

*To whose temple the Arch is starlit,
In whose temple the Sun is the image of God,
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. The time of the full Moon is especially conducive for higher alignment if we are poised enough. The alignment of the Sun, Moon and Earth in the sky helps us to 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 the teachings into practical life.

VISTAS OF WISDOM 155: VASISHTA

The Seven Rishis

In Vedic and Puranic tradition, there is an allegorical story about the origin of the faculty of mind and the emergence of Masters in all levels of creation: When the five mind-born sons of Brahma refused to create the denser worlds for fear of being held up in matter, the Creator cursed them to be buried in the matter of the whole creation.

This allegory explains how the mind originated and Masters emerged at all planes of creation. It is with the help of the subtle work of these five cosmic Masters, the development of matter and mind is hastened and made conscious to the human mind. It is a silent spell that these Masters express in the form of hints or recommendations, stimulating the intuition of human beings to work as Masters of their intelligence. This cosmic process is called Yoga. There are a large number of cosmic Masters, and the five sons of Brahma are the foremost among them. Many of them are considered *Rishis*. In reality, they are not personalities, but the working principles of Yoga in the cosmos. Each principle is given a name so that it can be recognised and understood. A solar system governed by a particular principle is named after that specific *Rishi* or cosmic master. Thus, each of the seven suns in the constellation of the Great Bear (Sanskrit: *Sapta Rishi Mandala*) is named after a *Rishi* such as Vasishta, Vishvamitra, Pulastya, Pulaha, etc.

Not all suns are born at the same time and are therefore not at the same stage of development. Depending on their degree of spiritual evolution, the suns are divided into sacred and non-sacred suns (see 'Esoteric Astrology' by Alice A. Bailey). These *Rishis* dwell in each sun. Each sun serves as a vehicle for a main characteristic that belongs to one of the *Rishis*. Based on this main characteristic, millions of suns exist in groups of seven. These are suns that

have evolved to the state of the seven *Rishis*. In suns that are still young and have not reached this state, these principles of the Seven Sages are not yet expressed. Such suns form a group of five and connect with a group of seven elevated suns, the *Sapta Rishi Mandalas*.

The sun of our solar system is one of five young suns in a group of twelve suns. It is influenced by the intelligences of the seven *Rishis* and thus helps to spread their teachings and wisdom. Seven types of spiritual rays are poured onto our sun from the seven suns. It receives them and shares them with all its planets, including our Earth. Accordingly, the humanity of this Earth exists in seven groups, based on their soul characteristics. In humans, too, seven intelligences of the Buddhic plane work on five stages of matter that belong to the physical body.

The Rishi Principle

The Seven Seers, who are represented as the seven rays, knew the golden middle path of yoga even before this creation. We have the expression of each *Rishi* on the cosmic, solar, planetary and human planes. Thus, each of the seven *Rishi* principles incarnates at regular intervals on Earth to uplift humanity and guide the group of people who belong to the respective main characteristics. It is thanks to such *Rishis* that wisdom is explained and written down in different languages, in different places and at different times.

The *Rishi* principles are embodied in certain people on Earth who are named after the above-mentioned *Rishis*. On the human plane, the regional name of this person may be quite different. However, the *Vedas* refer to them only by the name of the *Rishi*. For this reason, the characters of the *Rishis*, such as Vasishta, appear with the same names in stories that take place over centuries.

The Great Bear is cosmically the Father of our system, the Pleiades are our Mother and Sirius is our Teacher. Vasishtha is embodied in one of the seven stars of the Great Bear. In the constellation of the Great Bear, there are three stars that form the tail of the bear. The middle of these three stars is called Vasishtha. For our solar system, Vasishtha plays the role of the Father. Vasishtha is one of the great cosmic principles of the seven *Rishis*. Of the Seven Seers, Vasishtha is considered the fourth, the middle one, just as the Yoga path is the golden middle path. From Vasishtha comes the Hierarchy of Yogis from the supracosmic plane through the cosmic plane, the solar plane and the planetary plane to us. Vasishtha is responsible for the Hierarchy on our planet. According to the scriptures, the Hierarchy of our Earth originates from the great sage Vasishtha. His presence manifests as a principle or an intuitive ideal.

