



# Temple of Kriya Yoga

2414 N. Kedzie Ave. • Chicago, Illinois 60647 • (773) 342-4600

## Section One

Dear Kriology Student,

It is a great joy to welcome you to Kriology. Included you will find materials for the first month of your studies. The books for the program will be shipped to you each quarter:

### **Section One**

The Spiritual Science of Kriya Yoga  
A Dictionary of Basic Sanskrit Terms

### Section Two

The Wisdom and Way of Astrology

### Section Three

The Beginner's Guide to Meditation

Please contact the Temple for international shipping rates.

Kriology is an exploration of you — your creation, your mind, and your life. Throughout the program you will receive techniques, concepts, and exercises designed to help you expand your awareness, discipline your body and mind, and experience greater peace and contentment. The pattern and pace of your study and practice is up to you. Do not feel that you must practice every technique that we offer or that you need to practice it immediately upon receiving it. Each student in this program is starting at a unique place in his or her studies. Therefore some of the material may be familiar to you already or you may have already incorporated it into your practice. When this is the case, take time to reflect anew upon the teachings that are presented and take the time to refine your practice. You will find that no matter how many times you hear

an idea, because your understanding and experience have grown, so has your ability to apply it in your life.

Begin your studies this month by reading the Introduction and Orientation followed by the Study and Sadhana Guides. In the following months, the Study Guide will be the first place you turn. It will include an overview of each month's sadhana plus a week-by-week lesson plan and study guide. Their purpose is to serve as a potential structure for your study and practice, but again, you should study at your own pace and integrate the methodologies that we offer in a way that is harmonious to you. We will offer a suggested sadhana practice each month. You may already be familiar some techniques; others will need to be integrated into your existing practice. Again, the way you choose to do this is a personal choice. The recommendations that we make are just that - recommendations.

Kriology is a mystical science. It is not founded on belief. It is a way and means of attaining a deep transformational experience of your Self and of Life, which are one and the same. To attain this insight, discipline of body and mind are required. A simple, quiet lifestyle is required. Study and practice are required. Self-study is required. As you begin your studies over the next few weeks reflect deeply upon your personal values. What is it you seek? Why have you entered this program? What changes do you need to make in the pattern of your life to accommodate your studies and create a space for deeper practice? The self-inquiry assignments for month one will help you in this process.

Kriya is a living tradition, an oral tradition. It is a way of conscious and creative living, a lifestyle. As you embrace these teachings and express them within your life, you become part of that living tradition. The Temple is here to support you on your path. Please let us know if there is anything we can do to be of greater help.

Yours in the service of the Kriya Dharma,

Temple Staff

# KRIOLOGY<sup>®</sup>

The Mystical Tradition of Kriya Yoga

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## HOW KRIOLOGY IS STRUCTURED

Kriology offers you the unique opportunity to study the Kriya tradition at your own pace in the comfort of your home. The course is comprised of nine months of home study training. The monthly lessons combine audio CDs created exclusively for Kriology by Goswami Kriyananda, with printed lessons, techniques and rituals, selected reading assignments, and Kriya practice and study guides.

Kriology is comprised of six primary areas of study and practice. These areas are:

Kriya Sadhana Techniques  
The Philosophy and Cosmology of Kriya Yoga  
Ritual Practices  
Kriya Yoga Sutras  
Study Questions & Reflection

These six areas will be offered in one of twelve sections.

### **Kriya Philosophy and Cosmology**

The approach to yoga is two-fold: theory and practice. Both are required for success. This section is dedicated to a deep exploration of the underlying psychology, cosmology, and philosophy of Kriya. It is comprised of CDs, printed lessons, outlines, and handouts. The goal is to give you a deeper understanding of the Kriya system, so that you can experience more profound results from its practice.

### **Kriya Sadhana Practice**

Kriya Yoga is a series of psychobiological and spiritual techniques by which you can rebalance the mental/emotional patterns of the past and attain enlightenment. This section contains step-by-step written instructions on the methods that lead to the primary practice of the Kriya system. Your personal sadhana (spiritual practice) is the foundation upon which this sacred Kriya ritual is built.

### **Guidelines and Techniques for Enlightenment**

The Kriya Ananda Upanishad contains the quintessence of the Kriya Teachings. Portions of this text are included in Kriology, together with written lessons that include an overview of the Kriya system, the purpose and process of Kriya, and the benefits and effects of Kriya



practice. You will also be taught how to overcome obstacles to practice, cultivate a lifestyle that supports your practice, shift your awareness to the inner planes, and use mantra and the sadhana of sound, dreams, symbols and visualization. We also explain the importance of preparation and purification.

### **Symbolism and Ritual**

Ritual is the art of consciously activating and directing the creative forces of your being to improve your life. This section offers deep insights into esoteric symbolism and ritual. Symbols are an important facet of Kriya ritual practice because they are powerful tools for self-transformation. They are the language of the soul, the fabric of your dreams, and a key to an intimate understanding of yourself and the world that surrounds you. They offer a glimpse into the structure and dynamics of consciousness, revealing the patterns at work within the subconscious and unconscious levels of your mind. They reveal the timing, intensity, and nature of the karmic forces being activated in and around you.

### **The Eight Limbs of Kriya Practice**

Kriya Yoga encompasses all eight limbs of the classical yoga system presented by Patanjali. This section covers the vital practices of yama, niyama, asana, pranayama, sense-withdrawal, concentration, meditation and samadhi. It also explains the little known ninth limb of Kriya practice – samyama.

### **Astral Anatomy**

The study of subtle anatomy is essential for a Kriya yogi. A working understanding of the astral body, including prana, nadis, and chakras, is a prerequisite for effectively using the Kriya system to soften and dissolve the karmas that limit your awareness and inhibit your free will.

### **Application (Living the Teachings)**

It is our prayer that through this program, you will be blessed that you may be a blessing unto others. The goal of Kriology is to help you embody the Teachings and harmoniously express them in every arena of your life. Kriya is an oral tradition — a methodology and direct insight that has been passed from master to student for generations. Kriology can improve your life on

every level by teaching you how to consciously create what you seek and consciously dissolve what is out of balance.

### **Personal Reflection (Tarka)**

Kriology includes a series of personal reflections (tarka). It can be found in the Assignments section. The reflections are for your personal use, and they assist you to become more mindful and present. We encourage you to actively reflect on these questions and to record your insights and experiences in a spiritual journal. The observations and insights you journal will prove to be a valuable resource to you in the years ahead.

### **Inspiration**

Each lesson of Kriology will include CDs that have been created specifically to inspire you to study and practice with renewed dedication and clarity of purpose. These meditations assist you in integrating the Teachings into your life in a meaningful way, and they offer techniques to help you realize the fulfillment of your spiritual dream.

### **Lesson Plans**

This is the first section you turn to each month. It provides all the information you need to orient yourself to the program. This section contains an overview of the teachings of each month, and it includes study guides, lesson plans, and sadhana guidelines.

### **Assignments**

The assignments that are offered in Kriology are practices that are designed to enhance your experience of the program, expand your understanding of Kriya, and cultivate greater self-awareness. They are divided into two types: personal reflection (which are purely experiential) and exercises that require written responses. Assignments are an optional part of your self-study training.

### **Study Questions**

Kriology includes study questions designed to help you review and assimilate the program. They are not tests. They are tools that help you to build a deeper understanding of Kriya and to integrate it more fully and harmoniously into your life. If you answer the study questions each

month, by the end of the program you will have a complete outline that will be helpful to you as you continue your study and practice of Kriya.

## **COURSE MATERIALS AND GENERAL INFORMATION**

### **CDs**

You will receive CDs each month that support the various components of the Kriology curriculum: Philosophy and Cosmology, Guidelines and Techniques for Enlightenment, Kriya Sadhana and Ritual Practice, The Eight Limbs of Patanjali, Dreams and Symbols, Astral Anatomy, and the Application of the Teachings.

### **Printed Lessons**

Printed lessons include Guidelines and Techniques for Enlightenment, The Kriya Ananda Upanishad, articles, outlines, study guides, lesson plans, sadhana practices, and assignments. They are divided into sections, so that you can easily place them into the appropriate section of your binder.

### **Books and Reading**

All of the books that are required reading will be included with your materials.

### **Tuition**

For students paying tuition in installments, it is due two weeks prior to the start of the second and third sections of the course. A tuition request e-mail will be sent two weeks prior to the due date.

### **Shipping**

Course materials will be shipped via UPS or US Mail. If you have any special request for shipping, please contact the Temple at 773-342-4600.

### **Journaling**

The personal reflection exercises in Kriology require the use of a spiritual journal. Journaling is a valuable method for integrating what you study and for storing your insights for future reference. We recommend that you purchase an inexpensive journal for Kriology and dedicate it to recording your experiences and the insights you develop while participating in the program.

**Feedback**

We want Kriology to be as meaningful and useful in your life as possible. We would appreciate receiving your feedback, observations, and suggestions. Let us know if there is anything we can do to enhance the program.



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## GUIDELINES FOR STUDY AND PRACTICE

The accompanying lesson plan grid is laid out chronologically from left to right, and the curriculum is listed from top to bottom by priority of study and practice. For example, looking at Month One, Week One, you begin by studying the Introduction and Orientation section and then work with the techniques that are offered in the Sadhana section. If you have more time, move on to the Philosophy section. Then listen to CDs and so on until you have covered the first week's material. If you have additional time in a week, use it for review and practice. If after review and practice you still have time for further study, begin with the top of the next week's lesson plan.

The following guidelines are recommendations. Different personalities require different kinds of structure. Establish the rhythm and pattern that works best for you. Your schedule will vary in response to your commitments, personal preferences, and responsibilities. The most important thing is that you find the best time and place for your practice and commit to it each and every day, even if it is only for a few minutes. Sadhana is a way of life. It is not just something that you do sitting down with your eyes closed. It is practicing kindness, gratitude, humility, unselfishness, patience, compassion, and wisdom each and every day. Sadhana is much more than the practice of asana, pranayama, and meditation. It is re-creating your life and making it a conscious ritual, a *Kriya*. It is consciously transforming the very fabric of the mind and body that you have woven about yourself.

### Study (Adhisva)

Study at your own pace. Kriology should enhance your personal and professional commitments; it should not interfere with them. The curriculum is designed so you can cover it by devoting seven or eight hours a week to study and practice. This includes time for review, study questions, and assignments. Whatever pace you choose, remember to find a balance. Do not get too rigid or let yourself fall too far behind. The lesson plans and study guides are designed to help you set a comfortable pace.

We suggest you study three to five hours each week. You may want to divide these hours over a five or six day period. Establish a pattern of studying one or two hours a day, or as long as you need to in order to complete the coursework. Always set time aside for review. We have included an abbreviated Sanskrit dictionary that also includes many English words that relate to the study of Kriya Yoga. Use it when you come across a Sanskrit word or a technical term with which you are unfamiliar.



## Practice (Sadhana)

The most vital factor in Kriology is the depth and discipline of your practice (*sadhana*). In addition to your study, we recommend that you commit a minimum of forty-eight minutes a day, seven days a week, to formal sadhana practice. On any particular day, this can include a combination of asana, pranayama, shat kriyas, mantra, tarka, meditation, and Kriya ritual. If you do not already have a hatha practice, you should start one as soon as possible. Your sadhana should also include the practice of yama and niyama. It is impossible to overstate the importance of these two fundamental limbs. Without them, advanced Kriya practice is of little spiritual value. Yama and niyama are accessible to you seven days a week, twenty-four hours a day. They require only your conscious intent and self-awareness. You do not need to find time to observe them or feel guilty because you did not make time to practice. The two primary techniques are *santosha* (contentment) and *ahimsa* (non-violence). If you practice only these two Kriyas for the rest of your life, you will soften your karma, make tremendous progress on your spiritual path, and sustain your health and happiness.

Your sadhana is the key to fully experiencing the Kriya system. We cannot stress enough how important it will be in gaining the greatest possible benefits from this program. We encourage you to practice seven days a week, but avoid extremes. Do not over-commit yourself or make your practice a chore that you start avoiding. It should always be enjoyable. We suggest practicing 48-60 minutes each day.

## Week One

1. Before beginning the program, select a place to do your practices. Sit down at a quiet moment (Sunrise is always auspicious.), close your eyes, offer a short invocation or prayer, and mentally prepare yourself for the program. Make a commitment to yourself to practice consistently throughout the coming years. Ask yourself what you are trying to accomplish. Set some goals and write them down when you come out of your meditation.
2. Create a study schedule that will fit comfortably into your life. Write it down and place it in an area where you can see it every day. Include specific times and days for sadhana practice and study.
3. Read the Introduction and Orientation information.
4. Read the Notes on Practice.
5. Make time each day for your Sadhana Practice.



6. Read the Kriya Sadhana & Ritual Practice articles.
7. Listen to CDs #1 & #2.
8. Begin Reading Assignments.
9. Review Study Questions and Assignments.

### **Week Two**

1. Make time each day for your Sadhana Practice.
2. Read the Kriya Philosophy article.
3. Continue Reading Assignments.
4. Listen to CDs #3 & #4.
5. Review Study Questions and Assignments.
6. Record your reflections and observations in your spiritual journal.

### **Week Three**

1. Make time each day for your Sadhana Practice.
2. Review the Notes on Practice article.
3. Listen to CDs #5 & #6.
4. Review Personal Reflection Assignments.
5. Record your reflections and observations in your spiritual journal.

### **Week Four**

1. Make time each day for your Sadhana Practice.
2. Record your reflections and observations in your spiritual journal.
3. Review articles and reading assignments.
4. Complete Self-Study Questions and Personal Reflections.
5. Listen to and review all CDs.
6. Complete Assignments.
7. Answer Study Questions.
8. Review, Review, Review.



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## LESSON PLAN - ONE

<b>Kriology</b>	<b>Week #1</b>	<b>Week #2</b>	<b>Week #3</b>	<b>Week #4</b>
<b>Introduction &amp; Orientation</b> (pages 1-6)	Read		Review	
CD #1 - The Star Gate of Kriya	Listen			Review
<b>Study Guide</b>				
Guidelines for Study and Practice (pages 1-4)	Read		Review	Review
Sadhana Guide (pages 1-4)	Read		Review	Review
<b>Personal Practice (7 days a week)</b>				
Using Sadhana Guide	Practice	Practice	Practice	Practice
CD #2 - The Path of Preparation and Practice	Listen			Review
<b>Sadhana Practice</b>				
Notes on Practice (pages 1-6)	Read		Review	Review
Kriya Sadhana (pages 1-12)	Read	Review	Review	Review
<b>Techniques</b>				
The Shat Kriyas (pages 1-6)	Read		Review	
<b>Philosophy &amp; Cosmology</b>				
The Philosophy and Cosmology of Kriya - Part I (pages 1-12)		Read		Review
CD #3 - The Three Jewels		Listen		Review
CD #4 - The Law of Karma		Listen		Review
CD #5 - To Thy Own Self Be True			Listen	Review
CD #6 - The Laws of Consciousness			Listen	Review
<b>Ritual Practice</b>				
Ritual for Creating Sacred Space (pages 1-2)	Read		Review	
<b>Assignments</b> (page 1)				
Spiritual Journal	Journal	Journal	Journal	Journal
<b>Reading Assignments</b> (page 1)				
1. Spiritual Science of Kriya Yoga (pages 1-36, 47-55, 60-71)	Read	Read		Review
<b>Self-Study Questions</b> (pages 2-4)	Review	Review	Review	Complete
<b>Personal Reflections</b> (pages 5-8)	Review	Review	Review	Complete
<b>Outlines</b> (pages 1-16)	Review	Review	Review	Review
<b>Study Questions</b> (pages 1-4)	Review		Review	Complete
<b>Miscellaneous</b>				
Wheels of Reflection (pages 1-4)	Reflect	Reflect	Reflect	Reflect
Kriology Tarka Wheel - Lesson One	Reflect	Reflect	Reflect	Reflect

## SADHANA GUIDE - LESSON ONE

Traditionally when yoga is practiced in the morning, you move from the subtlest techniques to the most physical because you are moving from an internal state of awareness to an external state of awareness. If you practice in the morning, you would begin with meditation practice and then move to pranayama and finish with asana. In the evening, you would reverse the process and begin with asana, finishing with meditation practice. The order is reversed at night because you are moving from your physical universe back into your mental world.

