

*To whose temple the Arch is starlit,  
In whose temple the Sun is the image of gold,  
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. Especially the time of the full moon is conducive for higher alignment, if we are poised enough. The alignment of the sun, moon and earth in the sky helps 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 them into practical life.*

## VISTAS OF WISDOM 20: THE GANDHARVAS

### *Waves in Space*

The boundless space is no vacuum but it is penetrated by space energies and it pulsates. These pulsating energies move like waves and are therefore called the waters of space in eastern wisdom. From out of these waves a bubble might form and become a future universe. This bubble has a certain duration of existence; it is also described as the Egg of Space. It contains innumerable smaller bubbles, the beings within the universe. The content of the beings is the same as the content of the bubble. It is the essence and is called *Narayana* in the Scriptures. The name indicates that the essence leads by itself to birth, growth and seeming existence and back again to itself.

The waves are called *Gandharvas* in the Scriptures. Symbolically they are represented by the sign of Aquarius ♒. They move according to a rhythm, and when a wave condenses to a universe, the cosmic, solar and planetary planes are created. The *Gandharvas* exist on the supracosmic plane, unaffected by creation and independent of whether a universe makes an appearance or not. In creation they appear as the four *Kumaras*, the four states of existence (pure existence, existence as awareness, as thought and as action).

The *Gandharvas* can also be understood as the background of every existence. They are the bridge which bridges the fine gap between matter and spirit, between one plane of existence and another. Thus, our Sun and the other planets are not just hanging in space but are inter-related, even though we cannot see the coordinating connections. Holding the things together is an influence of

the *Gandharvas*. They also produce the duration and the periodicities which the universe follows.

### *The Musical Devas*

All these vibrations are called “music” in the Vedas, the harmonies of the cosmos, and the *Gandharvas* are thus called the musical *Devas*. In artistic representation they therefore hold musical instruments in their hands. What we discover on the conscious plane as music has its basis on the *Deva* plane of existence to which we are usually unconscious. A musician judges the musicality of sounds by these standards which are felt by him through intuition and partly realised through his intelligence. The physical location of this function is in a centre which we call the pineal gland. It is located in a cavity of the cerebrum, and nearby there is the pituitary gland. The *Gandharvas* are functioning between the two glands and their work creates a subtle fiery connection or light-bridge. The pineal is the cause of the musical sensibility and also its forms of expression as respiration, circulation and behaviour. When the pineal is disturbed there are serious disturbances in the behaviour of a person. The intelligences working in the pineal gland are part of the staff of *Shamballa*. Their functions are expressions of the music of the *Gandharvas* coming down from the subtle planes to the dense physical. The *Gandharvas* are also called the blissful *Devas* and they convey the highest bliss. Happiness relates to the happiness we experience through the senses and the body - doing sport, dancing, or travelling. Some also seek happiness with the help of mental activities. Joy relates to the soul. Bliss is a state where the soul goes beyond its indi-

vidual existence and merges with the universal soul. We address this bliss of existence in the invocation, "Master, please let us receive ... the bliss of existence..."

When the individual soul attunes to the universal soul, it ceases to exist as an individual. When we come back from this bliss, we know that we have experienced it. But the bliss is beyond any definition. It is the final grace that the Lord can shower on us. Even the greatest initiates crave for this bliss which is bestowed by the presence of the *Gandharvas*. Music is originally closely linked to this self-forgetfulness of musing. Forgetting oneself means merging with the source. This is caused by sound.

## The Main Gandharvas

The *Vedas* mention four main *Gandharvas*. One of them is called *Soma*. He brings about this ineffably blissful merging of the soul with the super-soul. *Soma* is also referred to as the nectar of creation, the drink of immortality. This is a secretion from seeming nothingness into apparent something. *Soma* governs the cosmic principle of reflection. Astrologically, *Soma* functions in its lower aspect through the Moon and in its higher aspect through Neptune; they are centres of distribution for his vibrations. Through a reflection of his activity *Soma* generates magnetic currents which produce the ebb and tide in the etheric and the astral currents as well as in the waters of the earth. His influence via the moon creates the fertilisation of the ovum in the female womb. His vibration also enables the unfoldment of soul awareness so that we can receive wisdom through higher impression.

