

*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 5: LORD RUDRA

Vibration in the Ether

In the scheme of Vedic wisdom and the related *Puranas*, *Rudra* is the Lord of Will and of Fire, who opens the way for creation at various levels. He is also the Lord that clears the impediments to creation and helps the beings on the path of return. Thus, for entry into and exit from the world, *Rudra* is the chief helper, guide, teacher, and *yogi*.

As the Lord of vibration, *Rudra* is the first and foremost of the *Vedic Devas*. *Devas* are of many groups, mainly three: *Adityas* (the Lords of radiation), *Rudras* (the Lords of vibration), and *Vasus* (the Lords of materialisation). There are mainly 11 *Rudras*, whose work galvanizes matter into activity and thus brings about the different states of matter. Everything in the universe is a pattern in space made up of the matrix of space which manifests as *Rudras*.

Rudra means the Lord of Ethers or “those who roar” (*Rodasi*, *Antariksha*). The *Rudras* are visible, vibrating lights for those who have in-sight (*Anta-Riksham*), the seers. These seers describe the *Devas* of *Antariksha* (the invisible space) as vibrations in the ether, which are like a roar from out of silence. The *Rudras* roar through the ethers transmitting electro-magnetic waves; through this work they manifest the visible and invisible worlds from out of the Light beyond darkness. The transmission of the vibrations is through sound and light.

The roar of the *Rudras* is sound; it goes from inaudibility to audibility, from the sound of silence to the voice of speech. It is the inaudible sound of OM which transforms in the throat to audible sound and to speech.

Rudras are needed for externalisation. They externalise the Light beyond darkness, that means, they make it manifest.

Their sound unsettles the Light, just as we become unsettled and wince when there is a sudden noise. The invisible Light is called *Aditi*, the Mother of the World. The different qualities of light emerge from her as *Adityas* or *Devas* of radiation. By disturbing and unsettling the original Light, the *Rudras* cause vibrations by which the atoms and forms are created on all the seven planes.

Rudra is the First Logos, who in one of his 11 aspects is called *Shiva* or Cosmic Will. He represents the Will aspect of the soul and helps us to strengthen our will with his fire, which is Good Will. The energy of *Rudra* is very important to strengthen the will so that we can do something good. The importance of the *Rudras* cannot be over-emphasised.

The Birth of Rudra

In the *Bhagavata Purana*, there is a story of *Brahma*, the Creator. When he started to create, first the four *Kumaras*, the eternal youth, came out. When he ordered them to create, to his surprise they refused to do so, because they knew that they had another task to do. *Brahma* got angry and started to roar. From out of his brow centre, *Rudra* came out with red and blue light, the first and second cosmic ray. That means, from out of the darkness of the background, the first manifestation comes out as vibration.

The colour of *Rudra* is brilliant red. The Will of *Rudra* can be invoked by contemplating the red colour. However, only advanced students can work with red to construct and to destroy. Others are advised to work with orange, a variation of red, to dissolve blockages. Tender persons like children are advised to contemplate upon the rose colour. Even the day starts with red at the eastern horizon and con-

cludes with red at the western horizon. The copper colour of the sky in the morning and the evening hours is also worshipped as the two eyes of *Rudra*.

The Protection of Rudra

The symbol of *Rudra* is the double pyramid, a square with one pyramid pointing upwards and another pointing downwards. The 11 aspects of *Rudra* are the four directions and the diagonals connected with the directions upwards and downwards. There are 10 directions with the centre as the 11th one; the point in the middle represents the soul. The double pyramid is an effective protective shield. When we connect to the angles from the centre, vibrations are made active through all the channels and we remain in an electro-magnetic field with highest vibration. The *Shiva Lingam* is the double pyramid with the angles rounded up; it stands for transformation and is an occult symbol of the 11 *Rudras* as the synthesis of the whole creation. In India, the seers conceived 12 most auspicious *lingams*, the *Jyothir Lingams*, at the 12 energy points of the country, where Lord *Rudra* can be experienced as an effulgent egg form of light.

In the meditation of the Diamantine Network, we construct the form of a double pyramid as a diamond, joining together with other meditators in the form of a national, continental, and global diamond. By singing the Vedic mantram of *Rudra*, the diamond is filled with the energies of the Lord of vibration. As a global temple, it is offered to the Hierarchy to enable them to manifest social justice as deemed fit. We don't judge and decide what social justice is, nor the success of the work.

The *Rudras* are of tremendous help in destroying the impediments to the path of Light. The fire ritual and the water ritual, the *Rudra Abhishekam*, aim at the manifestation of the electrical power from the invisible to the visible planes. The *Rudra* ritual is also very good for healing purposes, but if you would like to do it, you need to be committed to do it regularly, without compromises.

At the supra-cosmic plane *Rudra* appears as *Agni*, at the cosmic plane as *Rudra*, at the solar plane as *Vayu* (cosmic breath), and at the planetary plane as *Surya*, the Sun. Thus he represents the three fires: electrical fire, solar fire and frictional fire. These aspects of *Rudra* are described in the book "A Treatise on Cosmic Fire" by Alice A. Bailey. The commentary on Fire given in the book is based on the hymn to *Rudra* from the Sweta Upanishad (II, 17): "To the God who is in the fire and who is in the waters; to the God who has suffused himself through all the world; to the God who is in the summer plants and in the Lords of the forest; to that God be adoration, adoration." This mantram (Yo

Rudro...) purifies the five elements of the body and the five elements of the atmosphere, and enables purity and clarity for the soul. The other chief mantram related to *Rudra* is "Trayambakam..."; this is a very powerful mantram which gives us the Will to change our life for the better.

However, the Will has to be withdrawn again when the work is done. If you let the fire on after the dish is cooked it burns the food. Great emperors also had to be stopped, so that they didn't destroy what had been created. The work of the *Rudras* for creation has been done, until the time of dissolution. During manifestation the *Rudras* only work when they are needed to remove obstacles for the work of Light. The *Rudras* are called when there are problems with diabolic energies.

Withdrawal to the Inside

After the work for creation was done, the Creator instructed them to withdraw to the inside and to do penance (*Tapas*) until they are called again. That is why you see on many pictures how *Shiva*, the highest *Yogi* in creation, is turned inwards to the heart centre. It says that *Rudra* in the form of Lord *Shiva* resides in the subtle planes on the Mount Kailash as the centre of his retreat.

In our life, there is also a time where we should withdraw from the cycle of life and increasingly turn to the spirit. A good time for this is from the 60th year on, the 72nd or the 84th.

The Creator told the *Rudras* to contemplate upon the Lord of synthesis, the 2nd Logos of Love, without doing any further work in creation. Love is the antidote to power. The power of Mars can be stopped by the love of Venus; there are many stories about it. One of the consorts of the 11 *Rudras* is also called the lady of consecrational love. The wives of the *Rudras* represent their powers and qualities.

It says that Master CVV worked out an agreement with the principle of *Rudra*, whereby the aspiration for achievement is shifting to the sense of beness and the experience of inner peace. Outer expansion and aggressive behaviour transform to a sense of inner experience, which is an aspect of *Rudra*. Thus, the people are lead from the will to power to the will to love and wisdom, which bestows peace and contentment.

Sources: K.P. Kumar: *Mantras / Rudra / notes from seminars*. E. Krishnamacharya: *Vishnu Sahasranama*. The World Teacher Trust - Dhanishta, Visakhapatnam, India (www.worldteachertrust.org)



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