

*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 experiencing 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 3: LORD VISHNU

The All-Pervading Principle

People call the eternal One with different names. For want of terms the Absolute is called “the God beyond creation” who functions as God in creation. In the Indian mythology the all-permeating God in creation is called *Vishnu*. In the West he is called the Cosmic Christ or *Adam Kadmon*, *Amadeus* or also the *Second Logos*, the One who pervades and fills all the 7 planes. Whatever is the term it refers to the same, although the followers of different creeds think they are different and that their own concept of God is the right one. No matter which names and forms of worship are used, we should have no objections. It is important to understand the basic idea instead of getting confused by names.

The Vedic seers worshipped all forms, colours etc. as a manifestation of the one Lord. For them *Vishnu* is the light of awareness which fulfils all. It is like the electric current; we cannot see it, but when we operate the light switch, it is immediately apparent within the lamp. We realise its presence through the illumined lamp; the light is its manifestation. Thus in olden times people worshipped the presence of the Lord as the Light beyond the Sun, as the all-pervading principle.

The sages visualised the creation sprouting from the subtlest to the grossest in layers. They divided the three-fold existence into matter, force and consciousness and symbolically called the planes “*Vishnu*”, “*Vasudeva*” and “*Narayana*”. Here *Vishnu* is all that appears in shape, colour, number etc. All that exists as the centre, or as the indweller of a consciousness unit from atom to man, is *Vasudeva*, and

the universal consciousness, which is the one background of the units of consciousness, is *Narayana*.

With this division *Vishnu* is the Lord who pervades the name, form and the other objects of the senses and mind with his presence.

Vasudeva is the Lord who lives in everyone and presides over our behaviour. He helps us release the baser emotions of the astral plane, such as lust and anger, that are ever stimulated as we experience the behaviour of others.

In *Narayana* the devotee finds the ultimate liberation of his individual consciousness. This third step places the purified consciousness of the soul in its proper abode, the oversoul, the Spirit in all. The Yogis merge in it, nothing else enters their mind. They remain in this pervading consciousness, which again, is called *Vishnu*. Therefore, the Indians say, “All is *Vishnu*”, and the *Bhagavatam* says we should visualise and worship him in all. After having found the Cosmic Christ in himself and experienced him as working through himself, Jesus said, “For in him we live, move, and have our being”.

The Cosmic Person within us

The whole process of manifestation is a grand ritual in which we participate and which we can also realise within ourselves. The contemplation upon the all-pervading Cosmic Person leads to the realisation that each one of us is a miniature form of Him; He reveals to us according to our growth of awareness. The Masters want to see each of us uplifted to experience the presence of the Cosmic Person within us as our original state of existence. He has come forth as our own selves. “God created man in His image and

likeness”, says the Bible. He is the original, we are a duplicate. However, the duplicate behaves as if it were the original. We believe that God is like us. But the truth is, we are like God. HE existed first.

Since most ancient times there is a meditation on the Cosmic Person in man. For this we can meditate on the electric blue light because blue is the colour of the second ray, the colour of *Vishnu*. His incarnations, like *Rama* and *Krishna*, are also meditated in blue colour. The Vedic seers describe blue as the ray of the all-penetrating space from which the seven rays emerge. To the human eye the seven rays exist in the white light, but to the spiritual eye they emerge from the blue of *Akasha*. Therefore it is a figurative statement of great importance that the *Avatars* of *Vishnu* are blue in colour. In healing, blue can also be used for all purposes.

Another meditation is to visualise the Cosmic Person as a four-armed figure fixed in the cosmos as well as in us on a four-armed cross. His existence in our being is called the crucifixion of the Cosmic Person in flesh and blood. Through this sacrifice the formless and nameless God has concretised in us. The symbolic representation of the Cosmic Person on the four-armed cross refers to the fourfold nature of the universal wisdom.