### Lifestyle

1. Be mindful of what you eat, how much you eat, when you eat, and its effect on your practice.
2. Observe a vegetarian diet a minimum of 3 days a week. This can include eggs and dairy products.
3. Drink at least 6 glasses of spring water every day. Drink extra water after asana practice.
4. Simplify, prioritize, and organize your life to accommodate time for study and practice.
5. Decide on the best time and place for your Kriya practice.
6. Bathe before Kriya practice and wear fresh, clean clothes that are used exclusively for your sadhana.

### Sleep

1. Get at least seven hours of sleep every night.
2. Practice a Ritual of the Moon before going to bed.
3. Try to fall asleep slowly and wake up slowly. Try not to lose your self-awareness.
4. Lie in bed each morning for a few minutes with your eyes closed and try to recall your dreams.



### **Shat Kriyas**

1. Cleanse your tongue (chandra dhauti) on a daily basis.
2. Practice jala neti (nasal cleansing) once a week for the next month.
3. Do a fruit fast or a water fast one day a month, preferably on the new moon.

### **Yama/Niyama**

1. Select a yama each week and work at consciously observing it on all three levels.
2. Choose a niyama each week and work at consciously observing it on all three levels.
3. Spend a few minutes each week recording your observations in your spiritual journal.

### **Asana Practice**

1. Commit to making time for asana practice at least three days a week.
2. Find a teacher if you do not already have one.
3. Optional: Listen to the guided asana practice CD.
4. Choose a posture for your seated practice.

### **Ritual Practice**

1. Perform the Ritual for Creating a Sacred Space each day before beginning your Kriya practice.
2. After the ritual, begin your Kriya practice with an invocation or prayer.
3. Practice the rituals of kindness, compassion, humility, gentleness, and gratitude every day.

### **Pranayama Practice**

1. Resurrection Breath (Once at the beginning of each technique)
2. Sipping Breath (3-5 minutes twice a day)
3. EEEE Mantra (1-4 rounds twice a day)





**Meditation Practice**

1. After you have finished your pranayamas, relax and practice Neti, Neti, Neti.
2. Begin your evening tarka practice.
3. Use the tarka wheels as a map to review your life.
4. Quietly and with great self-awareness, compassion, and detachment, behold the rita of your mind.



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## ASSIGNMENTS - LESSON ONE

The following questions, techniques, and exercises are designed to enhance your study and practice of Kriya. They are divided into three sections: Assignments, Self-Study Questions and Personal Reflections. Your answers to the personal reflection questions should be recorded in your spiritual journal.

### —Assignments—

#### **Spiritual Journal**

Buy yourself an inexpensive journal. Dedicate it to Kriology and begin to record information that is meaningful to you. Each entry in your spiritual journal should be dated (month, day, year) and noted with the city you are in. Each day reflect on your experiences, internal and external, and make a brief entry about your personality, your practices, your studies, and about the world, and your inner reactions to it. What did you learn today? What was the most interesting thought you had? How is your practice developing? What obstacles are you encountering? What changes are you experiencing? Also use the journal to record your answers to the personal reflection exercises.

#### **Reading Assignments**

1. *The Spiritual Science of Kriya Yoga*. Study pages 1-36, 47-55, 60-71.

#### Suggested Optional Reading

*Patanjali's Yoga Sutras*  
*Bhagavad Gita*  
*The Upanishads*  
*Hatha Yoga Pradipika*  
*The Puranas*  
*The Shiva Samhita*  
*The Gherand Samhita*  
*Tao Te Ching*  
*Hua Hu Ching*  
*Zen Flesh Zen Bones*



—Self-Study Questions—

Your answers to the following questions will give you greater insight into your mind and personality.

1. What one thing would you like to gain from your participation in Kriology?
2. What one thing, if removed from your life, would greatly improve your life?
3. What is the biggest impediment to you experiencing contentment in your life?  
What can you do this month to begin removing it?
4. What is the biggest reoccurring problem you experience in your life?  
What area of your life is it in?  
Which house or mansion of the wheel is it in?  
What have you done in the last year to solve it?
5. What are you seeking?  
Why?  
Define it in one word.  
Make a list of cognates.  
Can you clarify it further?
6. What causes your awareness to contract or close down?
7. What causes your awareness to open and expand?
8. What times during the day are best for you to dedicate to your practice?
9. Where is the best place for you to practice?
10. What changes do you need to make in your life to accommodate the time that is required for the study and practice of Kriology?
11. What will be the biggest impediment to finding the time that you need?



12. What drew you to this program?
13. Why do you think yama and niyama are the first two limbs of Kriya Yoga?
14. Which yamas do you feel you observe? Which are the most challenging for you?
15. What yama or niyama do you want to observe more consciously? Why and on what level(s)?

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—Personal Reflections—

The personal reflections are for you and you alone. They are an integral part of your training and will be an invaluable tool in the months ahead. The questions are intended to serve as a vehicle for a deep and honest reflection on your life. Most of them are to be meditated on and thought about. Where indicated, others should be answered with the first thought that comes into your mind. Reflect on all of them over the next month as a part of your evening tarka.

You need to record your reflections in a private spiritual journal. This is essential. We suggest you purchase an inexpensive journal specifically for this purpose, and use it throughout the course. Your answers will serve as a compass to navigate through this program and can be used in your ritual practices. In subsequent months, you will be asked to go back and look at your answers and to integrate them into a deeper understanding of yourself.

Whether or not this appears to be yoga, it is. It is a superb method for practicing satya (truthfulness) and svadhyaya (self-study). It is also an excellent opportunity to begin to practice ahimsa (non-violence). You are looking honestly at the nature of your body and mind, but they are not you. They are vehicles through which you function in this world. To understand the rita (order) of your mind is to begin to have the self-discipline and insight to transform it. However, this can only be done if you can see yourself clearly. To do this requires that you move beyond self-judgment and fear, which cause you to distort what you see. Therefore, we urge you to practice ahimsa and to be completely honest with yourself. In the words of William Shakespeare, "If to thy own self you can be true, then it will follow as day follows night that you can be false to no other."

1. What is the most irritating personality trait of your mother?
2. What is the most irritating personality trait of your father?
3. What are the most irritating personality traits of your brothers and/or sisters?
4. How do these personality traits manifest in you?





5. Who has been the most inspirational person in your life? Why?
6. What facet of your personality requires the greatest amount of refinement?
7. List your three most self-destructive habits.
8. List your three greatest strengths.
9. If only I could... (fill in the statement)  
Why can't you?

Using your spiritual journal, fill in the following statements with the first thought that comes into your awareness.

10. My greatest fear is...
11. More than anything, I desire...
12. What really angers me is...
13. I love...
14. If I only knew...
15. The only thing that confines me is...
16. I get confused when...
17. What inspires me more than anything is...
18. If I could change one thing about my personality, it would be...
19. What I really like about myself is...
20. What brings me joy is...



21. My body is...
22. Money is...
23. My mind is...
24. My home is...
25. My love life is...
26. My job/career is...
27. For me, relationships are...
28. God is...
29. My friends are...
30. My dream is...
31. What I don't know is...
32. Marriage is...
33. Children are...
34. My spiritual life is...
35. My destiny is...



## Evening Tarka Wheels

In the miscellaneous section of your binder, you will find two wheels that are designed to assist you in your daily tarka. Each one is divided into twelve houses or mansions. These relate to the twelve signs of the Zodiac, the twelve houses of an astrological chart, the twelve months of the year, the twelve laws of self-conscious awareness, the twelve tribes of Israel, the twelve Disciples of Christ, and many other archetypal patterns.

Each night as you sit for your evening tarka, you should develop the habit of going around these two wheels. Though there are two of them, an inner life and an outer life, they are really one. The old hermetic axiom is “As above, so below. As within, so without.” From the rhythm of your respiration to the movement of the planets, the sun and the moon, you live in a universe of cycles. Within each solar cycle (24 hours), it is important to stop, turn within, and reflect upon your journey.

You will also receive a blank chart each month. As you go around the tarka wheels each evening and reflect upon your life, put a small plus or minus symbol in any of the houses of the blank wheel that stood out on that particular day. You will receive nine blank wheels, one for each month of the program. At the end of each month, go back and examine where the reoccurring positive and negative experiences occurred. Compare these wheels to one another. This will give you a map that reveals where you need to place your awareness in order to bring your life into greater balance. It will be a homemade map of your karma.

As you move to the next phase of training and deepen your understanding of esoteric Kriya practice and symbolism, this exercise will be an important source of information. However, the first stage is preparation, and preparation requires reflection, self-study and self-discipline. You have a unique karmic pattern to your life. This is your rita, the order and pattern of your life. Before moving on to the path of esoteric practice by which you transform this karmic pattern, you must clearly see what has created it—the contents of your consciousness.



## NOTES ON PRACTICE – LESSON ONE

Kriya Yoga is the only specific type of yoga referred to by Patanjali in his *Yoga Sutras*. In Book II, Sutra I, he states, “*Tapaha svadhyaya ishvara-pranidhana kriya yogaha.*” This translates: Kriya Yoga is self-discipline (*tapas*), self-study (*svadhyaya*) and attunement to the in-dwelling Reality (*Ishvar-pranidhana*). Kriya begins with *tapas*, the mastery of your body and mind, and thereby, your life. The techniques you will receive in Kriology start with your physical body and conscious mind and move toward the mastery of your subtle body and subconscious and unconscious minds. Your *sadhana* for Month One begins with a series of basic techniques that will prepare your mind and body for the *kriya* techniques that follow.

### The Three Levels of Training

There are three levels to Kriology training. The first is preparation and purification. The second is application and practice. The third is integration and ascension. Each of these three levels is subdivided into three types of study and practice: physical training, mental training, and spiritual training. The primary techniques in Kriology could all be considered *tapas* because they produce the heat or fervency of self-discipline that results in the purification and preparation of the mind and body for advanced methods. The physical training begins with proper diet, exercise, and cleansing of the body. This includes the practice of *asana*, *pranayama*, fasting, and purification techniques called *shat kriyas*. Mental training begins by developing greater self-awareness, learning to quiet and focus your mind, and becoming aware of the strong negative emotions within you, and removing them. This is critical because strong emotions trigger karma. Mental purification includes the practice of *pranayama*, sense withdrawal, concentration, mantra, meditation, and study. All of these methods build upon the restraints and observances called *yama* and *niyama*. The practice of *yama* and *niyama* not only purify the mind and body but also help sustain the aftereffects of all the other techniques you will be taught.

Kriya is not a system that is practiced for twenty minutes in the morning or twenty-minutes at night. It is a way of life, a way of conscious and creative living that expands the horizon of your awareness and allows you to break free from the karmic momentum of your body, mind, and civilization. For the techniques to be most efficacious, they need to be supported by a compatible lifestyle. The foundation for this kind of lifestyle is the first two limbs of yoga practice: *yama* and *niyama*. The practice of *yama* and *niyama*



cultivates peace of mind and a harmonious relationship between you and the universes within which you dwell. These primary limbs are observed on three levels: thought, word, and deed. They encompass many important prerequisites for advanced Kriya practice, including *tapas* (self-discipline), *svadhyaya* (self-study), and *saucha* (purification).

The first phase of your kriya training is the preparation and purification of your mind/body complex. In addition to the practice of yama and niyama, this includes proper diet, exercise, and rest and the practice of asana, pranayama, and *shat kriyas*. Shat kriyas are purification techniques to remove impurities and excessive phlegm from your system. This is important mystically because unless you are able to draw in and absorb more prana, you will not be able to awaken, activate, and consciously use the centers of consciousness within your being that have become dormant. Kriya is a technique that decarbonizes the blood and supercharges the nervous system and astral body with prana, thereby awakening dormant centers of consciousness, expanding the horizon of your awareness, and leading you toward enlightenment.

### Reflecting Upon Your Lifestyle

To integrate Kriology practices into your life in a meaningful way, you will need to make some changes in your daily rhythm. It is important to commit to a time and place for formal practice each day. In the beginning, the techniques will take relatively little time, but as you move toward more advanced practice, additional time will be required. Take some time this month to reflect upon your life. What is the best time of day for you to practice? The best time is when you will not be rushed or disturbed, and it should be at least two hours after a meal. What is the best place for you to practice? Wherever it is, it should be clean, quiet, and beautiful. Everything about your practice should be enjoyable. This is vital. If you do not find it enjoyable and meaningful, you will not return to it.

The very fact that you have decided to participate in this program reveals that you have been experiencing deep changes in your life. The way you see yourself and the world around you may be changing. Your values may be changing. The way you communicate, the relationships you want to pursue, your satisfaction with your work and career, and your relationship to family and friends may all be in transition. In order to move harmoniously from where you find yourself to where you wish to be — physically, mentally, emotionally, and spiritually — you need to hold in the forefront of your mind what the kriya tradition calls the three jewels above the head of God. They are wisdom, non-violence, and compassion. True spiritual success requires that all three be a dynamic part of your practice.



Be wise. It is *you, your* life and *your* lifestyle that you need to reflect upon and to change. Do not try to change anyone else! There is a human tendency to want to make those around us live as we live, act as we act, believe as we believe. If you truly wish to be free, if you wish to have your choices and your values respected, you must respect the values and lifestyles of those closest to you, especially those of your family. It is critical that you do not try to change them. You have chosen your family, your civilization, and the mental/emotional environment within which you are living. You may not want to watch football and drink beer, but your family probably does not want to practice yoga. Therefore, be wise and understand the nature of the people and the circumstances around you. Move judiciously from where you are to where you wish to be. Wisdom is understanding the order of the universe around you and living in harmony with it. There are two universes—an internal universe and an external universe, and the practice of Kriya is learning to harmonize these two worlds. Recognize that others may be frightened, threatened, or confused by the changes that are taking place within you, and therefore, in your life. They may be legitimately anxious about how the changes in you are going to affect them. Be sensitive to their concerns.

Develop a resonance between your practice and the rest of your life. Your lifestyle needs to support your practice, and your practice needs to nourish your life. You want to live the Teachings. You want to take the insight and understanding that you gain from your practice and carry them with you throughout the day. Something profound and wondrous happens when you do this. Your world is transformed because your personality is transformed. People respond differently to you because you are responding, not reacting, to them. You perceive clearly and directly a great truth: your mind is your world.

Kriology will offer you tools and techniques to improve your life and the lives of those around you. As a parent or spouse, it may be difficult for you to find a time to practice without being distracted by the needs of your family. One way to address this is to demonstrate to your family how your practice will benefit them. Your practice is something that should feed your soul, and so it should improve the life of your family as well as your own life. Kriya practice should soften your personality. It should foster greater serenity and less reactivity and emotionality. You should experience greater compassion, patience, and peace, which you can then share with those around you. As the quality of your life improves, you will be inspired to expand your practice, and your family will support it.



