

*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 16: INDRA

The Protector of the Worlds

In the Vedas, there are two central terms, THAT (TAT) and THIS (IDAM). THAT signifies the One which is beyond of all. It points to the unthinkable, indefinable which is beyond name and form. THIS identifies the phenomenal world, the world of appearances. It relates to the manifest universe and is the soul of the created world. This energy is the Light which emerges from the Absolute God. It is described as *Idandra* or *Indra*, the Celestial King, whose mission is to protect and organise the worlds.

Indra is the four-armed Lord who manifests the creation up to the fourth aspect, the visible world. As the One who pervades the worlds, he is *Vishnu*. Therefore the eastern scriptures also speak of *Indra-Vishnu*. *Indra* is sometimes also called the elder brother of *Vishnu*. In man, *Indra-Vishnu* is visualised as an energy vortex above the head. He is the king of all the directional *Devas* and presides over the North Pole. *Indra* himself is the Lord of the East; he exists in us in the area of the *Ajna* centre at the centre of the forehead. *Ajna* signifies the Divine Will. The Will of the soul therefore works through the *Ajna* centre.

With the cosmic flames, *Indra-Vishnu* stands for the fire which pours from above downwards, whereas *Ajna-Vishnu* is the flame which burns from below upwards. Both flames meet in the heart centre. These names are also used in the fire ritual; and in the meditation of the Diamantine Network we say, "I invoke *Indra*, the King Celestial, from the East into my *Ajna* centre.... I invoke *Indra-Vishnu*, the Lord of Pervasion of the subtle worlds, from above into the top of my head. I invoke *Ajna-Vishnu*, the Lord of Pervasion of the

terrestrial and sub-terrestrial world, from below into the bottom of my feet."

As the King of the *Devas*, *Indra* is the protector of the worlds. In the body, this protective principle expresses through the hands, the shoulders and the shoulder blades. *Prana* enters in-between the shoulder blades as fire of life. When we fall, we protect ourselves with the hands. Strong hands can grip and bring help. Hands can give and bless, but also release.

In Spiritual Astrology, *Indra* is described as the Lord of Neptune, as the cosmic force working through the planet *Neptune*. Master EK says that, in fact, Neptune does not come under the category of a planet but forms the centre of a hierarchy which trains five solar systems. This hierarchy deals with sound waves and their arrangement; it is therefore also called the musical hierarchy. On the supra-cosmic plane it is the *Soma* consciousness, and on lower planes it is the Venus and the Moon of our earth. On the planetary plane Lord *Maitreya* embodies these qualities. They foster intuition and the search for merging with higher planes by which the personality is absorbed into higher consciousness or group consciousness. The qualities presided over by the Sun, however, guide more intellect, logic, and rational thinking. In man *Indra* presides over musicality, the sense of periodicity, frequency and beat along with *Soma*.

The Birthplace of Indra

One of the responsibilities of *Indra* is to expand the soul consciousness. On the path, this begins with the merging of chakras and finds its completion in the blossoming of the lotus that is located directly under the *Ajna* centre and

above the brow centre. It is called *Indra Yoni*, the birthplace of *Indra*. These centres stand one above the other and should not be confused. The brow centre is the highest point up to which the human awareness can rise as personality. This centre belongs to the pituitary. The third eye or *Ajna* is the seat of the soul, from where our life is governed through the body. It is connected with the pineal gland. When the bridge is built between the two glands, light is generated: the soul manifests itself in the personality, and thus *Indra* is born in us. This means, when the soul expresses in action, the light of the soul manifests itself. When there is no further need to act, the soul goes back into the third eye. When coming down, the soul becomes *Indra*. He is the light on the forehead, the celestial mind in the human body. To stimulate this light, we utter the Great Invocation: "From the point of Light within the Mind of God, let Light stream forth into the minds of men. Let Light descend on Earth."