We can also see the four-armed cross in the daily life as dawn, noon, dusk and midnight; and in the lunar cycle as new Moon and full Moon as well as the two eighth Moon phases; and in the solar year as the solstices and equinoxes. In the bigger cycles of time these are the four *Yugas* or ages. The fourfold structure of existence is worshipped in the *Purusha Sukta* of the *Vedas*. It was the dearest of the *suktas* of Master EK and it is sung regularly by students in the *ashrams* of the Masters, thereby establishing the Cosmic Person in themselves.

The Language of Symbols of the Puranas

When we try to read directly the Eastern Scriptures it is difficult for us to recognise the symbols contained in them. The *Vishnu Purana*, for example, explains the concept of the second ray of Love-Wisdom, but it seems to be just full of fairy tales and stories. The more we study the symbols which are dispersed in the books of Bailey and Blavatsky and learn to apply them, the more we become capable to understand the Scriptures.

Thus the *Puranas* describe a great coiled serpent on the surface of the Milky Ocean with Lord *Vishnu* in blue colour resting on it. In his heart there is *Lakshmi*, the divine Mother, sitting on a big lotus. On the tip of his finger he carries a rotating wheel. From out of the navel of the four-armed Lord, the four-faced creator is born. This is one of the oldest symbols that man received and used to transmit the spiritual wisdom:

On the background of the great Ocean of Eternity there is the emergence of the waves of creation eternally. The coiled serpent *Ananta* (endlessness) floats on it and unwinds its coils as the continuous chain action of change, or becoming. The serpent can also be regarded as the power of *Kundalini*.

Vishnu is always connected with *Sri* or *Lakshmi*, the Mother of creation; like the word with its meaning, like the creator and his creation. They are the eternal bride and bridegroom of creation, never separated from each other. When *Vishnu* comes down to the human plane as an *Avatar*, she assumes a human form, like *Sita* with *Rama* or *Rukmini* with *Krishna*.

The rotating wheel of Light at the tip of the index finger of *Vishnu* symbolises the Law which manifests in creation. It is also called *Sudarshana*, the good vision, since the circle is the figure of perfection among all the geometrical patterns. The circle has its beginning and ending not in itself but in the centre. Whenever there is the emergence of the centre in form of the “I AM” consciousness, there is automatically the formation of circumference as the horizon around the centre. Astrologically the circle with the point represents the sun; he is the Lord of the individuality and the spirit in the three levels of the awakening consciousness. The human awakening represents the highest point of illumination of the inner deity and is therefore represented by the noon position of the Sun which is called the tenth house by astrologers. The four points of the cross - *Ascendant* (AC) and *Descendant* (DC), *Medium Coeli* (MC) and *Imum Coeli* (IC) - can be regarded as the four arms of *Vishnu*. The centre of the circle from where the four points emerge is called the navel of the Lord. From the navel of the four-armed Lord the four-faced creator is born. The creator is represented by the square within the circle, formed by joining the four points of the cross. The four equal arcs of the circle are called the four main petals of the ever-expanding lotus, out of which the creator emerges with his four faces.

This figure forms the basis for the Puranic symbolism.

Vishnu, the preserver of creation, is said to take the form of different *Avatars*, or descends into the world to restore the balance in creation when it is menaced by demonic forces. “Whenever the Law is significantly disturbed and the existence of the world is threatened, I come down to re-establish the Law”, says Lord *Krishna*.

This is an expression of Love towards creation; Love is the unifying force, and this Love keeps the creation together. When *Narada*, the divine seer, once went to *Vishnu*, the latter said to him, “Don’t come each time to me to do me a pleasure. I am more in the hearts of the simple people. Serve them; take care of what they need, lift them up. This is the act of Love by which you meet me, and this in the heart of each being.”

Sources: K.P. Kumar: notes from seminars. E. Krishnamacharya: *Puranas and their Contribution*. The World Teacher Trust - Dhanishta, Visakhapatnam, India (www.worldteachertrust.org)



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