



# Temple of Kriya Yoga

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Month Two

Dear Kriology Student,

I hope you are enjoying Kriology and finding it meaningful. Following are your course materials for Lesson Two. As preparation for studying these lessons, you may want to review pages 1-12 of the sadhana section from last month, and then review this month's lesson plan and sadhana guide.

The sadhana section this month introduces four new techniques: Hong Sau Kriya, Nadi Shodhana, Upavasa and Mouna. You will need to dedicate more time to your practice each day if you wish to include these methods. The way in which you choose to do this is a personal matter. Study and practice at your own pace and integrate the techniques in a way that is harmonious to you and your lifestyle. Whatever you do, it is important that you enjoy working with them. The effectiveness of your Kriya practice should be measured in quality — not quantity. Never practice longer than you feel comfortable. If you find it enjoyable and it improves the quality of your life, you will make time to expand your practice. If it becomes a chore, you will never seem to find the time. It is better to practice a few minutes each day than not at all.

The key technique you are receiving this month is Hong Sau Kriya. It is one of the three primary Kriya techniques. The other methods you are receiving this month and the sadhana practices you received last month all support the practice of Hong Sau. Study the text very carefully and be sure you understand the method completely. The key to experiencing the profound effect of Hong Sau is to practice effortlessly each and every day. The best time to breathe Kriya will be different for each person. It should be a time when you can sit without being disturbed and when you are relaxed, but not too tired. For some people this will be early morning, for others at day's end. Sunrise and sunset are traditional, but establish a time that works for you and try to practice at the same time each day.

In the same way your physical body can be conditioned to specific responses, so can your mind. It is the nature of the mind and body to be restless. By practicing every day at the same time, even if only for a few minutes, your body will be conditioned to sitting still and your mind will be conditioned to being focused. They will then begin to work with you rather than against you. This is why it is better to enjoy breathing Kriya four or five minutes twice a day than to force yourself to sit for fifteen or twenty minutes. It is vital to understand this if you are sincere about developing a long-term

sadhana practice. If you enjoy the process, you will naturally extend the amount of time you dedicate to it each day.

This month you are also receiving The Kriya Invocation of Goodness, and the first set of shlokas from the Kriya Ananda Upanishad. The verses of the Kriya Ananda Upanishad are to be studied and meditated upon. Through prose, symbolism and metaphor, they reveal the essence of the mystical process of Kriya Yoga. As your understanding and experience of the Kriya system matures, these verses will reveal a wealth of insight and knowledge. The ritual practice for this month is The Kriya Invocation of Goodness, a beautiful mantra to be used as an invocation to your practice each day.

We are here to facilitate your studies and help in any way we can to make the program as meaningful as possible. Please let us know if there is anything we can do to be of service.

May your studies be a source of joy and wisdom.

Namaste,

Temple Staff

## STUDY GUIDE - LESSON TWO

### Week One

1. Make time each day for your Sadhana Practice.
2. Make time each day to breathe Hong Sau Kriya.
3. Read the Notes on Practice.
4. Listen to CD #7.
5. Read the Kriya Sadhana & Hong Sau Kriya articles.
6. Begin Reading Assignments.
7. Review Study Questions and Assignments.

### Week Two

1. Make time each day for your Sadhana Practice.
2. Make time each day to breathe Hong Sau Kriya.
3. Continue Reading Assignments.
4. Read the Nadi Shodhana article.
5. Read the Ritual Practice article.
6. Listen to CDs #8 & #9.
7. Read the Kriya Ananda Upanishad.
8. Review Study Questions and Assignments.
9. Record your reflections and observations in your spiritual journal.
10. Record your dreams each morning in your dream journal.

### Week Three

1. Make time each day for your Sadhana Practice.
2. Make time each day to breathe Hong Sau Kriya.
3. Review the Notes on Practice article.



4. Read the Fasting and Mouna articles.
5. Review the Sadhana Practice article.
6. Listen to CDs #10 & #11.
7. Review Personal Reflection Assignments.
8. Record your reflections and observations in your spiritual journal.
9. Record your dreams each morning in your dream journal.

