

Planetary Walks or Astrological Yoga



The bulk of the section on the Planetary Walks is reprinted from an earlier edition of the Teachers Dance Manual. It was prepared by Murshid Samuel L. Lewis, with a final section (Pluto and following) by Murshid Moineddin Jablonski, the spiritual successor of Murshid Samuel L. Lewis.

The poetic invocations at the beginning of each planet are from Murshid Moineddin Jablonski's "Libretto for a Planet Pageant." This form is based on the poetic Tanas, "the soul speaking with Nature," of Hazrat Inayat Khan found in his *Gayan, Vadan, and Nirtan*. According to Murshid Moineddin, they represent an inspiration he received in the early 1970's and should not be taken, in language or content, as a limitation upon one's experience of these Walks.

Where descriptions of spins were missing from the original, commentary has been included from Murshid Wali Ali Meyer, student of Murshid Samuel L. Lewis and master teacher of the Walks. Some additional comments on some of the planets are added by Neil Douglas-Klotz [NDK] or Kamae A Miller [KAM].

There are many applications of these Planetary Walks and Spins. They are the hidden component of the Dances. Besides the individual planetary walks, there are combination walks, walking one's natal chart, Karma and Dharma Walks. Check with your mentor for recommendations for course of study and concentration. (Kamae A Miller and Neil Douglas-Klotz)

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Sun

*Mighty-visioned One, how dost thou look upon the
first and the last with equal radiance?*

*“I am enlightened Light,
master of rising, zenith and setting.
Know me, yesterday, today and tomorrow,
as that shining Sun in the heart of humanity.”*

Glorious Sun, what is thy ultimate station?

*“To illuminate my turning children
with the Light of my Unseen Origin.
As you are guided by me, so too am I
guided in this infinitude of planes and being ,
sharing their source in the All.”*

O Planets, what paeans sing ye to the Sun?

*“We are pearls in a tide of joy from the
sea of His heart’s expanse!
The stars are but atoms of His cosmic mind,
even comets are magnetized in His presence!
As men and women alike are brides of Glory,
so too is the Sun our beloved Bridegroom!”*

The Sun breath in Indian Yoga is that through the right nostril, in and out. It also appears in an identical form in Sufic esotericism. The astrological Sun breath for these Walks begins with a strong inhalation in the right nostril and the exhalation is through both nostrils as a natural reaction to it.

The Sun practices are more easily performed by those who have practiced concentration on the Sun symbol, either in class or by themselves alone. It is also advisable, but not necessary, to have participants practice some form of the Sun breath. This will be of great assistance.

The Sun Walk is one of positivity. It can even be ego positivity; it must be positive. It is a ‘Toward The One’ Walk, but not a ‘United With All’ Walk. One proceeds positively as if toward some goal, some objective, outer or inner, with firmness in step and stride, looking neither to the right nor left, but always with a goal or objective in view.

The Sun spin is always toward the right, positive. The speed is more or less in accordance with the playing of the instruments, although it can also be affected by one's temperament. Such influences will also be revealed when working with one's horoscope. One's Walk will perfect one's horoscope, and often one's horoscope can be used to perfect the Walk.

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Moon

*Daughter, what rhyme unlocks
thy treasure of light and shade?
“From the silent ocean of dark,
I sail on tides of lunar light;
My being is like a crescent ark, which, filling,
becomes the Moon full bright.”*

The Moon Walk is responsive, and in this sense can be called negative. The Moon breath is out the left nostril; the emphasis is on exhalation, and the inhalation through both nostrils is the natural reaction to this exhalation. The Moon Walk can be more easily done if one listens to musicians. In the absence of musicians, it can be more easily done in the presence of a teacher or leader who is performing a Sun Walk while the students perform the Moon Walk. It is responsive, but not expressive. It can easily be internalized. It is never emphatic, but its speed may be the same as that of the Sun. The Moon twirl should be toward the left, excepting in groups, where it may be advisable for all to turn the same direction.

It is needed by people who are over-positive and over-expressive, just as the Sun breath is needed to promote these attributes. Astrological Yoga can be used to perfect one's Dharma as it is depicted by the horoscope.

Mars

*Warrior, to what battle marchest thou?
“To whatever battle thou sendest me, O my Father!”*

The Mars breath is out the right nostril, with the inhalation through both nostrils merely a response to this. If the Sun represents fire going up, Mars represents lightning going down, force directed toward the earth. The Greek name for Mars was Ares.

The Mars Walk is positive in manifestation, but it is responsive in the sense that it is not directly directive. It is a walk of policemen, soldiers, paraders, and groups. The individual expression is almost at a minimum.