Be compassionate. Compassion is recognizing that we are all here to learn from one another, with one another, and through one another. Were there not a karmic resonance between you, your family, and your friends, you would not be together. Recognize that they are the bringers of your karma and that you are the bringer of theirs. Vow to activate only the most positive pieces of karma in those whose lives you touch. To be compassionate is to realize that everybody is struggling with karma — self-created and self-sustained. Do not expect patience and understanding from others, but commit yourself to the practice of patience and understanding in all aspects of your daily life. Unless you live alone, you need the support of your family to sustain your *sadhana* (Kriya practice). Therefore, share the benefits of your practice with those with whom you live. Your practice should make you more patient and loving, kinder, gentler, and wiser. If it does not, you are doing something wrong or you are doing it for the wrong reason.

Living your practice means becoming happier, healthier, more compassionate, and more mature. These are prerequisites for any deeper or advanced spiritual development. The first goal of Kriya Yoga is to become happy – to remove the root cause of pain and suffering in your life. Happiness is not something that exists in a vacuum. It is not something you can approach directly. Happiness is the by-product of a lifestyle, of a life well lived. It is a recognition that you live in a matrix of consciousness that encompasses countless other beings who affect you and whom you affect.

A lifestyle that is founded on respect, acceptance, and loving kindness toward others will nourish your practice. To see people and circumstances clearly you need to become non-judgmental without becoming indifferent. You need to remove the shadow people from your mind. You need to accept people the way they are. If you can do this with others, you will begin to see yourself with less distortion. Integral to this is the recognition that everyone is on the path. Each one of us has something to teach and a lot to learn. We each have a unique timing mechanism, and we are learning different lessons in different ways at different times. With this awareness, you can relax and stop insisting that others think the way you think or live the way you live. Conversely, you can feel free to be yourself.

Wisdom and compassion naturally lead to the practice of *ahimsa* (non-violence) — toward yourself, toward others, and toward all sentient life. The practice of non-violence calls upon you to refrain from causing harm to others and to your mind and body. This means eating only fresh, clean, and healthy food, drinking spring water, and refraining from those actions and environments that are destructive to your health and happiness. *Tarka* (self-reflection) is the key. From the quiet of your daily *tarka* practice,



you must ask yourself, “What is destructive to my mind, my body, my dream, my happiness? What is destructive to the life around me?” Reflecting upon one’s self and one’s life is really the beginning of the practice of *svadhyaya* (self-study). To do it honestly is the beginning of the practice of *satya* (truthfulness). To eliminate those things that are unhealthy for you and therefore for others, or to others and therefore to you, is the practice of *tapas* (austerity) and *aparigraha* (non-greed). To do it with joy is the practice of *santosha* (contentment).

There is only one path — your path, but there are many journeys. Kriology is not a cookbook approach; one size does not fit all. Each student begins at a different point and has a unique karmic pattern with which he is working. The three jewels – wisdom, non-violence, and compassion – are guidelines with which to determine where you need to place the emphasis in your practice. Once again, this requires the practice of *svadhyaya* (self-study). For some people, physical purification will be a priority. For others, the focus needs to be elsewhere. Your daily reflection upon the twelve inner and twelve outer arenas of your life will serve as a guide. You must begin from where you are.

May your practice be a source of joy.





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## KRIYA SADHANA – LESSON ONE

### —Lifestyle—

#### Food, Diet, and Kriya Practice

Diet is a vital part of Kriya practice—not only what you eat but also how much you eat. One of the primary rules regarding diet is moderation. Though what you eat is important, moderation is more important, and even more important than that is the attitude you maintain while eating. A healthy yogic diet requires a relaxed, comfortable, harmonious environment within you and around you. Excessive amounts of food are hard to digest and make yoga practice extremely difficult, particularly breathing and pranayama techniques, which require the control of the diaphragm. This control is lost when the stomach is overfilled. As a general rule, you want to wait at least two hours after a meal before practicing Kriya.

A traditional yogic diet is vegetarian. However, one does not need to be a vegetarian in order to practice Kriya Yoga. It is recommended that one abstain from red meat, alcohol, refined and processed foods, and excessive amounts of sugar. The food you eat should be pure. This means it should be organic and should not contain pesticides, herbicides, additives, preservatives, or artificial colors and flavors. The food you eat should also be easily digestible.

The reason that the yogic diet is traditionally vegetarian is that you psychically absorb what you eat. Most animals experience intense fear and pain when they are slaughtered. That cellular memory is locked into the blood protein of the animal and absorbed by anyone who ingests it. The movement of Kriya Yoga is a movement toward removing one's fears and confinements. Therefore, one should avoid ingesting food that will stimulate these negative emotions.

For optimal success in Kriya practice, it is extremely helpful to maintain a vegetarian diet composed primarily of fresh fruits, vegetables, and grains. Colored vegetables are preferred, green being the best, followed by yellow and red. When you prepare your vegetables, do not overcook them. They should be cooked Chinese style — still slightly crunchy.

If you are eating meat and wish to become vegetarian, you should not convert to a vegetarian diet all at once. Take a period of time to make the transition, perhaps six to



twelve months. If you feel that your body needs meat, fish and fowl are preferable to beef, and fish is the better of the two. We highly recommend that you stay away from pork and any meat that has been preserved with nitrates. If you choose to eat meat, fish, or fowl, only eat animals that were raised on organic feed without the use of hormones and steroids.

### **Pure Drinking Water**

Drink only clean spring water. Do not drink distilled water, deionized water, or tap water. If for some reason you can only get tap water, try to carbon filter it. If you cannot filter it, put it on the stove and bring it to a boil. This will evaporate the chlorine or chlorine gas. Leave it to cool, and then mix it in a blender for a minute or so to re-oxidize it. Make two bottles. Put one in the refrigerator and leave one out at room temperature. When you want a glass of water, blend the two so that it is neither warm nor cold, but resting cool. It is essential to drink six to eight glasses of water each day. Keeping your body hydrated is critical if you wish to develop greater self-awareness.

### **Kriya Asana Practice**

Hatha Yoga builds concentration, poise, and stillness of body and mind. It is a system designed to give maximum flexibility and strength to the skeletal, muscular, and nervous systems. It also strengthens the spine, making it supple. The postures massage the internal organs, regulate circulation, and stimulate the glandular system. Yoga asanas restore the body to its natural equilibrium and alleviate tension, so the muscles and nervous system can relax naturally. Physical comfort and stability, which are the result of proper alignment of the body, are necessary for the practice of the upper limbs of yoga.

The eight limbs of Kriya Yoga are practiced sequentially and also simultaneously. Once you have begun the practice of yama and niyama, no further progress can be made until you have some mastery of asana. Patanjali defines asana as a posture that is held with comfort and stability. Though Hatha Yoga practice is an integral part of Kriology, you do not have to be an advanced hatha yogi to make progress. The key is to be able to completely relax the body so it is not a distraction, to hold the body still and quiet without discomfort and restlessness, and to remove any impediments to the movement of prana. The two most important poses to master are paschimottanasana (posterior stretch) and bhujangasana (cobra).



We encourage you to find a teacher in your community with whom to study, if you have not already. However, to help you relax and achieve physical comfort and stability, we have included a short, guided asana practice on CD. If you do not already have an asana practice or a teacher, we suggest you practice along with this CD two or three times a week. You will need to purchase a yoga mat, blanket, block, and belt. These are all available through the Temple if you cannot find them elsewhere.

### **Preparing Your Body for Practice**

It is very important to warm your body up and gently stretch it before Kriya practice. A series of asanas is highly recommended, particularly the asanas covered in the CD that accompanies this program. You can also use *surya namaskar* (salutation to the sun) and *chandra namaskar* (salutation to the moon). The goal of asana is to open the nerve channels in the physical body and the subtle channels (*nadis*) in the astral body, thus removing impediments to the flow of nerve impulses and prana. This, in turn, ensures the free, unobstructed circulation of blood to the vital organs and brain.

When you have an emotional or stressful day, your body may become stiff or restless and you may have trouble focusing your mind. When this happens, break your practice momentarily and do some gentle asana. This should help you to re-enter your practice at a deeper level and with more concentration.

### **Selecting an Asana for Kriya Practice**

Any one of the four meditative asanas described in the *Spiritual Science of Kriya Yoga* is appropriate. Siddhasana (adept's pose) is recommended because it is accessible to almost everyone. However, it is important that you practice other asanas to open and loosen your pelvic region in order to release Kriya Kundalini energies. Due to physical limitations, some people are not able to sit on the floor and need to use a chair. In either case, the spine should be erect, the shoulders back, the chin level, and the stomach muscles pulled gently up and in. If you are sitting in a chair, your feet should be placed solidly on the floor, and your hands should rest on your lap. Your body should be at full attention without tension.

### **Ritual Bathing**

It is advisable to bathe or shower with semi-cool water before you sit for practice. The water should be neither hot nor cold, but it should be more on the cool side. This is important for washing karmic particles off your aura and starting your practice fresh.



The use of sandalwood soap is highly recommended. The body should be thoroughly rinsed using a soft cloth to remove any soap residue from the surface of your skin.

### **Establishing the Proper Time and Place to Practice**

If you want to experience tangible results from your Kriya practice, it is important that you establish the right time and place for your practice and that you sit each and every day at that time and place. This is a commitment you need to make to yourself. The best time is the best time for you. It should be a time when you will be unrushed, undisturbed, and not too tired. The best place is also a personal matter. What is important is that it be clean, quiet, and comfortable. You should regard it as a sacred space that is dedicated to your practice, even if it is just the mat you use for meditation.

The room in which you practice should not be cluttered, too warm or too cold, drafty or musty. These are important factors because they are conditions that can have a negative influence on your subconscious mind. On the other hand, lighting a candle, burning incense, and having fresh flowers where you practice are positive symbols that can be extremely helpful. Once you determine the best time and place, the key is to sit for your practice each and every day, even if it is only for a few minutes. If you decide six in the morning is the best time for you, you should sit in the same asana, in the same place, every morning a few minutes before six. Your clothing should be clean, light, and as loose as possible. Garments that are dedicated exclusively to Kriya practice are highly recommended.

What is most important is that you sit for practice each and every day, even if it is only for a few minutes. Even if you cannot perform the Kriya ritual because of physical illness, you should still sit at the same time and place, in the same asana, and just watch your mind. If you establish a consistent habit of sitting each and every day, all else will follow.

### **—Kriya Pranayama Practice—**

Pranayama reduces mental tension, focuses the mind, and increases the body's energy level by oxygenating the blood stream. Pranayama is the control of your life force (prana). It is not just the control of your breath. It is also your mind and body, thoughts, emotions, and actions. This begins with your breath, but the control of it needs to quickly become the conscious release of all the creative forces of your being.



### **The Resurrection Breath**

The resurrection breath is a ritual breath performed just once at the beginning of each Kriya practice. Close your eyes, turn your head to the left, and gently but forcibly empty your lungs through the open mouth with a double exhalation. It sounds like *haa*, *haaa*. Then bring your head back and begin your practice with an inhalation. This method is both functional and symbolic. On a functional level, it empties the lungs of excess carbon dioxide and allows you to take a full, deep breath as you begin your practice. Symbolically, the exhalation represents the death of the ego-self and a break with the karmic momentum of the past. As you bring your head forward, the first breath that flows in is known as the resurrection breath. Literally and symbolically, it is the rebirth of greater free will and self-awareness within you.

### **The Sipping Breath**

This technique is similar to sipping air through a straw. It is also similar to *sitali* (the cooling breath). However, unlike the cooling breath, the tongue remains inside the mouth. To begin the technique, perform the resurrection breath. Take a full deep breath and forcibly expel the air through the open mouth to your left. Pucker your lips as tightly as possible, leaving only a small opening through which to sip air. The inhalation should be an unending stream without any break in the breath. Inhale as long and slowly as you can. Sip strongly enough to produce a sound, but not a whistle. A whistling sound is an indication that you are sipping too strongly. The slower you inhale, the better. However, there should not be a break in the breath. You want to draw out the inhalation as long as possible without strain. A long strained breath is meaningless.

When the lungs are filled (full chalice), hold the breath as long as you comfortably can. Before there is even the slightest strain, forcibly empty the lungs through the open mouth, without turning your head to the left. Repeat this process of inhalation through pursed lips and exhalation through the open mouth as long as you feel comfortable. In the early stages of your training, practice for three to five minutes each day.

The sipping breath reduces phlegm in the body and prepares you for an extremely important Kriya technique called Hong Sau. The effectiveness of Hong-Sau Kriya is directly proportional to how free your physical body is of excessive phlegm and how clear your mind is of excessive emotion. This is measured by how effortlessly you can hold your mind and body motionless while practicing Kriya. There must be stillness, but with comfort and stability. Your body and mind need to be at full attention, yet without tension.



### E-E-E-E Mantra Pranayama

Kriya Yoga deals with perceptive consciousness and uses it to gain knowledge. Kriya, therefore, deals with the extension of consciousness. One of the primary ways a yogi extends his consciousness is with mantra, vibratory sounds that stimulate the mind and help feed more blood, oxygen, and prana to the brain and chakras. Chanting aloud is considered to be a form of pranayama because each mantra creates a specific breathing pattern. Mantras can be chanted aloud (*japa*) or mentally (*ajapa*). They can be used as an object of meditation, and they are also one of the key elements in the ritual of Kriya.

One of the fundamental mantras in Kriya Yoga is the EEEE Mantra. When chanted properly, the aftereffect silence of the EEEE mantra is as important as the mantra itself. It begins to cultivate a state of *vritti nirodha* (consciousness free of thought). Therefore, this technique is a vital exercise. Practice it in the adept's posture on a blanket or mat. It is important symbolically to face east during the day and north at night.

The EEEE mantra is performed by inhaling quickly and deeply through the open mouth. Without retaining the breath, exhale while chanting aloud a strong and persistent EEEEE sound, parting your lips as if you were smiling. (The sound is like the long "ee" in the English word bee.) The mantra should be strong and forceful, but not violent. It can be chanted at the pitch that is most pleasing to you. When the pitch is correct, you will feel a definite physical vibration in the back of your head and upper chest. Do not make the sound as you would when singing. Make it in the way you would if you were to cry from afar. Keep the pitch consistent throughout. Start and stop strong. Most importantly, there should be no trailing off or wavering of the sound. Do not let the mantra break up as the lungs empty. The ending should be decisive and definite.

The EEEE mantra is simply an audible expulsion of the breath. After the breath is expelled from the lungs, the empty chalice is held as long as is comfortable. However, make no effort to breathe or not to breathe. Allow the breath to flow in of its own nature. This completes one EEEE mantra pranayama. Rest for a few moments, and repeat the mantra two more times. After chanting it three times (one round), relax and enjoy the stillness of the aftereffect. As a beginner, you can chant one to four rounds at each sitting. When you have mastered the mantra, you will feel coolness over and around the lips while chanting it.



—Kriya Meditation Practice—

Meditation is a turning around in consciousness, which produces an expansion of awareness. It is a movement away from the perception of your external universe to a perception of your internal universe, away from the physical objects around you to the subtle objects within your mind and beyond. It is a movement from that which is known to the Knower— from the contents of the mind in all its various forms (vrittis)—back to you, the meditator. It creates a space within you where you can begin to see your personality, the nature of your mind, and the pattern of your life with greater clarity.

One of the values of meditation and tarka practice is that they allow you to go deep within yourself, into subtle realms of consciousness, without losing your self-awareness. The purpose of practicing sense withdrawal and concentration, which are prerequisites to meditation, is to enable you to enter into your inner mind and grasp subtle thoughts and images without becoming unconsciousness. This requires you to be deeply relaxed, yet alert. The first step in true relaxation is to establish a lifestyle that minimizes stress and strain. This necessitates that you simplify and organize your life and discipline your mind and body. You must establish priorities that are not based upon success or attainment this week, this year, or even this lifetime; you need to think in terms of seven incarnations. You also need to practice yama, niyama, asana, and pranayama.