#### **Week Four**

1. Make time each day for your Sadhana Practice.
2. Make time each day to breathe Hong Sau Kriya.
3. Record your reflections and observations in your spiritual journal.
4. Review articles and reading assignments.
5. Complete Self-Study Questions and Personal Reflections.
6. Listen to CD #12 and review all tapes.
7. Complete Assignments.
8. Answer Study Questions.
9. Review, Review, Review.



## LESSON PLAN - TWO

| <b>Kriology</b>   | <b>Week #1</b> | <b>Week #2</b> | <b>Week #3</b> | <b>Week #4</b> |
|---|----------------|----------------|----------------|----------------|
| <b>Study Guide</b>  |                |                |                |                |
| Study Guide (pages 5-6)                                       | Read           |                | Review         | Review         |
| Sadhana Guide (pages 5-8)                                     | Read           |                | Review         | Review         |
| <b>Personal Practice (7 days a week)</b>                      |                |                |                |                |
| Using Sadhana Guide   | Practice       | Practice       | Practice       | Practice       |
| CD #7 - Orientation to Kriya Practice                         | Listen         |                |                | Review         |
| <b>Sadhana Practice</b>                                       |                |                |                |                |
| Notes on Practice (pages 7-10)                                | Read           |                | Review         | Review         |
| Kriya Sadhana (pages 13-22)                                   | Read           | Review         | Review         | Review         |
| <b>Techniques</b>   |                |                |                |                |
| The Hong Sau Kriya Technique (pages 7-12)                     | Read           | Review         | Review         | Review         |
| Nadi Shodhana (pages 13-16)                                   |                | Read           | Review         | Review         |
| Fasting (pages 17-21)   |                |                | Read           | Review         |
| Mouna (pages 22-26)   |                |                | Read           | Review         |
| <b>Philosophy &amp; Cosmology</b>                             |                |                |                |                |
| CD #8 - The Microcosm and the Macrocosm                       |                | Listen         |                | Review         |
| CD #9 - Yama - Niyama - Asana - Pranayama                     |                | Listen         |                | Review         |
| CD #10 - The Householder and Inner Practice                   |                |                | Listen         | Review         |
| CD #11 - Thinking a Thought You Have Not Thought Before       |                |                | Listen         | Review         |
| CD #12 - Softening Your Karma                                 |                |                |                | Listen         |
| <b>Ritual Practice</b>  |                |                |                |                |
| The Invocation of Goodness (pages 3-4)                        |                | Read           |                | Review         |
| <b>Kriya Sutras</b>   |                |                |                |                |
| Kriya Ananda Upanishad (pages 1-2)                            |                | Read           |                | Review         |
| <b>Assignments (pages 9-14)</b>                               |                |                |                |                |
| Spiritual Journal   | Journal        | Journal        | Journal        | Journal        |
| Dream Journal   | Journal        | Journal        | Journal        | Journal        |
| <b>Reading Assignments (page 10)</b>                          |                |                |                |                |
| 1. Spiritual Science of Kriya Yoga (pages 72-112 and 190-213) | Read           | Read           |                | Review         |
| <b>Self-Study Questions (pages 10-12)</b>                     | Review         | Review         | Review         | Complete       |
| <b>Personal Reflections (pages 13-14)</b>                     | Review         | Review         | Review         | Complete       |
| <b>Outlines (pages 17-30)</b>                                 | Review         | Review         | Review         | Review         |
| <b>Study Questions (pages 5-8)</b>                            | Review         |                | Review         | Complete       |
| <b>Miscellaneous</b>  |                |                |                |                |
| Kriology Tarka Wheel - Lesson Two                             | Reflect        | Reflect        | Reflect        | Reflect        |

## SADHANA GUIDE – LESSON TWO

When yoga is practiced in the morning, you traditionally move from the subtlest techniques to the most physical because you are moving from your inner mind to your outer world. If you practice in the morning, begin with meditation practice and then move to pranayama and finish with asana. In the evening, begin with asana and finish with meditation practice. The order is reversed at night because you are moving from your physical universe back into your mental world.