Another name for *Soma* is Lord *Shiva*. We know his symbol as the dancing Lord creating one universe after the other in a perpetual dance. In the Vedic rites the *Soma* sacrifice is described as drinking the juice of a plant which enables us to taste the juice of our own existence by consecrating ourselves to *Indra*. In *Ayurveda* the juice of the *Soma* plant (*Ephedra Vulgaris*) is used to prolong the span of life. Drinking this juice is an exoteric ritual to explain an esoteric truth. Thus, it says in the *Rig Veda*, "When someone squeezes the *Soma* herb, he thinks he has drunk the *Soma*. Whom the initiates know as *Soma*, no one (except the initiate) ever tastes".

In the human body the seat of *Soma* is located in the gap between the pineal gland and the pituitary gland. When *Soma* is pleased, he emits a secretion from this centre in the head of a Yogi which enables musing of the soul with the universal soul.

In the *Vedas*, *Soma* is also known as the Lord of aesthetic sense and romance. Together with the *Gandharva Kama* he produces the sexual attraction and makes the bride and the bridegroom shine in youthful splendour before the marriage. In the Indian marriage ritual this *Gandharva* is invoked so that the couple experiences bliss during the marriage sacrament.

Another *Gandharva* is *Vena*. He presides over the path from sleep to awareness, from death to birth and from dissolution to recreation. For us, the most important characteristic of *Vena* is that he wipes out the binding karma and lifts up. For this, Master CVV gives a specific meditation: "*Vena, the Gandharva, is wiping off the pictures of the subconscious mind on the walls of my nature with the hieroglyphs of sounds from his seven stringed lyre.*"

In the *Mahabharata* *Vena* is described as a fiery river flowing through the kingdom of Aquarius. The upper part of the forehead is governed by Aquarius. We can visualize the energy of *Vena* above our *Sahasrara*, how it enters at the top of the forehead, reaches the *Ajna* and awakens all the seven centres with his touch through the *Sushumna*. This touch awakens the hieroglyphs of sound (the vibrations of the lotus leaves) in the centres, and the sound conducts the related alchemy. Thus, the impressions in the subconscious mind get dissolved and the *Karma* gets neutralised. Then the energy ascends in us - the serpent sheds off its skin and becomes an eagle.

A third *Gandharva* is *Visvavasu*; *Visva* means 'universal' and *Vasu* 'be-ness'. Through him the universal be-ness enters into life as the individual be-ness. *Visvavasu* is a cosmic principle which presides over the musical sense and the romantic muse in the created beings. It says that *Visvavasu* conducts the 'marriages' of solar systems on the cosmic plane and also the marriages on earth.

A fourth *Gandharva* is *Chitraratha*. *Ratha* means 'the vehicle'. In creation, all forms are vehicles because the beings move in them. *Chitra* means peculiar, wonderful. To a being, its own vehicle is wonderful.

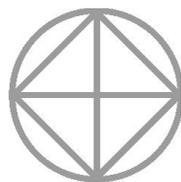
We should not let ourselves get confused by the names. It is better to know the *Gandharvas* by their function than by their names, since their functions are universal.

## The Magic of Music

There is a separate *Veda* for the wisdom of music, the *Sama Veda*. This *Veda* intuitively gives us the origin of music. A subsidiary of the *Sama Veda* is the *Gandharva Veda* which is devoted to the science of music, both singing and instrumental.

The musical forces of the *Gandharvas* cause the lower nature of man to develop and to ascend into the *buddhic* consciousness. They guide the higher emotional side of man to construct the bridge between our consciousness and the wisdom of the universe. *Krishna's* flute music also generates music of *Gandharvas* of the highest order; it enchants all listeners and makes them sink into ecstasy.

Sources: K.P. Kumar: *Occult Meditations / notes from seminars*. E. Krishnamacharya: *Book of Rituals. The World Teacher Trust - Dhanishta, Visakhapatnam, India* ([www.worldteachertrust.org](http://www.worldteachertrust.org))



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Circle of Good Will