If you relax your mind and body but lose self-awareness, you fall asleep and very little is gained. The goal is to relax your body and mind very deeply, yet remain conscious. This permits you to move through the streams of your consciousness to those areas in which there are phobias, fears, apprehensions, needs, and greeds, and to begin to rebalance them with positive, counter thought forms and symbols. As you learn to enter into deeper states of relaxation without losing consciousness, you also gain the ability to focus your mind upon an internal object effortlessly and automatically. The importance of this is that you can then move your awareness from that single point of concentration to associated points. This allows you to explore the contents of your mind, and in time to transcend them, and to ascend into the higher, subtler states of consciousness that exist within you.

**Tarka (Reflection)**

One of the most effective ways to develop a daily meditation practice is to begin by performing the nightly ritual of *tarka* (reflection). Sit down at the end of each day, close your eyes, perform the resurrection breath, and review your day. What was the most important insight you gained? What was the most meaningful experience you had?





What happened that was unusual? What would you like to have done differently? What was the biggest challenge you experienced? Where did you make a mistake, and how can you correct it? Simply sit quietly, relax, and go through your entire day. The tarka wheels that are included with Month One offer you a map with which to review the twelve mansions of your inner and outer life.

Reflect on how you can simplify, prioritize, and organize your life so that you will be able to make the time for the study and practice this program requires. Reflect upon your personality and how you can soften it. Reflect upon your values. What are they? Where do they come from? What is your philosophy? What is your theology? What is your cosmology? Why have you chosen this program? What is it you seek? How can you be of service to others by its attainment? What are the recurring problems in your life? How can they be resolved? What are your priorities? What are your goals?

After reflecting on these questions, simply sit quietly. Let your breath breathe you, and watch your thoughts without judging them. This is a perfect time to practice EEEE mantra, the sipping breath, or the neti, neti, neti technique.

An evening tarka practice is an important ritual for two reasons. First, it will make you more mindful and improve your earth life while naturally leading you into a state of meditation. Second, it is a part of the ritual of the moon, moving your awareness from your outer world to your inner universe. It will help you to sustain the continuity of your consciousness into the dream state by removing any heavy emotionality, which tends to make you blackout in the dream state. A special monthly tarka, where you review the last twenty-eight days, should be observed at each new moon, and an annual tarka should be practiced at the end of each solar year.

### **Neti, Neti, Neti Kriya**

Neti, Neti, Neti is a method that can be used in conjunction with any concentration or meditation technique. It is a practice that uses the very nature of the mind to focus the mind to one point. The nature of the mind is to go wherever the least amount of resistance takes it. In other words, the mind will naturally flow with the stream of thought that offers the least amount of resistance. For most people, this is a constantly changing focus that is controlled by their emotions. The practice of Neti, Neti, Neti brings the mind to rest naturally and effortlessly upon your chosen object of concentration or meditation because the object offers the least amount of resistance to your mind.

The method itself is very simple. Begin by closing your eyes, turning your head to the left, and performing the resurrection breath. Bring your head forward and focus your awareness at the sun center, located between your eyes where your nose meets your forehead. Sit quietly, simply watch your breath, and focus on something meaningful or breathe Hong-Sau Kriya. Just let the breath breathe you. Become aware of it as it flows in and out. Whenever you become aware that your mental focus has shifted from the object of your meditation to a stream of thought, very gently bring the mind back to the focus of your practice by mentally saying Neti, Neti, Neti just once.

Neti is a Hindi word that means not that. The first neti symbolizes the awareness, I am not that thought. The second neti symbolizes the awareness, I am not this thought that is thinking I am not that thought. The third neti symbolizes the awareness, I am not thought at all! Neti, Neti, Neti: I am not this thought. I am not the thought thinking I am not this thought. I am not thought at all! Again and again gently, and this is the key, gently and consistently, bring the mind back to the object of meditation.

At first, it will seem like you are chanting neti, neti, neti over and over again and not meditating at all. However, with repeated practice, you will quickly find that the mind comes to rest effortlessly and naturally on the object of meditation for longer periods of time. This happens because it is less work for the mind to stay focused on the object of meditation than it is to keep getting pulled back to it. As this happens, the spaces between the streams of thought will start to open up, and you will begin to enter more deeply into the stillness.

What you are initially practicing in this and all meditation techniques is concentration, not meditation. Concentration is a focusing of the mind that requires effort, whereas meditation is an effortless focusing of the mind. The continual practice of concentration, with the use of Neti, Neti, Neti, leads naturally to meditation as the mind becomes increasingly disciplined.

The practice of Neti, Neti, Neti also develops your ability to detach from your thoughts and to observe them more objectively. Slowly you become aware that you are the container and not the contents of your mind. You recognize that thoughts are subtle forms (*prakriti*) to which you attach yourself. Like sunglasses, they color your perception of yourself and your world. You realize that you do not need to respond to the karmic momentum behind your thoughts. You can take off the glasses and ask some important questions: Why am I thinking this thought? What will be the effect of this thought? Where will it lead me if I follow it? Is this thought constructive or destructive to my



health and happiness? Is it constructive or destructive to those around me? With detachment comes greater free will. You become free of the karmic momentum of the mind, free to think a thought you have never thought before, free to quietly and with greater self-awareness move into the subtle realms.

### **Cultivating Self-Awareness**

Developing an awareness of what is happening within your mind is one of the vital first stages in the mastery of Kriya Yoga. At first, you will find that your mind is wandering all over the place, and this usually disturbs people. The truth of the matter is that your mind has always wandered all over the place. You simply were not aware of it before you began to turn around in consciousness and practice sense withdrawal and concentration. Do not let this disturb you. Do not try to suppress your thoughts. Simply watch them with detachment and maintain a vigilant awareness of what is happening in your mind — positively and negatively. Quietly, consciously, continuously return to the technique that you are practicing. In time you will find that you are returning to the technique automatically and effortlessly. With repeated practice, you will be able to attain and maintain awareness of the technique alone. *Neti, Neti, Neti!*

### **—Sleep and Kriya Practice—**

Sleep is an important part of yoga practice. Kriya Yoga is a way of life, a way to make your life a conscious ritual. Though you are an immortal, self-existent being, you are not consciously immortal. Each night as you fall asleep and often during the day, you become unconscious. You live in two worlds: an internal microcosmic universe and an external macrocosmic universe. Yoga seeks to sustain a point of balance between these two so that you can become aware of the knower of these two worlds, the experiencer of the experience, the dreamer of the dream. This point is called balanced self-conscious awareness.

Yoga is not for those who sleep too much. Yoga is not for those who sleep too little. Yoga always seeks balance, the golden mean between extremes. Later in the program, you will receive techniques that will assist you to move more consciously into the dream state, but the primary practice for Month One is to learn to fall asleep more slowly and without losing your self-awareness. This cannot be accomplished if you are exhausted due to mental or emotional stress or strain, which is another reason why your evening *tarka* practice is so important. It will help you to rebalance yourself before transitioning into the sleep state. It will allow you to slow down and reflect upon your day, your



thoughts, your words, and actions. It will help you release any emotional tensions that have built up. Remember the three jewels of wisdom, compassion, and non-violence as you perform your evening tarka. Wisdom is an honest, clear, gentle turning around in consciousness to see yourself as you are, to see your mind and body as they are and to see your life as it is. Then with compassion and without harm to yourself or others, you can take internal spiritual action (Kriya) to rebalance your creation.

Most people suffer from sleep deprivation, which tends to make them irritable and aggressive. Under the stress and strain of modern urban living, most of us require seven or eight hours of sleep every night. As you begin to cultivate an inner life and balance your emotional states, you will need less sleep. However, you should guard against sleep deprivation, which as we said, tends to activate destructive emotional patterns in your personality. It is also important that you make time to transition slowly from sleeping to waking consciousness. There are two ways of doing this. The first is to simply be sure you get at least seven to eight hours of sleep each night, but wake up an hour before you need to begin your day, so that you can have time to transition without being rushed. The second approach is to sleep at least seven hours, but get up early enough that you have time for your Kriya practice and can still start your day without being rushed. (This may require that you go to bed an hour earlier.) Most yogis begin their meditation practice somewhere between 4:30 and 5:30 in the morning. As you begin to meditate deeper and deeper, you will find that your meditation can be as restful, and sometimes even more restful, as sleeping.

The room you sleep in should be well ventilated, clear of clutter, spacious, clean, and pleasant to the eye. When you sleep, it is best to have the room as close to total darkness as possible, keeping retinal activity to a minimum. When your eyes are stimulated by light, it tends to encourage lower level dream activity. It is also helpful to have the room as quiet as possible so there is a minimal amount of auditory stimulation and disturbance of your sleep state. This will assist you to penetrate more deeply into your dream state.

The goal of Kriya Yoga is to sustain continuity of consciousness at all times—while working, playing, meditating and sleeping. If you become unconscious at any time, the karmic momentum of the body and mind will automatically take control. The great watchword of Kriology is *Aham Brahmasmi*. This translates as “I am the creative principle.” You are the creator of the experience of your life. You create it, you sustain it, and only you can change it. This is only possible with self-awareness, spiritual maturity, self-discipline, and continuity of consciousness. Cultivating mindfulness throughout your



day is a vital practice, but learning to sustain it into the sleep and dream states, and then in the astral and causal realms, is the ultimate goal of the mystical practice of Kriya.

### **Kriya Ritual Practice – The Ritual of the Moon**

There is a Kriya ritual that prepares you to enter into your inner mind. It is called the Ritual of the Moon. The formal ritual will be given to you later in the program, but your evening tarka is the beginning of this practice. Ask yourself, “Have I done everything today that I reasonably can? Have I done everything I realistically need to do?” (Obviously there is no end to what you can do if you decide to push yourself beyond the point that is healthy.) If the answer is no, get up and do whatever you need to do so that you can move toward the sleep state without feeling that something important has been left undone. Then perform your evening tarka, and do whatever will relax your body and mind in preparation for sleep. Take a hot bath, practice some Hatha Yoga, listen to some gentle music, or just sit in the silence. This is an excellent time to practice the EEEE mantra and the sipping breath. Recognize that this moment is a portal through which you are passing. You are preparing to move into a whole new universe. In yoga, this universe is called the ida universe, the lunar world. It is your inner mind. Like your physical, solar world, which is called pingala, it too must be balanced before you can consciously move into subtler and less subjective realms. After you have relaxed your mind and body, complete the ritual of the moon by going to bed and falling asleep as slowly as possible.

The key to yogic sleep is to maintain your self-awareness. This is why you want to fall asleep slowly and wake up slowly. There is a third state between your waking world (pingala) and your sleeping world (ida), between what most people consider asleep and awake. In western psychology, it is referred to as the hyperpompic and hypergogic zones. In yoga, it is called the outer fringes of samadhi. It is not solar or lunar; it is divine fire. It is not awake or asleep; it is balanced self-conscious awareness. It is from this point of balance that you continually create and sustain your existence. The problem is the entire process for the average human being is completely unconscious. The goal of Kriology is to make each moment of your life a Kriya — a conscious ritual of creation.



## THE SHAT KRIYAS

The two most important preliminary purification techniques in the practice of Kriya Yoga are jala neti (the cleansing of the sinuses with salt water) and chandra dhauti (the daily cleansing of the tongue). These two techniques will help you to keep the primary subtle channels (nadis) open, and they facilitate the absorption of oxygen and prana. They also stimulate the chakras in a positive way, enabling your consciousness to ascend from the physical realm to subtler awareness, and from there to super-subtle states. In addition to these two techniques, it is recommended that you bathe daily and fast at least once a month, preferably at the new moon.

### Tongue Cleansing (Chandra Dhauti Kriya)

Included with your Month One materials is a stainless steel tongue cleaner. Use it to perform chandra dhauti kriya each morning and each evening after you brush your teeth. The daily cleaning of your tongue is a simple yet important part of your Kriya practice. Not only does the tongue absorb prana, it is an important part of your body's immune system. Cleaning it on a daily basis prevents the buildup of excessive mucous, which inhibits the absorption of prana and creates a breeding ground for pathogens. The tongue is also important because it is used in many of the kriya techniques you will be taught in Kriology. Mystically, it is linked to the chandra chakra (moon center) located at the back of your head, near the medulla oblongata. Prana flows into your astral body and chakric system through this vital center with each inhalation. It is a doorway, a portal, between your inner and outer worlds. Cleaning your tongue stimulates the moon center, encourages it to open, and permits a greater influx of prana into your mind and body with each breath. You will find this procedure to be very invigorating. Not only does it allow a large amount of pranic energy to be absorbed into the tongue, moon center, and astral body, but it will also make your eyes sparkle and your mind clearer.

Stir a pinch of salt into a small glass of room temperature water. After you finish brushing your teeth and have rinsed out any residual toothpaste, rinse your mouth again with a small amount of the salt water. Holding the tongue cleaner in both hands, open your mouth, extend your tongue, place the cleaner at the back of the tongue, and pull it forward while applying a gentle downward pressure. Do this two or three times. When you are done, rinse the tongue cleaner under running water and rinse your mouth out again with salt water.



Apply enough pressure to remove the mucous, but do not scrape too hard. Cleaning the tongue should not be painful or cause the tongue to bleed. You will be amazed at the amount of material that comes off of it everyday, especially if your body is not well. Remember, always clean from back to front.

If you prefer, you can use something other than the tongue cleaner we have provided. Traditionally, a sterling silver spoon or silver-plated spoon is used. It should be set aside and used solely for this purpose. Some people prefer a silver butter knife. In either case, the procedure is the same. After you brush your teeth, rinse your mouth with a little salt water, and extend the tongue. Take the silver spoon or butter knife and gently pull it across the tongue from back to front. A spoon would be held upside down or at an angle. If a knife is used, it should be the knife's dull side. Reach back as far as you can, moving from the back forward.

Silver is traditionally used for two reasons. First, it is a substance that relates symbolically to the moon chakra. Secondly, using something made of silver leaves small deposits of silver on the tongue and protects it from infection.

\* The tongue cleaner we have sent may need to be stretched out or widened in order to fit your tongue. To do this, simply hold it with two hands and pull it apart.

### **Jala Neti (Water Nasal Cleansing)**

Jala neti is a shat kriya that flushes the nasal passages with salt water. It is an excellent technique for revitalizing and sustaining physical health, as well as an important method to enhance the absorption and storage of prana. Jala neti is an important prerequisite for Kriya practice because the nasal passages are vital to the practice of yoga. In one form or another, all yoga methods are pranayama. Pranayama is the ability to draw in, absorb, and control the movement of prana, especially through breathing techniques. Pranayama is only effective when the nose and nasal organs have been properly purified. Purification of the nasal passages also permits the unobstructed movement of the breath, resulting in the proper oxidation of the blood and greater absorption of prana. If the nasal passages are not clean and clear, the absorption of prana is greatly diminished.

It is also crucial that your nasal passages function properly because the air around you is usually unsuitable to enter your lungs. It is not the proper temperature; it contains a considerable amount of dust and organic contamination; and it is laden with microorganisms. Your nasal passages and sinuses are designed to temper and filter the air before it reaches your lungs. If the air you breathe is too cold or too dry, it can damage your

lungs. To prevent this, your mucous membranes and sinuses warm and hydrate the air you breathe. If the nasal passages and mucous membranes are not functioning properly, dryer air gets into the lungs and can cause the alveoli, which absorb oxygen in the lungs, to dry out. This makes it difficult for oxygen to be transferred to the bloodstream. If the nasal cavity is not functioning properly, the body will not get enough oxygen, it becomes more vulnerable to harmful pathogens and contaminants, and the absorption of prana is diminished. Jala neti prevents these problems from developing.