With the new sadhanas that have been added this month, your practice will require more time. If you make time for nothing else, it is important that you dedicate yourself to breathing Hong Sau Kriya twice each day. Do not make the mistake that so many yoga students make, thinking that if they do not practice for some arbitrary period of time there is no value in practicing. Two or three minutes of Kriya practice each day is better than none at all. You may find that you enjoy it and want to practice a little longer. Breathing Hong Sau Kriya each day at the same time helps you create a positive *samskara*, a proclivity, to continue the practice regularly. Traditionally, the best times for Kriya practice are sunrise and sunset, but anytime is a good time to meditate.

When you breathe your Kriya, make it a conscious ritual. Feel yourself building a bridge of self-awareness between your physical body and your astral body. In the stillness of the aftereffect of your practice, sit quietly and let the expanded horizon of your awareness reveal to you the proper Kriya (internal or external action) for the coming cycle. Inhale joy and exhale contentment. Send your blessing to all sentient beings, to the four worlds, to the seven planes, and to the twelve mansions of your soul.

|                               |   |
|-------------------------------|---|
| Om Sarveshaam Svastir Bhavatu | May goodness come to everyone                       |
| Sarveshaam Shaantir Bhavatu   | May each person find peace                          |
| Sarveshaam Purnam Bhavatu     | May all experience that which is perfect & complete |
| Sarveshaam Mangalam Bhavatu   | May all experience that which is auspicious         |
| Om Shanti Shanti Shantih      | Aumm peace, peace, peace                            |



### **Lifestyle**

1. Be mindful of what you eat, how much you eat, when you eat, and its effect on your practice.
2. Continue to observe a vegetarian diet three days a week.
3. Drink at least 6 glasses of spring water every day.  
Drink extra after your asana practice.
4. Purchase a new wool blanket for your Kriya practice.
5. Establish a consistent time each week to practice mouna.
6. Bathe before Kriya practice and wear clean clothes that are devoted exclusively to your sadhana.

### **Sleep**

1. Try to get at least seven hours of sleep every night.
2. Continue to observe the Ritual of the Moon before going to bed.
3. Fall asleep slowly, wake up slowly, and try not to rupture your self-awareness.
4. Lie in bed each morning with your eyes closed and recall your dreams.
5. Record your dreams in a dream journal.

### **Shat Kriyas**

1. Continue the practice of tongue cleansing (Chandra Dhauti) on a daily basis.
2. Practice Jala Neti (nasal cleansing) once a month at the new moon.
3. Fast or fruit fast at least one day a month, preferably at the new moon.

### **Yama/Niyama**

1. Focus on the practice of vachika svadhyaya (verbal self-study).
2. Choose a different yama each week and observe it verbally.
3. Reflect on the importance of yama and niyama in the practice of Hong Sau Kriya.
4. Journal your observations about the effects of your practice in your spiritual journal.



### **Asana Practice**

1. Continue your asana practice at least three days a week.
2. Find a Hatha Yoga teacher if you do not already have one.
3. Listen to the guided asana practice tape.

### **Ritual Practice**

1. Perform the Ritual for Creating Sacred Space before beginning your Kriya practice.
2. After the ritual, start your practice with The Invocation of Goodness.
3. Practice the rituals of kindness, compassion, humility, and gentleness every day.

### **Pranayama Practice**

1. Resurrection Breath (Once at the beginning of each technique)
2. Sipping Breath (2-3 minutes twice a day)
3. EEEE Mantra (1-4 rounds twice a day)
4. Nadi Shodhana (7-21 rounds twice a day)

### **Meditation Practice**

1. After you have finished your pranayamas, relax and practice Neti, Neti, Neti.
2. Perform the Resurrection Breath and breathe Hong Sau Kriya as long as you wish.
3. Continue your evening tarka practice using the wheels of reflection and focusing on santosha.





