

*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.*

## THE PULSATION

### *The Double Movement*

The eternal wisdom speaks of the universal laws of time and of nature. One of the most important laws we have to understand is the law of pulsation. It functions on every plane of activity, in the development of galaxies as well as within a cell. Space pulsates, and it pulsates also within us. The pulsating sun keeps the planets in the equilibrium of a rhythmic movement. Pulsation expresses life, light and movement. Pulsation is a double movement of two kinds of forces, the centripetal and centrifugal movement.

Expansion and contraction make the nerves and muscles within us pulsate. This generates the respiration, the peristalsis of the organs, the blood circulation and the heart beat. It makes the nerve tissues respond to the mind and the environment. *Ayurveda* calls this principle of the pulsation in the body *Vaata*. If *Vaata* is disturbed, this results in different forms of weaknesses such as disturbances of digestion and loss of stability. The pulsation is also called *Vayu*, sometimes translated as air; however, it means the principle of movement in space which makes the air circulate.

Through the pulsation the "bubble" of the individual soul emerges out of the universal consciousness. With its rhythmic pulsation the soul enters into the body and takes its seat in the heart. The pulsation in us is also called the thread of life, which makes the heart beat and the lungs breathe. It is connected with the thread of consciousness, which has its seat in the *Ajna* centre on the forehead. The pulsation precedes the heartbeat. As long as the heart pulsates, the body keeps on living. At the moment of death the pulsation disappears from the physical planes.

Whereas the body is put into the grave and decays, the pulsation continues to exist. We too keep on existing when we connect to the pulsation.

### *Mind and Respiration*

The pulsation is more subtle than the objective mind, it continues to work even when we are sleeping. In the evening our awareness is absorbed by the pulsating principle and comes out again at the awakening. Respiration, circulation, and digestion happen in us without being consciously perceived. The mind contributes nothing to their functioning except disturbing their rhythm through a wrong way of living and thus causing disease.

This shows us that the mind is more an outer product. When it is talkative and agitated, the respiration is increased. By consciously aligning the mind with the respiration, the breathing rhythm slows down. The more the respiration slows down the more also the mind is decelerated. Finally it is absorbed by it and we remain just as the pulsating principle. When mind and respiration merge with the pulsation, the silence of existence only remains. Respiration and even heartbeat cease for a while. Many yogis and masters have repeated this state of being and even demonstrated it over a longer time.

In order to get to the state of pulsation it is recommended to observe the respiration 2-3 times a day for 27 breathes. We don't have to do special breathing exercises, it is only registering how you breathe. Breathing is a happening within and not a doing. We have to observe how the inhalation transforms at a certain point into exhalation and how the exhalation into inhalation. There the thoughts

stop. When we keep on contemplating over this point over years and listen to the sound of pulsation, SO-HAM, we are drawn into pulsation. Then the double sound is transformed into the monosyllabic sound OM, and the thoughtless state expands from the breathing pause into the time of breathing.

In this state of meditation we are without body consciousness and only conscious of the pulsation. With the time and with alert observation we realise that the resonance of pulsation has the ability to move upward in the spine. At first we experience the resonance in the heart, then in the little cavity at the throat centre and later in the *Ajna* centre. In such an advanced contemplation the awareness can move via the *Ajna* centre out of the body and experience the etheric existence. In times of old people have consciously left the body at transition.

## The Door to Subjectivity

The pulsating principle is the experience of an expanse of blue without form and the rising is like the flight of a bird. In the *Puranas* the bird of the cosmic respiration is called the eagle *Garuda*. The eagle, pulsating with its golden wings, rises and the sun enters into it. When we rise, the sun, the divine consciousness, can enter into us. Thus an initiate is considered to be an eagle, and it is said that many initiates existing beyond form prefer living in the form of an eagle.

We would like to deal with these advanced states without taking the preparatory steps. But as long as body, emotions and thoughts are in disorder, we cannot enter into the subtle existence. Only if we apply the information about pulsation on us and practice it over long years, our life gets regulated. Then we can turn from objectivity to subjectivity. A disciple organizes his life in a rhythmic way, in order to be able to easily work in the outer world and withdraw into the inner. Thus he expresses the pulsating life of the soul on the physical plane. How much we might read about it, it is of no use without practice. However, if we begin working with respiration and stay more and more with the pulsating principle, we come to like it and slowly the door to subjectivity opens, the entrance door of the ashram.

## The Five Pulsations

The pulsation works in the body in a five-fold manner, and we should understand these five pulsations in order to understand respiration. In Sanskrit they are also called the five *Pranas* or *Vayus*.

The first pulsation, *Prana*, is the impulse from circumference to centre. It initiates the process of inhalation and brings in oxygen. It is related to the mouth and speech, the heart and lungs. It functions from the root of the nose to the heart, and enables the intake of life energy.

The process of combustion in the body generates carbon, and this is expelled through the counter-movement, the impulse from the centre to the circumference called *Apana*. *Apana* directs the area from solar plexus to the soles of foot and controls the excretory processes as well as the organs of procreation. Imbalances of *Prana* have a negative effect on the respiration as well as on the development of the higher centres. *Apana* disturbances are connected with digestive problems and a wrong use of sexuality.

The gap between *Prana* and *Apana*, between the solar plexus and the heart, is bridged by *Samana*, the balancing power. *Samana* emerges when *Prana* and *Apana* are balanced. It is the interlude, where there is neither inhalation nor exhalation and where we can feel the subtle pulsation in the heart beat. *Samana* has a particular relation to the stomach, to diet, which should be well balanced. *Samana* causes a change of focus from a self-centered to a selfless attitude and leads to the ascending movement, *Udana*.

*Udana* moves in the area of the brain, between nose and top of the head. This pulsation is experienced in the third eye, it leads the human consciousness into the divine realms. The connection of *Samana* and *Udana* lifts the separation of the inner and the outer man and unity emerges.

The fifth pulsation called *Vyana* remains as the background of the other four, it permeates the entire body via the subtle energy channels and the blood stream. By means of *Vyana* man experiences himself as an embodiment of light and realizes the light body within the material body.

These five pulsations have to be synthesized in order to be able to ascend to the higher planes of our being. This regulation is called *Pranayama*, regulated *Prana*, the fourth step of Yoga. It doesn't mean breathing exercises, but the result of the exercises, by which the following steps can then be easily reached. If we remain consciously in the subtle pulsating principle, the goal of Yoga, *Samadhi*, is reached: to be one with the Lord.

*K.P. Kumar: Listening to the Invisible Master / notes from seminars / E. Krishnamacharya: Spiritual Psychology. The World Teacher Trust - Dhanishta, Visakhapatnam, India (www.worldteachertrust.org)*



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*Circle of Good Will*