The hairs at the entrance of the nasal passages filter out dust particles. The way in which they vibrate prevents most of the impurities from moving any farther into the nasal passages or the respiratory system. Farther inside the nasal passage, there is a bony structure covered with a membrane. It is called the mucous membrane, and it secretes a mucous that contains a germicidal substance. As air circulates through the nasal passages and sinuses, it comes into contact with these membranes, which neutralize most of the germs contained in the air and trap the smaller dust particles that were not filtered out by the hairs in the nose. Deeper in the nasal passages, there are other glands that trap the pathogens that passed through these first two barriers or immune defenses.

If the nasal passages become blocked, the mucous membranes become heavily covered with impurities and the nose cannot function correctly. In addition, industrial pollution, car exhaust, and cigarette smoke dry out the nasal passages, and the mucous membranes become encrusted with dried mucous. You can have dry, encrusted mucous membranes and still absorb oxygen in the lungs, but you will not absorb much prana. Absorption of prana is not through the lungs but through the mucous membranes, and it will only be absorbed if the mucous membranes are moist and clean. The usual approach to removing dry or heavy mucous is to blow the nose, but dry mucous often remains even after blowing the nose. This is why the practice of jala neti was developed. It removes the encrusted mucous so physical health is maintained and greater amounts of prana can be absorbed. Jala neti is very beneficial in removing headaches, insomnia, and fatigue. It is also helpful in preventing and eliminating colds.

There are also mystical purposes for performing jala neti. By cleansing your right and left nasal passages, you clear and open the idic and pingalic nerve channels. This results in the absorption of vast amounts of prana, stimulating the idic and pingalic nadis. In time, due to this stimulation, the sushumanic channel is also stimulated. This produces Kriya Kundalini and moves you to deeper, higher, and subtler levels of consciousness.



Mystically speaking, the nose and mucous membranes are also vital because they are linked to the sense organ of smell and the subtle sense of smell. Most humans have lost their ability to sense things, gross or subtle, by smell. Love, for example, is an odor. Fear is an odor that you can smell and taste. Your intuition is also linked to your sense of smell far more intimately than you may realize. Another significant benefit that results from the practice of jala neti is the stimulation of various nerves existing in the nose. This stimulation improves the function of the organs to which these nerves are linked and this, in turn, affects the brain. Mystically, and perhaps most importantly, it stimulates the ajna chakra, also called the sun center or third eye.

In addition to all the other benefits, breathing through the nose regulates, or should regulate, the ida and pingala astral channels. When prana flows predominantly through the left nostril, it activates the idic nadi. This stimulates the mind and produces internal phenomena, which has the effect of making you more introverted. When prana flows predominantly through the right nostril, it activates the pingalic nadi. This tends to make you more extroverted and stimulates activity in the body. In time, as the ida and pingala nadis are balanced with kriya practice, the inhalation and exhalation naturally balance out, and you experience a spiritual transformation that transcends your mind-body complex.

For all of these reasons, it is important that you make a conscious effort to breathe through your nose whenever possible. People who breathe through their mouth instead of their nose do not derive the benefits the nasal passages were designed to provide. There are Kriya techniques that use the mouth because it relates directly to the sushumanic channel. However, these Kriyas are only practiced for a short period of time and should not be breathed continuously.

### **The Practice of Jala Neti**

Four items are needed to practice jala neti:

1. Neti Pot
2. Sea Salt
3. Quality Spring Water (like Evian)
4. A Handkerchief

Begin jala neti by preparing a salt water solution. Mix two teaspoons of sea salt into eight ounces of water. The water should be body temperature or slightly warmer. Stir it well to ensure that the salt is completely dissolved.



Allow the water to settle for a minute, and then pour 95% of the solution into a larger container. Discard the remaining 5%, which will contain any undissolved salt.

Pour the 95% back and forth from one glass to another once or twice. Add another eight ounces of spring water to it, and stir well. This will yield about sixteen ounces and will guarantee that all the salt has been completely dissolved. Rinse your neti pot with warm water so that it is at least body temperature, and fill it with salt water.

The best way to practice jala neti is leaning forward over a sink. Some people prefer to squat in the bathtub or shower. Having filled the neti pot with the salt water, hold the pot in one hand, bend slightly forward, and gently insert the tip of the neti pot into your left nostril. Make sure that it creates a good seal. There should be no force of any kind.

Tilt your head to the right and slowly lift the neti pot until the water begins to run into your left nostril, out your right nostril, and into the sink or tub. As the neti pot empties, you may need to lift it a little higher to empty it completely. The neti pot should be inserted firmly into the left nostril so that nothing leaks from the pot onto your body. Allow the water to flow in a continuous stream for about fifteen seconds or until the pot is empty. Then refill the neti pot, insert it into the right nostril, and repeat the entire process. If you check your nostrils before you start and find that your right nostril is more open than your left, begin the process with the right nostril instead.

It is important that you keep your mouth open while you are flushing your sinuses, so that you can breathe. You should also be aware that a small amount of water might flow out of the nasal cavity into your mouth; this is perfectly normal and is actually desirable. Simply spit the water out of your mouth, if and when you need to. There are teachers who say that the mouth should be closed and the breath held during jala neti. However, for beginners, it is better to breathe through the mouth. This will allow you to pour the entire contents of the neti pot through your nose in one continuous stream.

The next step is to very gently blow your nose with a handkerchief. This will clean out any excess water that may remain in your nasal passages. Be careful not to blow too hard. After blowing through both nasal passages, close one nasal passage at a time and gently blow your nose again.

Some people prefer to blow their nose after cleaning just one nostril. Then they clean the other nostril and blow that nasal passage clear. The choice is yours, but waiting until both nostrils are cleared before blowing gives the water time to soften any hardened mucous on the membranes. After blowing both nostrils, remove any remaining water in your nasal passages by standing erect, bending forward so your torso is

horizontal to the floor, closing one nasal passage at a time, and breathing in and out vigorously in rapid succession five or six times. If you like, you can conclude by repeating this rapid breathing with both nostrils open. This should remove any excess moisture or water that still remains in your nasal passages. If you find there is still some water remaining, continue the rapid breathing with both nasal passages open until they are dry. Any water that does remain will be absorbed into the body.

Many people ask why salt water is used. If you did not use salt water, a large amount of water would be absorbed into the delicate mucous membranes and blood vessels of the nose, which could cause discomfort. More importantly, salt water has a higher osmotic pressure than the fluids in the nasal passages. Therefore, it will draw mucous and other fluids from the nose into the salt water and flush them out. Drawing the fluids from the mucous membranes into the salt water purifies the membranes and breaks loose any dried and encrusted mucous. Some people may experience a slight irritation or burning sensation the first time they practice jala neti. This soon disappears with practice. It usually indicates that the mucous membranes are excessively dry and/or encrusted. It can also indicate that you have used too much salt or that the water you are using has chlorine in it.

The practice of jala neti can be performed any time during the day or night, but the best time is early in the morning. The only time that it should not be performed is shortly after a meal. We suggest that you perform jala neti once a week for the first month, and then once a month thereafter. If you find that there is a considerable amount of mucous coming out or if you feel like your body is getting sick, perform jala neti twice a day for two or three days in a row. Otherwise practicing once a month, at the new moon, should be sufficient after the first month.

## THE PHILOSOPHY AND COSMOLOGY OF KRIYA - PART I

Kriology is the study and practice of the mystical tradition of Kriya Yoga. It is a pathway to wisdom — a mature, self-directed inquiry into the nature of you, your life, and the universes in which you dwell. It is a system for awakening a direct experience that expands the horizon of your awareness and cultivates greater joy and freedom.

Kriya is a gentle, skillful, balanced approach to life — a way of conscious and creative living. It is an ageless esoteric system that transcends both historical and cultural references and unifies the mystical philosophies that underlie all spiritual traditions. It is a path of study and meditative attunement that induces direct perception and insight into the nature of consciousness, and the pattern of your mind and Life itself. It is a philosophy and methodology of self-reliance, self-discipline, and self-inquiry, leading to balanced self-conscious awareness.

The goal of this program is to share the oral tradition of Kriya with you and to assist you to use the teachings to improve your life and the lives of those around you. Kriology will provide methods that will help you to nourish and heal your mind and body, develop greater clarity of purpose, soften your karma, and attain your spiritual dream. Through the study of mystical principles and the use of specific spiritual techniques, it will offer a system for experiencing a transformation in consciousness that will enrich your life on every level.

### **Kriology: The Science of Conscious Creation**

Kriology is the art and science of conscious creation — a method for the unfoldment of your divine nature. It will help you become healthier, happier, and spiritually mature. It is a method to cultivate a state of consciousness that produces a more compassionate and unselfish personality. Inspired by the great Chinese mystic Lao Tzu, the Temple's motto is "Give a soul a fish and they will eat for a day. Teach them to fish and they can nourish themselves forever and assist others to do the same." We do not seek to bind you to any philosophy or organization. Our goal is to teach you, to inspire you, to give you methods and means by which you can become free. Our hope is that these teachings will be of service to you and help you to see your life, your self, and your path afresh.

Kriya is a living tradition. It is not based upon scripture but on an evolving understanding and direct experience of Life. The methods that lead to this direct experience



have been passed from generation to generation for over 7,000 years. This transmission forms the living lineage of the Kriya Dharma. One of the defining purposes of a lineage is to serve as a catalyst to enrich and uplift people's lives and to nourish and support the unfolding of wisdom and compassion.

Kriya Yoga is a spiritual science. It is not founded on belief but upon direct experience and an understanding of the spiritual laws of self-conscious awareness. Kriology is the study of Kriya—the psychobiological and spiritual actions by which you can break free of the karmic momentum of your mind and body so that you can experience enlightenment. It is a system that deals directly with your mind — its structure and dynamics. Embodied within it is a mystical psychology that offers a profound recognition of how you can create, sustain and transform the circumstances of your life. Its unique approach focuses on karma (the laws of causation) — how it is generated and activated and how it can be softened, modified and dissolved. The great watchword of the Kriya tradition is *Ahambrahmasmi*, which means “I am the creative principle.” You and you alone create and sustain the experience of your life, and only you can dissolve that which is out of balance.

In the cosmology of the oral tradition of Kriya Yoga, you are an immortal, self-existent, spiritual being. God did not create you. He is not your father; he is your elder brother. His creation, this multileveled universe within which you exist, is referred to as The Garden of God. It is a school for the soul where you as a spiritual being can behold your reflection ever more clearly in the mirror of existence and recognize the fullness of your self-creative potential. The earth experience reveals that although you are an immortal, creative being, you are not consciously immortal. Although you are a creative being, most of the creative processes in your life are taking place below the threshold of your awareness. Kriya is the science of making your life a conscious ritual of creation.

Kriya is a pathway to re-establish the continuity of your self-awareness. The spiritual being that you are has been referred to in western mythology in various ways: the goose that lays the golden egg, the wish tree, and the wishing well. In eastern mysticism, it is sometimes referred to as the golden womb (*hiranya-garbha*) or the source of all things within your subjective creation. Kriya is a system that moves you away from things back to Self, away from a subjective interpretation of Life to a direct experience, away from the golden eggs and back to the source. It moves you away from your creations (internal and external) and back to you — the creator, the thinker of the thought, the knower of the known, the experiencer of the experience, the dreamer of the dream. It moves you away from the gifts of God back to God — from the content of consciousness back to the



container, which when emptied can be filled with anything or no-thing. This emptying of the vessel is accomplished by a conscious ritual or action of the body, mind, and breath — a Kriya.

### **Patanjali's Kriya Yoga Sutras**

Though primarily an oral tradition, over the millennia in which Kriya has been practiced, certain aspects of the system have been committed to writing. One of the primary texts used in Kriology is the *Yoga Sutras*, compiled by the Indian sage Patanjali between 500 and 200 B.C.E. Patanjali codified the oral tradition that preceded him by organizing it into four short books for memorization and study. The only specific type of yoga referred to by Patanjali in the Sutras is Kriya Yoga.

In Book I, Sutra II, Patanjali gives a concise definition of yoga: *Yoga chitta vritti-nirodha*, which translates “Yoga is the cessation or inhibition (*nirodha*) of the fluctuations and variations (*vrittis*) of the mind (*chitta*).” Yoga is the experience of consciousness without the fluctuations of the mind. It is perceiving Life without any subjective interpretation of it. It is seeing Life as it is. This implies that consciousness, as we normally experience it, is filtered through the perceptions of our mind and the biases of the thoughts and emotions that dwell within it. In the *Yoga Sutras*, the obstacles to pacifying these fluctuations of the mind are called *klesas*. (Five *vrittis* and five *klesas* are listed in the Sutras.)

When all the movements, all the energies of the mind, are silenced through yoga practice (*vritti nirodha*), there still remains a state of direct perception called *samadhi*. *Samadhi* is an objective, non-distorted, superconscious state wherein spirit perceives itself free of the *vrittis*. Patanjali calls his first book *Samadhi Pada* because it defines the fluctuations or variations of the mind that must be restrained in order to experience *samadhi*.

Book II of the Sutras is titled *Sadhana Pada*. *Sadhana* is the spiritual practice or method that helps one attain the goals of yoga. The second book of the Sutras describes these goals and the methods by which they can be attained. The first sutra of Book II describes the techniques that will remove the *klesas* and therefore yield the state of *vritti nirodha*, which leads to *samadhi*. Because this method is a conscious and volitional process, it is referred to as Kriya Yoga.

Book II, Sutra I reads: *Tapah svadhyaya Isvara pranidhani kriyayogah*, which translates “Kriya Yoga is self-discipline (*tapas*), self-study (*svadhyaya*), and attunement to the indwelling Reality (*Isvara pranidhani*).” Book II, Sutra II reads: *Samadhi bhavanarthah klesa tanukaranarthascha*, which translates “The goals [of kriya yoga] are to remove the *klesas* (the sources of pain and suffering and the obstacles to *vritti nirodha*) and to bring about *samadhi*.”



The goals of Kriya Yoga are to remove the root cause of pain and suffering (*klesas*) and to attain a state of samadhi. Samadhi is the restraint of the fluctuations of the mind unto consciousness. The effect of samadhi is to neutralize your karma and to help you become conscious of your true nature, rather than identifying with the contents of the mind. According to Patanjali, the goals are attained by the constant practice of the eight limbs and the observance of continual detachment.

### **The Eight Limbs of Kriya Practice**

In the Yoga Sutras, Patanjali describes Kriya as an eight step process known as the eight limbs or *Ashtanga* (*ash*=eight and *anga*=limbs). The eight limbs of Patanjali's classical system build on one another. They are practiced both sequentially and simultaneously. The first four – yama, niyama, asana, and pranayama – are the foundation upon which the second four are established.

1. Yama (restraints)
  - Non-violence (ahimsa)
  - Non-lying (satya)
  - Non-stealing (asteya)
  - Non-sensuality (brahmacharya)
  - Non-greed (aparigraha)
2. Niyama (observances)
  - Purification (shaucha)
  - Contentment (santosha)
  - Austerity (tapas)
  - Self-study (svadhyaya)
  - Attunement (Ishvar-pranidhana)
3. Asana (postures)
4. Pranayama (regulation of prana or life force)
5. Pratyahara (sense withdrawal)
6. Dharana (concentration)
7. Dhyana (meditation)
8. Samadhi (contemplation)



## The Meaning of the Word Kriya

There are several historical meanings for the word Kriya, each of which offers some insight into Kriya philosophy and practice. Like many Sanskrit words, *kriya* can be understood on multiple levels. At its most essential, the word *kriya* can be defined as action or movement. The word *kriya* and the word *karma* are both derived from the Sanskrit root *kri*, meaning to do. *Karma* is those actions that bind us, and *kriya* is those that free us. In Sanskrit grammar, verbs are actually referred to as *kriyas*. It is important to understand that these actions are conscious or volitional. This is a vital concept because the Kriya ritual is an internal action, a conscious rotation or movement of one's awareness and breath along the pathways of the astral spine. Mystically, a Kriya is an internal ritual that transmutes and transforms one state of consciousness into another — unawareness to awareness, ignorance to wisdom, discontentment to joy, and confinement to freedom.