In the Sun Walk, the head is held up. In the Mars Walk it is straight ahead or even down. The Sun Walk is often directed from the heart; the Mars Walk from the solar plexus. The terms 'Mars Walk' and 'march' are both philologically and philosophically related. In the Sun Walk, the energy seems to be going upward as with fire. In the Mars Walk, it will go out through the feet into the ground as if pounding on the earth as a drum.

The Mars spin is to the right (clockwise) and very rhythmic, almost marching. Arms are down and palms outward from the heart to solar plexus, with low center of gravity. Spin is done with a warm, low tone of voice.

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Venus

*Lovely Queen, you are so beautiful,
what taketh thou as food and drink?
“My drink is the wine of dawn,
and my food is the bread of twilight,
wherefore I am called Venus, and am both
the morning and evening star.”*

The Venus Walk is reciprocally the opposite from the Mars Walk. The breath is in the left nostril with a strong inhalation and a reactive exhalation through both nostrils. This gives a spring to the Walk as if rising on the balls of the feet. This can also become the walk of femininity. It is expressive, however, and may be egocentric, either toward the person or toward those in the immediate orbit.

The Venus spin should generally also be toward the left, but not necessarily so. It can be seen in other expressions such as a tendency toward self-admiration, and a tendency to be aesthetically delightful. No doubt there is a Venusian element in ballets and in many forms of dance, in contrast to the Martian element in the march. While the two are symmetrically opposite, they can be harmonious and complementary.

[If Mars expresses the quality of character—reliable, powerful rhythm—then Venus expresses the quality of personality—variable, beautiful melody. These particular qualities go beyond cultural ideas of gender, which change over time. However, one must prove this in her/his own experience of both qualities. —NDK]

Jupiter

*Excellency, your heart is so wide,
and your stride so sure:
“I am Jupiter, my Father’s father as it were,
yet my eyes have borrowed His flashing light,
and my feet but imitate His confident walk.
It is the wide horizon of my embrace
that has caused His love to flood
my breast with grandeur.”*

Jupiter has been called King of Gods and humanity. The Jupiter breath requires a full inhalation, and in its perfect form the inhalation would be in both nostrils, and perhaps the exhalation also, which comes as a response to the inhalation. It is expansive. It is grandiose. The inhalation can be held for a considerable length of time, and this enables one to draw upon both mental and subtle capacities.

The Jupiter Walk will have a long stride, one of self-assurance. The glance will be in all directions: left, right, and ahead. It takes in everything and everybody. It is characteristic of the ideal extrovert. It is not conducive to thought, silence, self-pity and some other aspects of human nature. It can be considerate, but it also can be superficially so.

Thus it can also be the breath and stride of the politician, of the worldly self-seeker. It requires a full breath; it uses the lungs to their capacity. Although it relies on the sight and also on

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the senses, it does not touch the deeper aspects of personality. It is needed by rulers, administrators, and directors of law enforcement. Also in justice.

The goal of Jupiter is more with 'United With All' whereas the Sun is concerned with 'Toward The One.'

[In this sense, Jupiter can also be seen as the quality of divine hospitality—surveying one's queen/kingdom to make sure that everyone and everything is welcome and provided for. The medieval Christian mystic Mechtild of Magdeburg expressed this as her motto: "Live welcoming to all." —NDK]

The Jupiter spin can be in either direction, although it is usually to the right. It keeps one in a state of sobriety to control the outside world through control of and from the ego-sense. Through Jupiter alone one seldom attains intoxication or ecstasy. The velocity depends upon one's capacity of control.

Mercury

*Winged Youth, what is the reason
for thy swift mission?
"I am Mercury who,
like a moth quickened by light and flame,
must tell everyone of my Father's glory."*

Mercury has been pictured with wings. The Mercury breath is in and out quickly, through either or both nostrils. It tends to speed up all processes. It is very good for short spurts, as for sprinters. It brings vitality to the surface and, if uncontrolled, can waste one's vitality.

While Mercury operates rapidly, it also appears as if on the surface. People using Mercury will either have excellent first impressions or none at all. They are no soliloquizers or deep thinkers. They like to get things done.

Mercury differs from Jupiter in that the latter tends to long strides, and Mercury to short ones. But Jupiter, wishing to include everything and everybody, can often fail of the goal, while Mercury tends to be successful. Mercury does not have too many goals, and so not too many distractions.

The Mercury spin (which may be done in either direction) is excellent for rapid ecstatic achievement. But this ecstasy is not always over-intoxicating; that is, a mental control may remain. It is needed by many types of dancers and artists who wish to work rapidly, creative writers, etc.

The very word Mercury suggests the word 'market.' It is a good breath to have when buying or selling, especially small items.