There is also a birthplace of *Indra* on the higher bridge, at a point above the above the *Ajna* centre and below the minor head centre. The symbol of this place is a circle with a vertical diameter and is called the seal of *Indra*, where the line symbolises the higher bridge ⊕. Master EK describes that it is formed by the symbol of the sign of Pisces with two fishes running in opposite directions ♋ changing after the construction of the higher bridge. The two fishes now rotate and meet one another to form a circle, and the horizontal line changes to a vertical line ⊕. Meditating upon this glyph leads to the birthplace of *Indra* on the higher bridge.

Indra and Vitra

Indra stands for the cosmic mind. It is his mission to uphold balance in creation by receiving and distributing. If this does not happen, a disturbance occurs. In the *Puranas*, there are numerous stories how the Celestial King fought against the diabolic beings so as not to allow these forces to enter into the personality. In these battles, however, *Indra* is often defeated; he loses his throne and a demon takes over his place. This happens always when *Indra* becomes proud, takes his position for granted and neglects his duties. *Indra* also often acts carelessly and thereby creates problems.

It is said that once *Indra* had autocratically settled in his power and thus didn't look for further progress. Then the divine principle of Saturn took form as the demon *Vritra*. *Vritra* is the Angel of Habit; he creates circumscriptions. Good as well as bad habits can keep us imprisoned. Thus, all people who weren't in accordance with the awareness of existence were subjugated by *Vritra*. *Indra* also circumscribed himself, because he considered himself the king of all that is. *Vritra* had realised that he is only THAT and that nothing else exists. Therefore he was invincible.

Vritra was considered by many as very powerful, more powerful than *Indra*. *Indra* became jealous and feared that *Vritra* would contend with him for the throne. He began to fight against *Vritra* but he completely lost. *Indra* now thought that *Vritra* would come to occupy the throne. But he didn't do this. *Indra* could not understand. He became more and more restless and feared that his subordinates would no longer pay respects to him. He meditated for a long time until the Lord appeared before him and *Indra* asked him for a weapon with which he could kill *Vritra*. He received a weapon and challenged *Vritra* again to battle. *Vritra* only smiled at him and asked him to start. *Indra* used the weapon but it had no influence on *Vritra*.

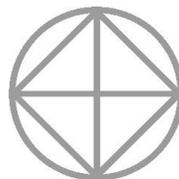
Indra was surprised and thought, "He must have a key to immortality." He now asked *Vritra* about the secret of his victory. *Vritra* smiled and replied, "You can never kill me as long as you see an enemy in me. The concept of an enemy in you circumscribes you. It is for this reason that I always defeat you. In me, there is no such thing as enmity. For me, you are not an enemy but a brother. Therefore, I have smiled at you. But when I smile at you, this irritates you instead of smiling back. Your own idea which you carry within yourself is your disease. I have no ideas about you in me."

Indra thought that this teaching is good and asked *Vritra* to explain it to him further. *Vritra* gave him explanations about the eternity of creation and the different projections on the basis of this existence; how people trap themselves and become weak when they go away from the existence, and how you can practice at any time to be in accordance with the existence. For him everything was existence and all projections only exist on the existence. The childish actions of *Indra* for him were also a play of the Lord who played through *Indra*.

When *Vritra* had explained it to *Indra*, *Indra* said, "You are my Master; I have now learnt how we get so easily conditioned through our own thoughts and get caught in projections." Thus the Celestial King learnt to live in the awareness of existence. The real intention of *Vritra* now was over and he said to *Indra*, "Now you can kill me!" *Indra* asked why. *Vritra* replied, "Because you no longer see an enemy in me." After that the king killed *Vritra*.

Since *Indra* had overcome all limitations, there was no longer a purpose for the life of *Vritra*. Even without form he continues to exist as a principle. *Indra*, who now understood the things in a better and deeper way, killed *Vritra* in friendliness and harmony and thus liberated him from his form.

Sources: K.P. Kumar: *Sri Suktam / notes from seminars*. E. Krishnamacharya: *Spiritual Astrology*. The World Teacher Trust - Dhanishta, Visakhapatnam, India (www.worldteachertrust.org)



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