The word *kriya* also connotes *practical*. This is relevant because Kriya Yoga and Kriya techniques are very practical. They will have profound effects upon your mind-body complex here and now, but they are also practical and applicable as you begin to function more consciously in your mental-astral body. Kriya practice assists in holding you harmoniously within the framework of your mental-astral body, while at the same time balancing your physical existence.

Another meaning of *kriya* is something that is considered to be preliminary, such as the purification techniques known as *shat kriyas*. These techniques and others you will receive in Kriology are preliminary in the sense that they prepare your body and mind for internal Kriya rituals that require the mastery of the upper limbs of yoga practice. Another reason that the word *kriya* is associated with the idea of preliminary movements or practices is that Kriya is a process that uses specific body movements such as *asanas* (postures), *mudras* (gestures), and *bandhas* (contractions) to produce deep stages of concentration, meditation, and samadhi.

## The History of Kriya Yoga

Though the history of Kriya Yoga is lost in antiquity, similar patterns of practice can be observed in other traditions around the world, including Japanese Shingon Buddhism and the Chan and Taoist schools of China. There are also related ideas expressed in Indian texts such as the *Bhagavad Gita* and Patanjali's *Yoga Sutras*.





Kriya Yoga most likely developed in India. Later the texts that existed were moved from India to China, where they developed into the Chinese Chan sects, and then from China into Japan, where the system was called Shingon. During its migration from India to China and China to Japan, there were some very significant and positive refinements. Those refinements were remarkable in the sense that they were recorded, whereas almost all of the Indian Kriya teachings have been handed down in the oral tradition.

The Chinese, Japanese, and Indian systems are not the same. However, they share some very important techniques as well as theological, philosophical, and esoteric doctrines. For example, Tai Chi Chuan and acupuncture both use the meridians (nadis) and the movement of prana to rebalance the psychophysical mechanism and thereby attain balanced self-conscious awareness. In acupuncture, this increased awareness and control of prana is directed toward bringing about physical health. In Tai Chi Chuan, it is directed toward producing mental and physical health. In the Kriya system, the primary purpose for learning to increase the flow of prana and experiencing the heightened awareness it engenders is to bring one's consciousness into a state of balanced self-conscious awareness that produces samadhi or cosmic consciousness. What is meant by cosmic consciousness? In the simplest of terms, the attainment of cosmic consciousness is the removal of all limitations on all levels of your individualized mind-body being.

Another way of saying this is Kriya is a path for the attainment of esoteric wisdom. The purpose of Kriya practice is to bring about a transformation of human consciousness, which far too often is filled with anguish, ignorance, and limitation. The goal of Kriya practice is the transformation of your personality, and therefore your point of view, so that you might attain your birthright – bliss, wisdom, and freedom.

The Chinese mystic Lao Tzu said, "Words can point at truth but cannot express it." If you have experienced love, then all someone needs to say is "love" and you understand what is meant. However, if you have not experienced love, what words can express it? In the very same way, how can you understand karma and Kriya unless you have first experienced confinement and then obtained freedom?

The word karma means those actions, internal and external, that confine you. Karma is self-caused. It limits you and sets you upon a path of obstacles that ultimately leads to greater self-awareness. Kriya is a higher path one takes after having reached a certain intensity and duration of self-awareness. It frees you from the karmic pattern you have created. The path of Kriya is one of dedication, self-discipline, and joy. It leads to balanced self-conscious awareness.



## The Doctrine of Original Goodness

It is important to understand that the practice of Kriya is linked with the Shankya School of yoga philosophy, which is a dualistic system. Shankya philosophy provides a set of metaphysical concepts and insights that offer a working understanding of the universe within you and around you. If you have the mystical techniques but lack the underlying metaphysical and philosophical framework, you will experience confusion and disorientation. If you have metaphysical concepts but do not have mystical techniques, you will be faced with hurdles and mental barricades.

Some people think that Kriya Yoga is a secret or hidden school of thought. In truth, it is not so much secret as it is sacred. These sacred teachings are only revealed when a person has spiritually prepared himself. A part of being ready is the awareness of the wisdom that exists within your universe. As your metaphysical philosophy develops and you strive for deeper understanding, new concepts and techniques will be revealed to you through other souls.

Kriya Yoga is a mystical philosophy open to all who are willing to seek out the deepest meaning of Life. It embraces a theological philosophy, but it is not a proselytizing philosophy. Proselytizing religions believe that they alone are right and everyone else is wrong. Kriya philosophy, on the other hand, teaches that each soul is on the right path for that soul. When that soul awakens and begins to make the journey a conscious act (Kriya), it takes an ascending turn on the path. Kriya Yoga is a set of mystical techniques for awakening the slumbering soul even more, so it may ascend even further.

Kriya Yoga is a mystical school of spirituality that recognizes that there is Truth in each and every religious tradition and that each soul is right where it needs to be to learn what it needs to learn. Kriya Yoga is not secular. Secularism, like nationalism, is destructive to Truth. In Kriya Yoga, there is no submission to blind faith, to an individual, or to a spiritual authority. Truth and wisdom alone are the guiding lights for each soul to follow in his study of the Teachings.

Yoga is preeminently of the spirit, and therefore it is deep and fulfilling. Kriya cosmology and philosophy teach that life everywhere is sacred and that compassion should tie all sentient life forms together. Compassion is not pity, and it is far above love. It is a state of consciousness in which there is a realization that any action taken by another is the best action that entity is capable of taking at that specific moment in time. This is hard for most humans to accept because they have been trained culturally and religiously to believe that God is jealous, angry, and judgmental. Thus, it is difficult for most



humans to have compassion for others. Kriya Yoga embraces the understanding that mankind has an innate, undeniable beauty and dignity. This dignity is called Original Goodness.

If we adhere to the theological concept of a creative force or a creator, and if this being is believed to be good or perfect, then from a philosophical and metaphysical viewpoint, it follows that no imperfection can come from that perfection. From goodness, only goodness can flow. How can imperfection manifest out of perfection? How can neglect and omission manifest out of goodness? How can evil manifest from The Good? They cannot; it cannot. Out of goodness only goodness can flow. The concept of original sin is a manmade folly conceived by frustrated and confused religious leaders.

You are not bound, cursed, or limited by original sin or by what another soul may have done in the remote past. What other people did in the past has nothing to do with what you will do or can do, unless you make their attitudes and emotions part of your own individual memory tract.

You are spirit, and spirit is self-created. You are your own creation. You are not the creation of some other person or deity. Your life results solely from your actions — your own personal individual karma manifesting from your own pastlife attitudes, thoughts, words, and deeds. According to the oral tradition of Kriya, if there is original anything it is Original Goodness, also known as Original Dignity. From goodness only goodness can come. From the yesterdays of perfection comes the perfection of today and tomorrow. This means that you have the means to discover and reveal the perfection that lies deep within you, within all sentient beings, and within all Life. From living perfection, only living perfection can manifest. Goodness is within you, and you are capable of realizing that which you are by your own efforts. That potential, that Reality, can be realized by the practice of the esoteric tradition of Kriya Yoga.

### **Spirit and Matter (Purusha and Prakriti)**

When we say that Kriya is an oral tradition, we mean that it is an experiential tradition. Kriya is not as much a philosophy or theology as it is a series of techniques that induce direct experience.

Though it is an oral tradition and primarily a series of techniques, Kriya is linked to one of the six Indian schools of yoga philosophy called Shankya yoga philosophy. Shankya yoga philosophy and Kriya cosmology are both dualistic systems. They state that there are only two things in the universe: *purusha* (spirit) and *prakriti* (matter). Both are eternal.



Spirit is lame and matter is blind, which is to say, spirit is formless and matter has no self-awareness. When the two come into contact with one another, they create forms or bodies with varying degrees of awareness. These forms include the three bodies in which you exist as a human being: the physical body (composed of gross matter), the astral body (composed of subtle matter), and the causal body (composed of super-subtle matter).

Everything that is not purusha is prakriti, which according to Shankya philosophy, is also immortal. This means your physical body is composed of prakriti, your mind is prakriti, your thoughts are prakriti, your emotions are prakriti, your astral body, your dream body, all the mental forms you exist within are composed of various types of matter. What is important to understand is that though the prakriti is eternal, it is ever changing. This idea of the eternality of substance is over 7,000 years old. However, it has recently been espoused by the sub-atomic physicists as a new theory that states that matter cannot be created or destroyed; it just eternally changes form. This is now an accepted law of physics. It is exactly what yoga has taught for millenniums. Matter is eternal. It is never created. It is never destroyed. It just eternally changes form.

The problem mystically is that consciousness is constricted when it comes into contact with prakriti. You are spirit in form, but you have become so enmeshed in matter that you have forgotten who and what you truly are. In yoga this is called *avidya* (ignorance). Kriya is a process to awaken and to remember your true nature. It is a pathway to see your Self, to see Life afresh, and to understand the interaction between the two. The whole purpose of prakriti, the whole purpose of creation, of physical embodiment, is to remember — to move from unawareness to awareness and from awareness to balanced self-awareness.

How can a formless, spiritual entity be aware of anything beyond itself if it is formless? What does it have to compare itself to? Nothing. So it takes form. It clothes itself in matter so that it can come to know itself. In the Kabalistic tradition, it is said that God willed to know Himself, and creation proceeded from this desire. It is said He created a void in the eternal no-thing-ness, and into that eternal no-thing-ness, He projected the mirror of existence. In Kriya cosmology, just like in Kabalistic cosmology, existence, the experience of physical embodiment, is a mirror within which spirit comes to know itself, to learn what its creative potential and true nature are. The problem is that you have become so distracted by the garden that you have forgotten why you came.



The whole purpose of physical embodiment is to move from unawareness to awareness, from awareness to self-awareness, from self-awareness to balanced self-awareness. It is analogous to the feeling you get after your body has been ill and you wake up one morning and think, "I'm better. I feel good. I'm healthy. I'm not sick anymore." The feeling of health, in contrast to feeling sick, creates a feeling of exhilaration, an excitement, a heightened awareness and sensitivity. Had you not gone through the experience of being ill, there would be no duality, no contrast to feeling healthy. The problem is that after a few days, the exhilaration diminishes and you lose the awareness of the feeling, though the memory of it still exists.

In the same way, the experience of physical embodiment facilitates greater self-awareness. It is the experience of observing oneself in relation to form. The form, the prakriti, is gross, subtle, and super-subtle. It is not just a physical form within which you are encased. In fact, as difficult as it is for most people, the physical body is the easiest to escape. It is the subtle forms of your mind (your thoughts, emotions, and attitudes) that are the greatest confinement and the most difficult to dissolve. This is critical to grasp because it is your attitude, your thoughts, desires, and emotions that create the pattern of your life and the circumstances of the physical embodiment that you are experiencing at this moment.

### **Kriya Marga (The Path of Kriya)**

There are two goals in yoga. The first is to remove the root cause of your pain and suffering in order to enable you to be happy and to find joy and contentment in life. In the beginning stages, this is what Kriya is all about. The study of Kriology reveals that if you are not happy, if you have not created some joy and contentment in your life, there is no point in pursuing the second goal because you will not even begin to approach it. The second goal is to see Reality, to see Life, as it is. This is called *samadhi*. It is pure perception, free of emotional distortion and interpretation. It is a pure experiential awareness, free of loyalty and prejudice. It is seeing Life as it is, not as you want it to be. It is seeing Life as it is, rather than as you think it should be or fear it may be. It is seeing your Self as you are — an immortal, self-existent, creative, spiritual being. The problem is that you are embodied in multiple forms: a conscious mind, a subconscious mind, an unconscious mind, and a pre-conscious mind, and you are living in their subjective shadow universe. Your mind has become your world.

How can you get out of your subjective mental universe? How do you attain the states of *vritti nirodha* and *samadhi* and see Life as it is? How do you find contentment

and peace? How do you do it? It is called the path. The path is a map. It is not a cure but a prescription. All paths lead to the mountaintop. The only difference between any two paths is the time it will take and the experiences you will have along the way. All paths lead to the throne of God, but when you arrive at the throne of God, you will not find an old man with a long white beard. You will find a mirror, and when you look into that mirror, what you see will depend on the path that you chose to take to the top of the mountain. All paths lead to the mirror of existence, wherein you will see your true reflection.

The movement from unawareness to conscious immortality is a movement from immaturity to maturity. You will know when you are making progress on the path — not because you are breathing 108 pranayamas, not because you can stand on your head, not because you can chant the mantra with the correct intonation. You will know you are making progress because your personality will soften, your heart will soften, and you will begin to mature emotionally. You will become more compassionate, loving, unselfish, and wise. You will know you are making progress when you realize that you are not changing because someone told you to or because you are trying to get something but because you recognize that it is wisdom, because it is the right thing for you to do.

We are not here to tell you what to do, how to live your life, what mantras to chant, what to eat, what not to eat, where to go, what to do. Freely you have come and freely you may stay. If we tell you what to do, you will be helpless without us. The approach of many organizations is to make people dependent upon them, whereas our approach is to offer you tools to help yourself and others. Our goal is to nourish you to independence. The path of Kriya is a movement from immaturity to maturity. The difference between the child and the adult is that the child thinks that everyone is there to serve him, to feed him, and to give him what he wants. The adult recognizes that he needs to feed, nurture, and care for others. A spiritually mature soul recognizes that which serves the nature of Life and offers it to the world.

This movement from unawareness to awareness is a movement to emotional maturity, to recognizing that you are part of Life and not apart from Life. You cannot dump garbage into the lake and think it will not affect you. You cannot dump garbage into your spouse and think it will not affect you. You cannot dump garbage into your civilization and think it will not affect you. It will affect you. The law of karma says that which you do unto another you do more so unto yourself.



At some moment, in some incarnation, you will truly see that you do not learn through pain and suffering. You are not here to learn through negativity and self-destructive behavior. You are here to learn joyously, positively, lovingly, and beautifully with others and through others. At some moment, perhaps in somebody's eyes, in a sunset, maybe in a book or in a song, you will touch something and there will be a recognition within you, "Yes. This is the order of Life. This is the nature of Life. Life is good. I am part of Life!" At that moment you will feel complete and fulfilled and you will want to sustain that feeling and return to it again and again and again. You will understand that the best way for you to do that is to share it, and at that moment you will have embarked upon the Kriya Marga — the path of Kriya. You will embody the Teaching. This is why you have come out of the monastery, out of the astral planes, and into this realm called the physical universe.

The movement of the Kriya Marga is a movement toward living the Teaching, toward becoming a mirror and emulating the nature of Life. What is the nature of Life? Look around you. You will see it everywhere. It is reciprocity. Life is giving to Life. Life is feeding Life. Life is nourishing Life. To walk the path, to be a yogi, means to embody the Teaching, to live the Teaching, to incorporate the Teaching into your daily life—into your thinking, into your speech, into your actions. Life is always giving. The question is how do you serve others and feed them without interfering in their lives? The answer is that you come to recognize that they too are on a path — their own path. They have their own timing mechanism and their own needs, dreams, hopes, and desires. Feed them what they need. Feed them what you can. That which you do unto another you do more so unto yourself. If you feed their dream, your dream will be fed. If you love them, you will be loved. If you care for them, you will be cared for. If you teach them, you will be taught. Therefore, be at peace with them and with yourself.