[A key to a successful Mercury walk is to never move your feet faster than your breath, keeping both in rhythm. —KAM]

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Saturn

*Patriarch of Time, whence comest thou,
and where will thy slow steps take thee?
The voice of Saturn sounds the organ-tones of the deep.
“I have come from long suffering
and I traverse the endless pathways of patience,
knowing therein a great mystery.”*

The Saturn breath has been symbolized as that of the old man. It seems slow and ponderous. It is dominated by exhalation. The magnetism goes into and with the exhalation and the inhalation is merely a response to it. While it is, in general, an introvert breath, it is also often aware of the earth, and of practicality on its own basis.

The Saturn Walk is as if each step were an achievement in itself, that each leg had something to offer the ground. When one is controlled by Saturn, one will be slow, ponderous, and subject to non-achievement. When one controls it, one will be patient, persevering, long-suffering, and even though the goal is far off, will plod on. In other words, the Saturn Walk is often a plod.

In performing the Saturn breath, there may be a long exhalation and even a break between exhalation and inhalation, exactly the opposite of Jupiter. If one considers the dot and circle as a symbol, Jupiter is always toward and with the circle expanding; Saturn, toward and with the point, the center contracting.

The Saturn turn is either direction: slow, controlled, very sober, and yet aware. It never entirely lets go.

[If one finds this a difficult walk, one can try walking only on the exhalation, while matching breath and steps. This teaches good grounding as well. –KAM]

Uranus

*Bright Orb, what riddlesome genius hides
within thy strange behavior?
“Like a hummingbird am I,
soaring, diving, flying backward as swiftly as forward,
attracted hither and thither
to the nectar of bright flowers,
all in the garden of Uranus.”*

The Uranian influence seems to be quite independent of causality. This is not true. What it is independent of are the operations of ego and human will. It can work as if independent of the influences, rhythms, tones or attunements of the other planets. It sometimes acts as if in opposition, but being in opposition does not mean independent of. It may mean causally attached, for when Uranus acts to the contrary of each of the other seven planets, it is still karmically attached.

Uranian people tend to breathe with the whole body. In this they seem de-centered. But the awakening and use of the third eye, or ajna [in Hindu terminology], actually centers them much more completely than those who seem karmically, voluntarily or functionally bound with the influences or attunements of the seven traditional planets.

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This means that the Uranian, intentionally, karmically, or evolutionarily, is expressing a higher consciousness, one not so bound to the denseness of the earth. Still, the Uranian is attached to her/his own karma on the lower level, and to her/his purpose in life, on the upper level. Therefore, the Uranian Walks and Dances of different people will be different.

Freedom from control of each of the seven planets, and each of the four elements, will produce a different kind of breathing, a different kind of freeing for different people. Therefore the Uranian Walk is functionally tied to an independent movement from the more binding elements or planetary influences. But being free, it will not be static. It may reinforce the other influences, or it may break them down. At first phase, it seems anarchic. At second phase, it represents the expression on the earth plane of the Jinn or Gandharva, or Upsara. Therefore it can be seen, felt, manifested, exhibited, but not exactly described verbally.

It is in the sphere and in the atmosphere. It makes the subtle body active and operative, and is to be used for this purpose. Coupled with devotion, a prayerful attitude, or a sacred phrase, it is most beneficial in bringing to activity the latent powers in humanity, thus demonstrating one of the fundamental purposes of the Sufi Movement.

[The Uranian Spin can be in any direction and may change directions. Like the Walk, it is centered from the third eye. One may try breathing in through the pores of the skin and breathing out through the third eye. Both voice inflection (if used with sound) and movement will exhibit rapid change. —KAM, NDK]

Neptune

*Heavenly One, thou art not a planet,
thou art verily an angel.
Hush, if thou wouldst hear the song celestial.
Where rushing fools bind the divine melody
with the world's noise, Neptune lies as if dead.
But rapt in the cocoon of utter devotion and praise,
the butterfly of heaven is borne aloft
to the dome of light.*

The Neptune Walk uses a refined and refining breath. It is in tune with angelic qualities and angelic behavior patterns. Some of these may be holdovers from childhood. But it is a mistake to assume that the angelic soul is necessarily the most advanced. The balanced human, with capabilities of Uranian and Neptunian functions, while still centered in the body, is the most advanced Neptunian.

The merely calm or refined breath is not necessarily the same as the Neptunian breath. The Neptunian breath will be refined, no doubt, and is needed in refinement. In this it is almost like fire, but it is not the Holy Spirit. The Neptunian breath makes one aware of the finer potentialities, but this awareness does not mean conscious control. A spiritual person controlling Neptunian breath and function still retains the refinement of the child but also coalesces it with the wisdom of the Universe.

The Neptunian breath, absorbed in ego, can even exhibit idiocy or madness, but when it is blended with a spiritual breath, the Holy Spirit, it demonstrates what is said in *The Inner Life* by Hazrat Inayat Khan about the angelic person. The Neptunian breath may go straight

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up the backbone to the very top of the head. If it can be controlled by heart, one will experience the awakening of one's higher potentialities and highest faculties.