Agastya and Vasishtha

On the supracosmic plane, there is the twin principle of the Asvins, who are called Mitra and Varuna. They represent the inseparable unity of existence and awareness of existence, or of spirit and matter as the first emergence from pure existence. The Asvins descend as Vasishtha and Agastya, as Neptune and Uranus, as the Hierarchy in the Himalayas and the Hierarchy in the Blue Mountains of southern India.

Vasishtha works with the energies of love and understanding. The Hierarchy of Vasishtha carries out activities on the planet that are related to the unfolding of consciousness and the evolution of beings. This takes long periods of time. The Hierarchy of Agastya works to create forms for new creations so that the spirit can descend or materialise in new ways. Agastya corrects existing forms or rebuilds them so that the spirit/consciousness can descend and be experienced more easily. His task at all levels is to correct structures where necessary and develop better models.

Vasishtha's main *ashram* is located in the Himalayas, with etheric *ashrams* around the planet. The leading *ashram* of Agastya, also known as Master Jupiter, is located in the *Nilagiris*, the Blue Mountains. Master CVV emerged from this *ashram*. Agastya's *ashrams* are also located in other mountain ranges in the southern hemisphere of the planet. Within us, the energy of Agastya is located in the base centre; it stimulates the *Kundalini* energy when necessary. We can feel the energy of Vasishtha especially in the heart centre, the middle centre. The Hierarchy works especially to invoke and distribute the energies of Light, Love and Will from the higher centres.

In India, there is a scripture called *Yoga Vasishtha*. It contains the teachings given by the great seer Vasishtha to Rama. The scripture contains the sum and essence of yoga or theosophy. It enables us to connect with the Divine, to experience the Divine and to live righteously in the world. In this scripture, Vasishtha says that the three Logoi Brah-

ma, Vishnu and Shiva were normal human beings in the previous creation. They worked so hard on their improvement that they evolved. They followed the path of evolution and were thus able to take up their offices in the current cosmic system.

Similarly, "World Teacher" is a position held today by Lord Maitreya. Before Maitreya was appointed World Teacher by Lord Krishna, he was well prepared by his teacher named Parasara. Parasara was the former World Teacher. Parasara's teacher was Sakti, and Sakti's teacher was Vasishtha. Vasishtha is therefore the teacher of the teacher of Lord Maitreya's teacher.

The World Teacher Trust derives its name from the World Teacher, who always descends from the *ashram* of Vasishtha. The name Vasishtha means "the ease of being", a very stable and pleasant state of being. When our awareness is stable and in a pleasant state, it is not disturbed and consciousness works unhindered through us.

Vasishtha permeates everything and remains at the centre, the heart, as a pulsating principle. When we connect with this principle, we remain so neutral that everything can happen through us and we can experience the best in everything. It is therefore said that Vasishtha was given the task of managing the wealth of the universe. Vasishtha gained this stability through deep contemplation.

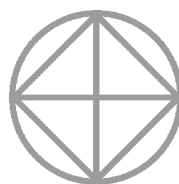
Vasishtha's Wives

Vasishtha has two wives. His first wife, or nature, is Urja, "the strength of the ease of being-ness". This strength of Vasishtha also enables us to attain stability and ease of being-ness. The door to stability is in the heart. When we dwell in the heart lotus, we are led from there to the heart of every being – everything is connected by the thread of cordiality, and this thread exists within us.

Vasishtha's second companion is Arundhati. This means "the light without boundaries". The light of Vasishtha knows no boundaries. It is the light of the heart that knows no boundaries. The heart is the place where we can remain calm and peaceful, and where we are to go when we have no work to do on the outside.

Arundhati was not yet Vasishtha's wife at the beginning of creation. She was originally his servant and wanted to marry him, but he told her that she had to undergo a profound transformation, otherwise he could not touch her. She had a very strong will. She underwent eight lives of intensive training before becoming Vasishtha's wife. Next to the star Vasishtha in the Great Bear, there is a smaller star, and that is Arundhati.

Sources used: K.P. Kumar: *Saraswathi - The Word*; *Dhanishtha. Suparna Suktam*; Kulapathi Book Trust, Visakhapatnam, India (www.aquariusbookhouse.com)



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