

*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.

AQUARIAN WIND 6: SUSHUMNA

The Nadis

There is a subtle body underlying the physical body; it is also called the etheric or vital body. Just like nerve tracts traverse the physical body running from the head through the spinal column to all parts of the body, a network of lines of force runs through the subtle body as well. They form the basis around which the physical body is built and they give shape to it. These lines of force are called *Nadis* in the east; they enable the vital functions of the body. For lack of an appropriate term the *Nadis* are often translated as nerve tracts, but this is not correct. There is no equivalent word in German. *Nadis* are energy channels which by their nature are electric and distribute awareness on the etheric plane into every nook and corner of the body. They differ from the life-bearing channels whose seat is the heart, whereas the *Nadis* have their seat in the head and represent a dense network originating from the brain. In the course of the development of the body some of the *Nadis* condense to nerves, others remain subtle.

Since the *Nadis* are neither visible to the physical eye nor detectable anatomically they are not accepted by medical science. But yoga science points out that, by dissecting a magnet, its lines of force can also not be localised; nevertheless, they are effective, just like electro-magnetic waves. When the lines of force function well in the body, the body is also in good condition.

Ayurveda speaks of 72,000 major *Nadis* with numerous side lines. According to another way of counting there are 3,300 *Nadis* in the human body which are directed by 33 *deva* intelligences, each one directing 100 *Nadis*. In the body the *Nadis* form seven major centres, which resemble energy vortices and work through the endo-

crine glands. In the undeveloped state they resemble discs, *chakras*; in the unfolded state, lotuses. They are situated along the spinal column, from the head to the base. On the physical plane the spinal column is the central pillar of the body, and also in the subtle body the central energy channel runs through this pillar called *Sushumna*. Together with the lines of force of *Ida* and *Pingala* they form a triangle of forces which is connected with the three divine basic qualities, rays, colours and sounds, and exists in us as spirit, soul and matter.

We can visualise this triangle of *Ida*, *Pingala* and *Sushumna* as points on the forehead, *Ida* above the left eye, *Pingala* above the right eye, and in between runs *Sushumna* with its centre on the top at the hairline.

Ida is also called "*Chandra Nadi*", the lunar *Nadi*, *Pingala* "*Surya Nadi*", the solar *Nadi*, and *Sushumna* "*Agni Nadi*", or the *Nadi* of fiery energy. The lunar energy works through the left eye, the solar energy through the right eye, and the activity of fire comes through the gap existing between the pineal gland and the pituitary. The three are also called the cosmic, the solar and the fire by friction or the three eyes of *Shiva*, and on the plane of the soul the three eyes of the World Mother.

The Three Currents

The energy current starts at the head centre. When coming down the one energy manifests as threefold. The one line conducts spirit, the other subtle matter. With the help of spirit it conducts the gradations of matter through all planes. We find the balance between both, spirit and matter, in *Sushumna*. During descent matter turns to the left current called *Ida*, and spirit to

the right current, *Pingala*. The *Ida* channel causes the materialisation or formation, the *Pingala* channel spiritalisation or de-materialisation. *Sushumna*, the balancing energy between the two, causes apparent existence, which keeps the body in equilibrium.

The energy currents meet in the *Ajna* centre and cross in *Sushumna*. There they undergo the first inversion. They cross again at the throat centre and go through a second inversion. After a further inversion at the heart centre they finally meet at the *Muladhara*, the base centre. The deeper the energies come the more matter and its diversity prevail. *Ida* stands for diversity, *Pingala* for unity and *Sushumna* for synthesis. These three currents are often presented by a symbol of two serpents winding around a central rod. The rod is also called the magic rod of initiation. *Sushumna* becomes the magic rod when the link to the highest point is established and thus the iron rod becomes a magnet.

In India these three streams are also called *Ganga*, or *Ganges*, *Yamuna* and *Sarasvathi*. *Ganges* is regarded as *Ida* and *Yamuna* as *Pingala*. *Ganges* is more famous and is regarded by the Indians as the holiest of rivers, but *Krishna* is always found on the banks of *Yamuna*. *Yamuna-Pingala* gives spiritual experiences and the experience of the proximity of the Master and the ultimate presence of the Mother as Light. The colour of *Pingala* is honey colour, the transparent golden yellow colour. It is said that in the most advanced states the soul dances with *Krishna*, with the universal consciousness.

The soul dwells between the two holy rivers streaming from the subtle to the gross and from the gross to the subtle. It is said that at the confluence of *Ganges* and *Yamuna* a third, invisible stream supervenes; it is called *Sarasvathi* and represents *Sushumna* which manifests at the balanced meeting of the two other currents. The place of confluence was earlier called *Prayaga* and today *Allahabad*, the abode of *Allah*. In the scriptures it is said of this place that high initiates used to meet Lord *Maitreya* there who was meditating there. Even today this place of confluence is regarded as a very good place to take a bath and to meditate at dawn hours, in spite of pollution. The union about which is contemplated at the confluence lies in the *Ajna* centre which represents the region of Aquarius. When the energies meet, the Light shines forth.

The Radiant Line of Force

To obtain the balance of energies we can contemplate about inhalation and exhalation and feel the current of *Sushumna* as a pulsation in us, as flowing consciousness. This visualisation helps to lift up the mind beyond the outer world into inner consciousness. Within the spinal column there is the pillar of *Sushumna*, and in the most interior there is the essential energy of *Atman* as

awareness and light. The radiant line of force is the abode of the soul, the central axis in us. It also corresponds to the axis of our planet. The electric consciousness flowing in the interior radiates in all rainbow colours, commencing from electric blue. The electric flow of consciousness is called *Chitrini*. It is the very core of our being. We cannot say that it belongs to us, but it is the most sublime part of the Self which we are.

The Path of Ascent

The upward path of *Sushumna* is also called Jacob's ladder of ascent or the path of the Masters of Wisdom. The different centres from the base to the head centre are the steps of the ladder leading from the personality to the soul and to the super-soul. There is an opening to the ladder from the base of the spine; in olden times it was taken by *Hatha Yoga* through stimulation of *Kundalini*, although this is no more recommended today. The royal path of Yoga called *Raja Yoga* in Sanskrit, begins at the heart centre and ascends via the throat to the *Ajna* centre. The vertical movement of ascent brings all lotuses into a line. The path of ascent, *Sushumna*, is like a thread upon which all lotuses are strung. The garland of golden lotuses decorates the disciple on the path, and when he reaches the head centre he is crowned there by the jewel in the lotus, *Mani Padme*. Thus he becomes a king in his kingdom.

The entire yoga practice of balancing energies is done in everyday life. In all fields of life balance has to be gained. Balance brings us back to the centre and enables the ascent. This is the golden middle path, where neither the left nor the right side is stressed. Moderate activity in all fields of life - family, profession, society, dealing with money and other things - creates the basis for the ascent.

The heart centre is the door to inner existence. In the heart there is an opening and the holy sound of OM directs you into the inner chambers. We can visualise how with OM we move upwards along *Sushumna* and even beyond the head. This visualisation has to be trained; information alone doesn't help. We use the OM like a light and imagine that we remain above the body, in the expanse of blue. When the vision becomes blurred we intonate again the OM. Thus we experience the OM within the column of *Sushumna* and also as a happening in space.

Sources: K.P. Kumar: *Uranus. The Alchemist of the Age / notes from seminars.* - E. Krishnamacharya: *Occult Anatomy. The World Teacher Trust - Dhanishta, Visakhapatnam, India (www.worldteachertrust.org)*



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