Although Neptunians will also not follow an exact pattern (as is the case with Uranians), they seem to be blended in a cosmic harmony. The lower aspects of this are seen in the way infants greet each other. The higher aspect in the way Dervishes greet each other.

To control the Neptunian influences, one must have a refined breath going up the backbone, maintaining a rhythm and yet feel as if unbound in potentiality and function. But the Neptunian breath, once mastered, can be blended or combined with the occult influences of the various planets into a grand unfoldment of each individual's unlimited potentialities.

Therefore it is wise to practice it slowly, even when it is blended with Mercury. But also to keep the refinement above the velocity, so that when blended with Saturn, the downward pull is not too great. (There are parallels to all these influences and factors in various types of machines used in air traveling.) When one feels the Neptunian influence, one should also be strongly centered in the heart, excepting when one, under grace, is functioning in accord with the highest dharma (divine purpose) or the manifestation of baraka (bestowing of blessing). Generally the Walk requires long practice, but this becomes enjoyable and beneficial. And still more enjoyable and beneficial when it can be blended with the rest of the aspects of human personality.

[The spin of Neptune is moderate speed in the counterclockwise direction. Arms and palms are outward as though being turned by the light coming from the crown chakra. Spin is done with a soft, warm tone of voice ethereally upward. —NDK]

Pluto

Holy Being, What is thy secret?

“Pluto has become All.

*Our spheres embody the curved space
which is as a mother's womb for our divine repose,
while the Father's essence shines in our every atom.*

*The Saints of earth enact the mystery
of our blessed state.”*

[Murshid Samuel Lewis left his body before writing the final paper in this series, on Pluto. This lesson and the following are by Murshid Moineddin Jablonski. -Editors]

Pluto represents the integration (meaning 'blending, with growth') of all the other planets. From the standpoint of an individual ego-outlook, Pluto is almost meaningless. Pluto is the being of the group, and group-unity is Pluto's function. But this does not mean group-unity as a mob or even as an army. Sufism teaches 'Unity, not uniformity,' and it is this unity at all levels which shows Pluto in operation.

The Pluto concentration is good for communes and communities, and for leaders of communes or communities who are called upon to represent the ideals and goals of the group to the world at large. This is the practical side. The spiritual side may result in cases of actual awakening much in the same sense as Walt Whitman's realization, "In all men I see myself." It must be remembered that these lessons are given as Yoga practices, and not as empty techniques. All the verbal instruction must be combined with devotion if these practices are to bear fruit.

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Pluto has been called 'the Walk of the Saint.' Like a Saint, Pluto does not represent a limited ego-self, but regards the group as its own being. The Kabbalists have a term for this: Adam Kadmon, the Grand or Original Human Being. This Adam Kadmon is really the whole humanity, with each individual acting like a cell in the overall organism, working on earth to promote all phases and aspects of sisterhood/brotherhood, while at the same time experiencing on the higher planes the consciousness of 'Alpha and Omega.'

[In this sense, the walk of Pluto not only includes human consciousness, but also the consciousness of and in all living beings, throughout the universe. This is related to the Walk of Hokhmah, Holy Wisdom or Sophia, who is able to encompass in her heart the arising and falling away of forms, personalities and existences throughout the cosmos. —NDK]

Murshid Samuel L. Lewis remarked, "When you are doing Pluto your head must be in heaven, and your feet must be on earth." The attunements associated with the planet Pluto are to feel the Halo Center located about 12 inches above the Crown Center, and to feel equally the feet securely on the ground. The entire body is experienced as God's Temple, and if more strength is needed, the backbone can be felt to be like a brass rod. The ever expanding sense of one's aura is felt to be the means whereby one unites with others to further the Divine Cause.

[The Pluto spin is at moderate speed in the counter-clockwise direction. Spin as though being supported by a string being pulled upwards. Spin is done with a soft tone of voice ethereally upward. —NDK]

When a group wishes to attune to the Plutonic norms, the common Halo Center may be felt somewhere above the group at the central focus. Many Dances of Universal Peace bring this attunement about easily and without particular effort. However, for those who wish to deepen their experience, a certain exertion is necessary at the beginning and perhaps throughout.

Pluto represents transcendence and immanence together. It is living in Harmony. It is United with all, above and beyond the Jupiterian outlook. It has a real spiritualizing effect upon the being, as contrasted with etheric and quietistic effects of some practices that lead to somnolence. The Walk and spin of Pluto can lead to human perfection, so long as the vision of the whole is maintained. All virtues are there. "It is the Walk of the New Age" in the words of Murshid Samuel L. Lewis.