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## SADHANA GUIDE - LESSON TWO

| Sadhana Practice - Lesson Two                | Sunday   | Monday   | Tuesday  | Wednesday | Thursday | Friday   | Saturday |
|--|----------|----------|----------|-----------|----------|----------|----------|
| Lifestyle                                    | Practice | Practice | Practice | Practice  | Practice | Practice | Practice |
| Drink 6-8 Glasses of Spring Water Every Day  |          |          |          |           |          |          |          |
| Eat Vegetarian at Least Three Days a Week    |          |          |          |           |          |          |          |
| Select a Yama or Niyama to Focus on Each Day |          |          |          |           |          |          |          |
| Observe Mouna                                |          |          |          |           |          |          |          |
| Fall Asleep and Wake Up Slowly               |          |          |          |           |          |          |          |
| Dream Journal                                |          |          |          |           |          |          |          |
| Practice Svadhyaya                           |          |          |          |           |          |          |          |
| <b>Shat Kriyas</b>                           | Practice | Practice | Practice | Practice  | Practice | Practice | Practice |
| Chandra Dhauti (Tongue Cleansing)            |          |          |          |           |          |          |          |
| Jala Neti (Water Nasal Cleansing)            | Practice |          |          |           |          |          |          |
| Fasting (optional)                           |          |          |          |           |          |          |          |
| <b>Asana Practice</b>                        |          | Practice |          | Practice  |          |          | Practice |
| Personal Practice                            |          |          |          |           |          |          |          |
| Guided Asana Tape or Take a Class            |          |          |          |           |          |          |          |
| <b>Morning Sadhana</b>                       | Practice | Practice | Practice | Practice  | Practice | Practice | Practice |
| Resurrection Breath                          |          |          |          |           |          |          |          |
| Ritual of Creating Sacred Space              |          |          |          |           |          |          |          |
| Invocation of Goodness                       |          |          |          |           |          |          |          |
| EEEE Mantra                                  |          |          |          |           |          |          |          |
| Sipping Breath                               |          |          |          |           |          |          |          |
| Nadi Shodhana                                |          |          |          |           |          |          |          |
| Neti, Neti, Neti                             |          |          |          |           |          |          |          |
| Hong Sau Kriya                               |          |          |          |           |          |          |          |
| Hatha Yoga                                   |          |          |          |           |          |          |          |
| <b>Evening Sadhana</b>                       | Practice | Practice | Practice | Practice  | Practice | Practice | Practice |
| Hatha Yoga                                   |          |          |          |           |          |          |          |
| Shower or Bathe                              |          |          |          |           |          |          |          |
| Resurrection Breath                          |          |          |          |           |          |          |          |
| Ritual of Creating Sacred Space              |          |          |          |           |          |          |          |
| Invocation of Goodness                       |          |          |          |           |          |          |          |
| EEEE Mantra                                  |          |          |          |           |          |          |          |
| Sipping Breath                               |          |          |          |           |          |          |          |
| Nadi Shodhana                                |          |          |          |           |          |          |          |
| Neti, Neti, Neti                             |          |          |          |           |          |          |          |
| Hong Sau Kriya                               |          |          |          |           |          |          |          |
| Evening Tarka Practice (Use Tarka Wheels)    |          |          |          |           |          |          |          |
| Ritual of the Moon                           |          |          |          |           |          |          |          |

## ASSIGNMENTS - LESSON TWO

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 and Personal Reflections. Your answers to the personal reflection and self-study questions should be recorded in your spiritual journal.

### —Assignments—

#### **Dream Journaling**

Kriya practice often intensifies your dream life, especially as you begin to become quieter and remove the mental/emotional stress from your waking life. Dreams and symbols are an important area of study that will be covered in greater depth later in the program.

Your dreams will provide important information that you will use in the Kriya ritual practices that you will receive in the coming months. This month we would like you to begin keeping a dream journal in which you record your most vivid dreams upon awakening each day. Identify each entry in your dream journal with the month, day, and year, the time that you woke up, and the name of the city you are in. If you prefer, you can use your spiritual journal for both waking and sleeping experiences. If you choose to use only one journal, use the left hand pages for your dreams and the right hand pages for your waking reflections.