As you remove the source of pain and suffering within you, you will become free. As you become free, you will become happier. As you become happier, you will become the path because you share that happiness with everyone who comes into your aura. Kriya Yoga is a path of spiritual action, not of words. It offers a series of techniques, a cosmology, philosophy, and mystical psychology that reveals the purpose and process of the interaction of spirit and matter — how you as an evolving, self-existent being came into time and space, exist in time and space, and will eventually transcend time and space.

May you be blessed with strength and insight that you may truly be a blessing unto others.

Awake, arise, and continue your journey!

## RITUAL FOR CREATING SACRED SPACE

Ritual is the art of consciously activating and releasing the creative forces of your mind. The keys to successfully performing ritual are awareness and an understanding of that which you are trying to accomplish. The ability to focus your mind is also essential. The difference between a ritual and a ceremony is that a ceremony is an external superficial action and a ritual is an internal mystical procedure, a Kriya.

Sacred space begins within you. Everything that you think, say, and do generates a vibrational force that hovers within your aura and is radiated out by the mechanism of your breath. With each inhalation, you draw your thought forms (as well as the thought forms of others) deep into your being. With each exhalation, you project your thought forms out and generate the space within which you exist. You are constantly coming into contact with thought forms—your own and those of others. They surround you and affect you to a greater or lesser degree, consciously and unconsciously, depending upon your sensitivity, the strength of your mind, the horizon of your awareness, the nature of the vibration, and the resonance that exists between you and the thought form. In this way, you are affected by the totality of Life. Truly you are part of Life and not apart from it. You exist within a matrix of consciousness.

The ritual of creating sacred space is a way to insulate your aura during Kriya practice and to neutralize any inharmonious thought forms that surround you. This is why sacred space begins within you. It is first and foremost the space you create within your mind. Therefore, the ritual begins by quieting your mind and removing negative emotions. Once that is accomplished, you can extend the vibration that is within you to encompass the room and building you are in.

Sit in the place you have dedicated for your practice (or anywhere else), and quiet your mind. As a rule, you should face east during daylight hours and north when the sun is below the horizon. If you have a prayer shawl, place it around your shoulders. During vital parts of a ritual, you can pull the shawl over your head. Placing your shawl over you is symbolically creating a sacred space all by itself.

Sit in a seated pose that is comfortable and fix your mind upon your body. After you have done this, you want to become aware of either someone else in the same building with whom you resonate harmoniously or a sacred object such as a picture or statuette.





Empty your lungs with the resurrection breath and take a long, deep breath. As you exhale, mentally circle your body with prana three times in a clockwise movement (from left to right). During the first rotation, visualize a blanket of golden white light being wrapped around your entire body. During the second rotation, extend the field of prana to encircle the other person or sacred object within the building. During the third rotation, extend the field of light even farther to encircle the entire building that you are in. All three rotations are done while you are exhaling one breath. Inhale again, and with the next exhalation, extend the field of light you have generated up and down, above you and below you, into infinity. This completes the ritual. Sit quietly and perform the resurrection breath, if and when you wish to begin your practice.

If you like, you can offer a short invocation or prayer before performing the ritual. Anything that is meaningful to you would be appropriate, or you can use the Kriya invocation of refuge.

I give refuge to enlightenment, the great pathway.  
I give refuge to the dharma of truth, the great teacher.  
I give refuge to stillness, the great revelation.



## CD #2—The Path of Preparation and Practice

- I. Preparation and purification (PIP)
  - A. I stands for integration
  - B. Threefold process
    - 1. Purification of what you think, speak, and do
    - 2. Three levels but really one process
    - 3. Super-subtle to subtle to gross
  - C. Vital to prepare mind, body, and spirit
  - D. Purification necessary
    - 1. Gross body is organism that functions with impulses
    - 2. Impulses produce either health or disease
    - 3. If pure will function better
  - E. Not a competition - should be directed toward the goal
  
- II. Purification
  - A. Purification of the body is the beginning
    - 1. Pure water
    - 2. Pure air
  - 3. Pure food
    - B. Foundation is mind preparation and mind purification
      - 1. Body follows the mind
      - 2. Remove excessive desires
        - a. Relates to emotionality
        - b. Develop quiet mind by removing greed and emotions
      - 3. As mind prepares itself, can see more clearly
        - a. Broadens horizon or awareness
        - b. See body in different way
    - C. Tongue
      - 1. Link between body and mind
      - 2. Think a thought, but unless it is spoken, the body cannot hear it (mantra)
      - 3. Purify tongue
        - a. Speak noble, positive thoughts
        - b. Repeats cycle - affects body, affects mind, etc.
    - D. Mind reaches higher level
      - 1. Point of stillness



2. Can see clearly
  - a. What should be done?
  - b. When it should be done
  - c. How it should be done
3. Removing emotionality
  - a. Purify mind of confusion
  - b. Clarity of thought results
- E. Try to become mature
  1. See where you are
  2. Know where you have come from
  3. Where do you want to go?
  4. How do you get there harmoniously?
- F. Relates to lifestyle
  1. How you live
  2. What you do for livelihood?
    - a. Must have meaning for you
    - b. Do it with skillful means
  3. Purification of body means:
    - a. Sleep more
    - b. Work harder
    - c. Play harder
  4. Purification of mind - threefold level
    - a. Study
    - b. Convert knowledge to wisdom
    - c. Must share blessings

### III. Tarka

- A. Daily tarka
  1. At end of each day
  2. How did I respond today and how will I respond tomorrow?
- B. Monthly tarka
  1. At new moon
  2. Personality, actions, reactions, attitudes
- C. Yama and niyama
  1. Do what ought to be done
  2. Generate positivity out into world
  3. From us, to our civilization, to life divine



- D. What are you seeking?
  - 1. Be specific
  - 2. Why?
  - 3. What are you trying to accomplish?
    - a. Bring it to subtle level
    - b. Eventually to life divine (purified of everything)
- E. Has to come back to you
  - 1. Realize what you are, where you are, is result of all you have done, thought, spoken
  - 2. What is question I am not seeing?
  - 3. Whatever goal we have, always something in the way
  - 4. Get out of your own way

#### IV. Preparation

- A. Simple lifestyle changes
  - 1. Not radical at first
  - 2. Meditation, food, exercise, breathing
- B. Shat Kriyas
  - 1. Neti pot
    - a. Once monthly (i.e. at new moon)
    - b. Use clear, pure water
  - 2. Cleaning tongue
    - a. Gently every morning
    - b. Be aware of daily differences
- C. Shadow people
  - 1. People in your head and your interpretations of them
    - a. Battle of thoughts
    - b. Transcend thoughts
  - 2. Neti, neti, neti
    - a. Thoughts are tied to emotions
    - b. Transcend them into feeling state
  - 3. You and your mind are only enemy
- D. Everything that happens to us is karmic
  - 1. Neither bad nor good
  - 2. Only thoughts
- E. If body is highly toxic, mind will malfunction



1. Mind is not only brain - also nerves, etc.
  2. High voltage electricity flows on surface
  3. Receive incorrect impulses if phlegm on surface of nerves, etc.
- F. Purity allows mind to think more clearly
1. Use tarka to see what must be done
  2. What are you seeking and why?
    - a. Where are you and how to you get there from here?
    - b. Be specific
- G. Karma
1. Attitudinal karma - change your attitude
  2. Soften negative karma and build good karma
- H. Establish a kriya practice
1. Set foundation
  2. Purify body, mind, and tongue
  3. Subtle and super-subtle training
    - a. Moksha and enlightenment are ultimate goals
    - b. Other worthwhile goals more easily attained
- I. Tarka
1. What is most disastrous piece of karma from this lifetime?
    - a. What did you learn from it?
    - b. What did you fail to learn from it?
  2. What is the constantly recurring karmic problem in your life?
    - a. Why haven't you solved it?
    - b. What did you fail to learn (or learn) from it?
- V. Karma
- A. Moving from where you are to where you want to be
1. Do not upset family, work, etc.
  2. Make changes little by little
  3. Allow yourself and others time to adapt
  4. Must benefit others
- B. Earth life is spiritual life
1. Put divinity back into earth life
  2. Do not try to save world - improve yourself
    - a. Improve personality,
    - b. Be more loving, kind, gentle, wise



C. Recognize all paths as legitimate

VI. Summary

A. Preparation and purification

1. Turn inward and upward
2. Accept responsibility for your creation
3. Initiation - moving from childhood to maturity
  - a. Improve your personality
  - b. Comfort with body (weight, flexibility, purity)
  - c. Proper work

B. Three levels of purification

1. Thoughts, words, and actions
2. What are you trying to accomplish?
  - a. Is this harmful or helpful?
  - b. If harmful to others, will be harmful to you
  - c. If helpful to others, will be super helpful to you
3. Body builds on mind; mind builds on spiritual level

C. Purification and preparation of mind

1. Study
  2. Create lifestyle harmonious to you and others
- D. Establish consistent time and place for daily practice
1. Morning, evening, or both
  2. Ritual of the sun (AM) - prepares you for the world
  3. Ritual of the moon (PM) - prepared you for your inner world
  4. Sun/moon eventually merge into sushumanic balance

5. Get up 1/2 hr. to 1 hr. earlier so are not rushed
  - a. Take time to eat (AM-king, PM-prince, eve.-pauper)
  - b. When you play, play, when you work, work, when not doing either, sleep
  - c. Go to bed 1/2 hr. earlier

E. Today is the day

1. Can change tomorrow today
2. Can change the past with attitude today

F. Tarka

1. What did I learn?
2. How can I use what I have learned?

G. Build the foundation - enjoy today



### CD #3—The Three Jewels

- I. Tarka - What are you trying to accomplish? Why?
  - A. Many looking for God
    - 1. What is beyond God?
    - 2. Many “Gods” and concepts of God
    - 3. Mysticism - looking for something beyond God
  - B. Four jewels above the head of God (only 3 are spoken)
    - 1. Wisdom
    - 2. Compassion
    - 3. Non-violence
- II. Wisdom
  - A. More than knowledge
    - 1. Understanding the order of the universe (vritta)
    - 2. Attuning to that order
  - B. Story/example
    - 1. Do not listen to someone else
    - 2. Listen to yourself
  - C. Order of universe differs from time to time, i.e. winter/summer
    - 1. Has a cyclical nature
    - 2. What part of the cycle are you in?
    - 3. Everyone is different and has own internal vritta
      - a. Vritta of time and place
      - b. Need measurement for vritta
- III. Compassion
  - A. Everyone is on the path
    - 1. Doing what they need to do to get to next level
    - 2. Consciously or unconsciously
    - 3. Allows us to be more tolerant
  - B. Recognize that they have to change it themselves
    - 1. Attitude - climbing the ladder of karma
    - 2. Judgmentalness is self-destructive
    - 3. Problems are hard if we do not know the answer



- C. Brings about non-resentment and non-violence
- IV. Non-violence
  - A. Violent when we are not satisfied
  - B. Everyone is where they need to be to move on to next step
  - C. Shift of attitude energy back to self
    - 1. Remove resentment, jealousy, envy, greed, hatred
    - 2. Remove emotionality
    - 3. Last to leave is greed
  - D. What we can do to prepare and purify ourselves
    - 1. Be aware of others' successes
      - a. Be genuinely happy for another's success
      - b. Goal not just to attain happiness, but sustain it
    - 2. Karmic attitude
      - a. Be happy for others
      - b. Bless all enemies
      - c. God wants us to be happy
- V. Three jewels above the head of God
  - A. We are after the 3 jewels
    - 1. God is carrier of jewels
    - 2. "God" is state of consciousness
  - B. Why do you want God?
    - 1. To be happy
    - 2. Be happy first and see what God you get
  - C. Attunement
    - 1. Yoga means yoke
    - 2. Body must attune to pace of mind and vice versa
    - 3. Body and mind must attune to spirit
      - a. Spirit is vibration, vritta of life
      - b. At some point, internal clock merges with universal clock
- VI. Attunement to life
  - A. Attune to what is within us
    - 1. Become harmonious within yourself
    - 2. Makes you more compassionate with others



- B. Attune to what is around us
  - 1. They do not have to attune to you
  - 2. If cannot be more flexible, be rigid joyfully
  - 3. We live in their world, they do not live in ours
- C. We are always placed where we can learn what we need to learn
  - 1. We choose what we want to learn
  - 2. Choose what and where with skillful means
- D. Work on yourself and your karma, but help others too
  - 1. Turn part of awareness to those around you
  - 2. How can you help them without interfering?

## VII. Conclusion

- A. If you say you want God, ask why
  - 1. Really want gift - God is carrier
  - 2. For mystic - not God, but jewels above head of God
  - 3. There is just life
- B. Attunement
  - 1. Each entity is immortal and is carrying memory tract
  - 2. Soul is not immortal, spirit is immortal
  - 3. Exoteric
    - a. People are running away from world
    - b. Run to God
  - 4. Esoteric
    - a. Goal is to find vritta of God
    - b. Emulate the divinity
- C. Numerical significance
  - 1. Nature is 10
    - a. Five chakras and each have male and female
    - b. Chakras times male and female = 10
  - 2. God is 12
    - a. Nature (10) plus sun and moon
    - b. Sun/moon are knower and known
  - 3. Attune to nature so we can transcend nature and have our self-awareness
    - a. Produce sushumanic state—neither solar nor lunar—neither male nor female
    - b. Beyond 12 (God) to infinity



- 4. Attune to Nature
  - a. Will collapse in no-thing, transcending into causal plane
  - b. Bindu of yogic existence from which all else springs
- D. We are here to feed, not to be fed
  - 1. Those who feed are fed
    - a. We are fed what is important to be fed
    - b. Not what we want to be fed
  - 2. Attune
    - a. Those around you
    - b. Nature
    - c. God
    - d. That which is beyond God

## CD #4—The Law of Karma

### The Nature of Karma

- I. Everything that comes into our lives results from our past thoughts, deeds, and words
  - A. The actions of today produce the karma of the future
- II. People are the bringers of our karma
  - A. It is important to surround oneself with noble thoughts and beings because our karma activated by those around us
- III. Karma is only an impulse
  - A. Life is a response to karma
  - B. Attitudinal karma is vital
- IV. Each incarnation carries with it the samskaras of previous karma
  - A. Attitudinal karma can alter samskaras
  - B. We have a lot of control over our reactions to our karma
  - C. We respond according to our nature
- V. Our states of consciousness fluctuate constantly
  - A. Timing is important
    1. Many things influence us at any given moment
    2. There is never only one cause
  - B. There are three bringers of our karma—animals, people, forces of nature
- VI. We are the bringers of other people's karma
  - A. Resist the impulse to bring negative karma
  - B. Guard your tongue
- VII. Karma functions on two levels
  - A. Internal and external; mental and physical
  - B. Can manifest physically but not affect us physically (attitudinal karma)
- VIII. Three types of karma
  - A. Karma of all lifetimes
  - B. Karma of this lifetime



- C. Kriya-mana Karma (Karma generated by free will and self-awareness)
  
- IX. Danger of not understanding karma
  - A. Externalizing karma/blaming
  - B. Must draw it inside and take responsibility
  
- X. Karma Fires on Several Levels
  - A. Saturn: confinement
  - B. Jupiter: greed/excess
  - C. Mars: fear
  - D. Venutian: love/possessiveness
  - E. Mercury: mind/viewpoint/attitude
  
