As Occult students, we are expected to tune up to the New Moon energies and the Full Moon energies of every month and experience the special characteristics of each of the twelve Sun-signs in terms of the New Moon and the Full Moon.

As we take to this discipline, we shall gradually progress to become eligible to experience the Initiations.



Dhanishta