- XI. Formulation of Karma
  - A. Karma has intensity, force, and duration
    - 1.  $I \times D = F$
    - 2. How we magnetize our karma determines the factors of our lives
    - 3. The karma of this lifetime that does not fire will mutate to a more subtle level in another lifetime
    - 4. We can control the placement of karma
    - 5. The karmic of this lifetime composed of karma of last six lifetimes
    - 6. The force (F) of this lifetime is spread over the duration (D) of the life
    - 7. By applying intensity (I) of mind force, tarka, will, meditation or any mystical technique, we can neutralize karma in a shorter time
  - B. Karma is not fate; it can be altered
    - 1. Awakening of consciousness allows us to control our karma
    - 2. The macrocosm in which we live is reflected by the microcosm that exists within us
    - 3. Macrocosm is controlled by imposing self-discipline within the microcosm
    - 4. We affect change from within

## CD #5—To Thy Own Self Be True

- I. Lack of Contentment
  - A. Control of the mind is essential to neutralize karma
    - 1. Two approaches: internal/external, Mars & Saturn
    - 2. Self-discipline
      - a. Yama and niyama
      - b. Mind control patternings
    - 3. Ahimsa: Non-violence on 3 levels—mental, verbal, physical
    - 4. Santosha: Contentment
      - a. Direct all energy towards achieving contentment
      - b. Lack of contentment leads to perpetuation of karma
      - c. Examine one's life to discover areas of discontent
      - d. Two approaches to attaining Santosha—renunciation and detachment
- II. Self-Discipline
  - A. Impose order (ritta) on your life
    - 1. Establish order in routine tasks
    - 2. KIS-MIF (play & exercise)
  - B. Be aware of attitude towards your actions
    - 1. Beware of shadow people
    - 2. Limitations psychically, financially, socially are controlled by shadow people
    - 3. Replace shadow people with more positive images.
  - C. Organize Life
    - 1. Make a wish list
    - 2. Prioritize the wishes
    - 3. Work through the simplest to the most complex
  - D. Satya: Truthfulness
    - 1. The mind lies to the mind and we become angry when others do not believe our lies
    - 2. We respond to untruth that we have created for ego satisfaction
    - 3. Do not lie to yourself
    - 4. Keep communication honest and clear
    - 5. Admit what you want and open yourself to the possibility



III. Bringers of our karma

A. Others fulfill our karma

1. Gatherings (satsangs) stimulate and test our karma
2. Having other realities around us keeps us balanced

## CD #6—The Laws of Consciousness

- I. Law of Consciousness
  - A. Existence is Sat-Chit-Ananda knowledge/wisdom—mindstuff/being—bliss
  - B. Becoming more aware—How do we improve our level of awareness? How do we sustain it?
    - 1. Become aware of our environment—see the ritta, the order and see what cycle we are in
    - 2. Why become more aware of what is around us?
      - a. To protect the mind/body complex
      - b. To bring about greater attunement and harmony between the external and internal
    - 3. Awareness leads to development from immaturity to maturity
    - 4. We first start looking for the ritta around us, then we take that principle of self-awareness and turn inward to see the inner universe, which causes us to ask “why” we are where we are in our lives.
  - C. Awareness is a magnetic field— that which we hold in our mind we will draw ourselves toward
    - 1. We pull our mind/body complex to so many different shores that we often cannot anchor to any one
      - a. One-pointedness is one of the goals.
      - b. The problem is that we do not learn to concentrate and there is no continuity in our thoughts
    - 2. The Law is that what is held in the mind, the mind and then the body go there.
- II. The Law of Self-Awareness
  - A. Twelve aspects, twelve states of consciousness, the Horashastras, the twelve zodiacal signs.
  - B. There is a pattern to these awarenesses
  - C. We are born with one of these laws more prevalent
  - D. Memory tracts are gravitational— precipitate down into the physical
- III. The Law of Self-Conscious Awareness
  - A. Described by the position of the Sun, Moon, and Ascendant
    - 1. Vary in strength and make up primary keys to unlock memory tract of the past



2. Three laws of self-consciousness are the three primary forces from past lifetimes, expressing the three key desires and needs from the past that need to be balanced
- B. Twelve signs are the tasks we need to do, the twelve pieces of karma to work through
  1. As yogis, we look to clear mentally—manifesting karma on the middle plane (super-subtle, subtle, gross)
  2. We do not see that all is lent to us in this lifetime
  3. Lift the energy, move out of the physical plane into the mental, out of the mental into the astral, out of the astral into the causal, and at sometime out of the causal
    - a. Points within the chart reveal heavy karmic configurations
- C. Whole goal of Kriya Yoga and Kriology is to become aware of these karmic problems and to work them out internally before they precipitate down
- D. Karma is preconditioned located energy
  1. Two types of energy: linear and angular
    - a. Linearity is self-existent
    - b. We try to make our nature linear so that the angular energies of nature (our karmic forces) will not impose themselves
- E. The goal is to have linear, balanced self-conscious awareness

#### IV. Summary

- A. Law of Consciousness — the law of gravity, the law of magnetism
- B. Law of Self-Conscious Awareness – Twelve fundamental awarenesses which reflect where the consciousness has been focused in the past.
- C. Law of Balanced Self-Conscious Awareness — moving from unawareness to awareness to self-awareness to balanced self-awareness
- D. Kriology is the techniques and procedures that allow you to evolve your nature so that you can see the patterns and cycles of your life
- E. Balancing out self-conscious awareness; getting rid of angular energies (emotionality)
  1. Look at the mind/body complex and ask what is out of balance and how can I bring it more into balance without upsetting the world (non-violence)
  2. Work on balancing out the self-awareness you have; look at needs and karmic patterns to soften them; to be therefore less destructive to yourself in your life.
  3. Get out of your own way and you can accomplish anything!





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## STUDY QUESTIONS - LESSON ONE

The study questions you receive each month are intended to help you review and assimilate the teachings of the program. Answering them will provide you with a complete outline of the course when you are done. This will be a valuable resource in the years ahead, as you continue your study and practice of Kriya.

### Notes on Practice

1. What is tapas?
2. According to Patanjali, what is Kriya Yoga?
3. What are shat kriyas, and what is the purpose of their practice?
4. What is sadhana?

### Kriya Sadhana

5. How much water should you drink each day?
6. What is pranayama?
7. What is the effectiveness of Hong Sau Kriya directly proportional to?
8. What is vritti nirodha?
9. What is tarka, and what is its purpose?
10. How does the practice of neti, neti, neti focus the mind?



11. What is the watchword of Kriya Yoga in Sanskrit and English?
12. What is the key to yogic sleep?
13. What is the value of cleaning the tongue and sinuses?

### **Kriya Philosophy**

14. Who is Patanjali?

15. What are the Yoga Sutras?

### ***The Spiritual Science of Kriya Yoga (Chapter 1-4)***

16. What are yama and niyama? On what levels are they to be observed?

17. What is the most important yama?

### **CD #2 - The Path of Preparation and Practice**

18. How do you purify the body?

19. How do you purify the mind?

20. What are shadow people?

21. What is the ultimate goal of Kriya training?

### **CD #3 - The Three Jewels**

22. What are the three jewels above the head of God?

23. How does Kriyanandaji define wisdom?

24. What does it mean to say, "Everyone is on the path"?

25. What is immortal, spirit or soul?

26. According to kriya philosophy, what is the soul?



**CD #4 - The Law of Karma**

27. What is the doctrine of karma?
28. Why is karma *not* a psychologically satisfying concept to many people?
29. What are the three bringers of your karma?
30. List the five types of karma Kriyananda discussed and the characteristics of each.
31. How does the formula  $I \times D = F$  apply to the karma of this lifetime?

**CD #5 - To Thy Own Self Be True**

32. What are the two cornerstones of self-discipline?
33. What is the relationship between ahimsa and santosha?
34. What are two approaches to achieving santosha?

**CD #6 - The Laws of Consciousness**

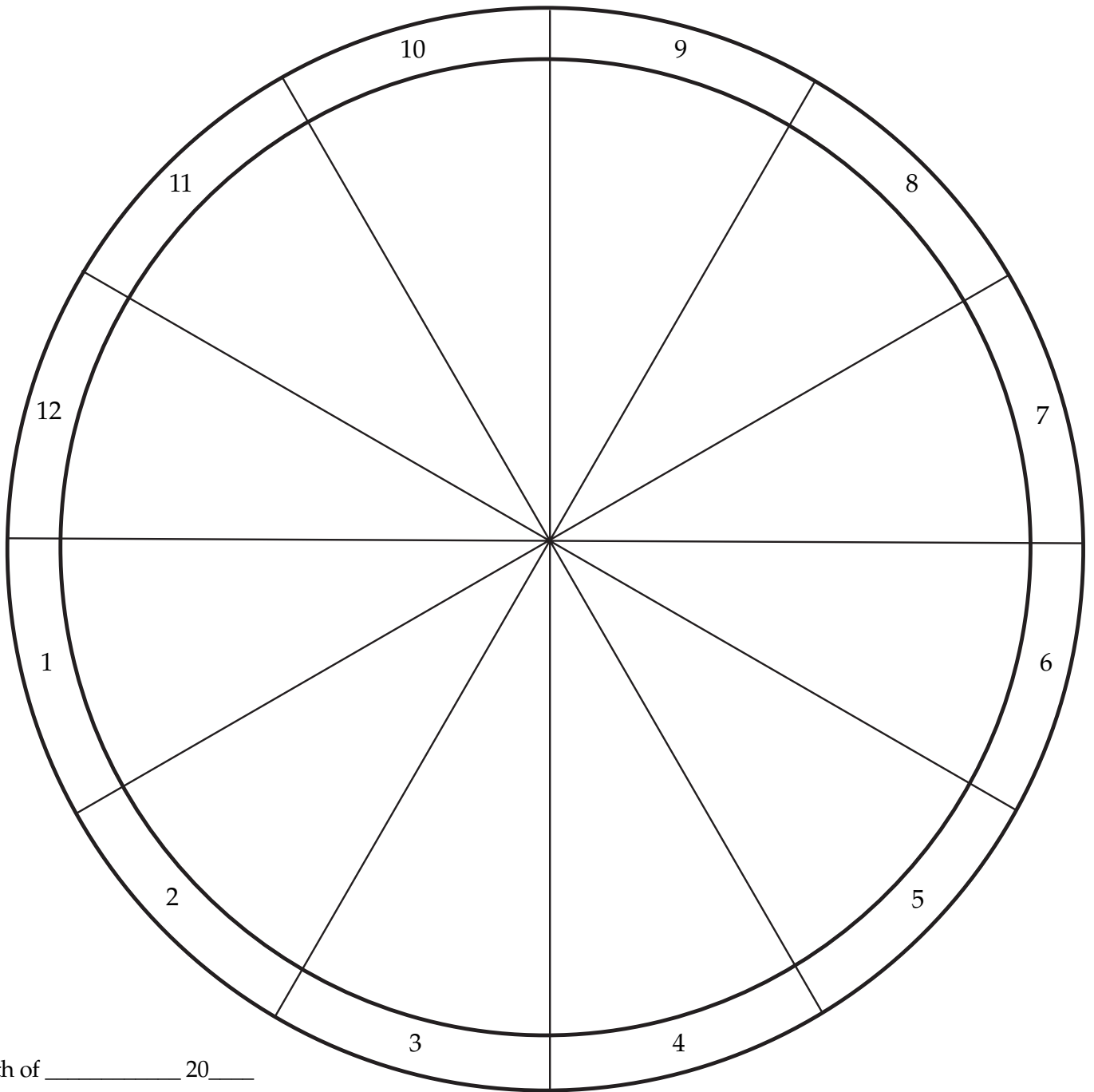
35. Define sat chit ananda.
36. What is the rita of life, and why should we become more aware of it?
37. What is the Law of Consciousness?
38. What is the Law of Self-Awareness?
39. What does your astrological chart reveal about your karma?



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# Kriology Tarka Wheel - Lesson One



Month of \_\_\_\_\_ 20\_\_\_\_

City \_\_\_\_\_

As you review your day using the wheels of reflection, put a small plus or minus symbol in any house that stood out on any particular day. Do this each day for one month.

## Wheel of Inner Reflection

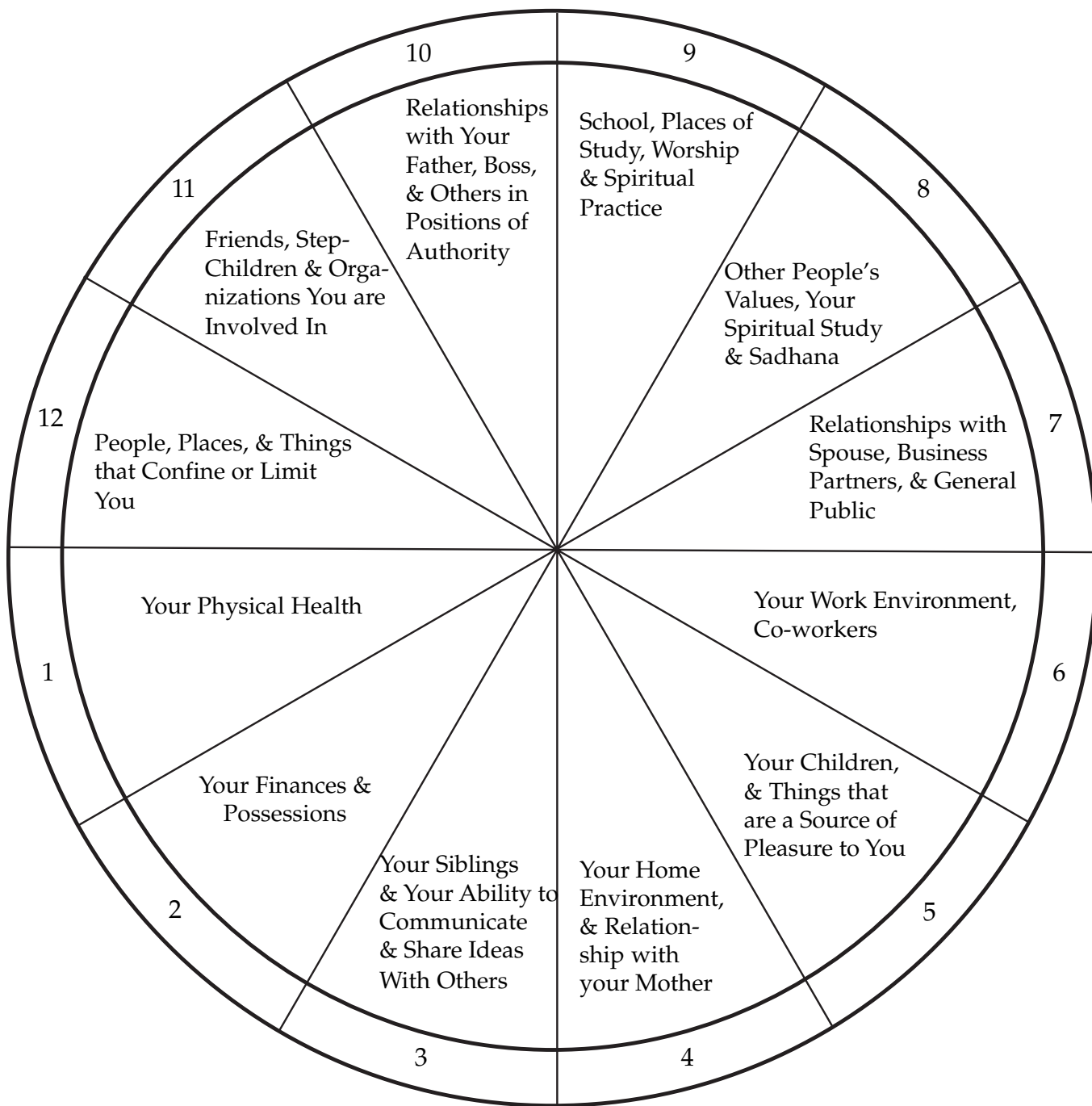


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### Wheel of Outer Reflection



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