If a dream is short, you can write it out. If it is long, write down the key people, places, objects, and situations, as well as the primary feeling state or emotional tenor of the dream. Using symbols is an effective way to make the process simpler and faster. For instance, if a dream was emotionally positive, put a plus mark (+). If it was negative or frightening, put a negative mark (-). A more specific way to do this is to grade your dreams, for example: +1, +2, +3 (0 being neutral) for emotionally positive dreams, or -1, -2, -3 for emotionally negative ones. If you are familiar with astrological symbolism, note the planets, signs, and houses that are symbolically portrayed or use the wheels of reflection and list the house(s) that were represented in the dream.



### **Reading Assignments**

1. Study pages 72-112 and 190-213 in *The Spiritual Science of Kriya Yoga*.

### **—Self-Study Questions—**

The following questions and exercises are offered to assist you in gaining greater insight into your mind and personality. Reflect on them over the next month as part of your sadhana practice. Your answers should be recorded in your spiritual journal.

### **Sadhana**

1. Make a list of the things you feel you need to eliminate from your life and a list of the things you need to add to your life in order to create a sane, balanced lifestyle that supports your practice.
2. Reflect on how each of these actions affect or will affect your life.
3. What percentage of the things on these two lists is within you, and what percentage is external?
4. What does this reveal to you?
5. Have you established a consistent time and place for your Kriya practice?
6. Have you been making time each day for your Kriya practice? If not, why not?

### **Fasting**

7. In preparation for the practice of fasting, observe your eating habits.
8. How do your eating habits affect your practice?
9. What can you do to improve your diet this month?



### **Mouna**

10. Examine your speech in relationship to each of the yamas and niyamas.
11. What does it mean to be verbally greedy?
12. What does it mean to be verbally content?

### **Tarka**

Reflect on santosha. How content are you? Using the wheels of reflection, go through each house and ask yourself how content or discontent you are in that area of your inner and outer life and why. Note in your spiritual journal any houses that stand out as being areas in which you are experiencing contentment or dissatisfaction.

Remember that santosha is not an action. It is a state one cultivates, a psychological attitude. At first you will practice contentment, but in time you will become established in it. The practice of contentment is a conscious choice you can make or choose not to make in each moment. It is the practice of accepting the pattern of your life as you have created it, while still recognizing what will improve it, what will make you healthier, happier, more balanced, and more aware. You will become established in santosha when you fully understand the significance of the great Sanskrit watchword *ahambrahmasmi*: "You are the creative principle of your life. You have created it, you sustain it and only you can transform the pattern of your existence." When you recognize this truth, you will understand that you can have anything you wish, anything you desire, anything you can conceive. How can you think a thought you have not thought before? What is wise for you to desire, what is healthy for you, and what is not? What desires and aspirations should you pursue, and which should you renounce? Which ones will cultivate santosha?

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—Personal Reflections—

As a part of your evening tarka, reflect on the following questions and exercises over the coming month. They are an integral part of your training; they are designed to help you integrate the Teachings into your life more fully and completely. Your answers should be recorded in your spiritual journal for use in the coming months and years.

Did you reflect on last month's self-study and personal reflection questions? If not, why not? If you have not, please go back and do so.

1. If you did spend time in reflection, what was the most revealing thing you learned?
2. How have you used this insight to improve your life?
3. What have you done in the last month to address the problem that you identified as being the biggest reoccurring problem in your life? What does your answer tell you?
4. What have you done in the last month to attain your spiritual goal? What have you not done?
5. How can you use your three greatest strengths to neutralize your three most self-destructive habits and attain your goal?
6. What was the most helpful thing you learned from last month's lessons?
7. How have you applied it in your life?
8. What does sadhana mean to you?
9. How can you make all your thoughts, words and actions sadhana?
10. How often do you eat to nourish your body?
11. How often do you eat to meet other needs?



12. What are these needs, and can they be met in a more direct way?
13. In what situations do you find it difficult to be silent?
14. What can you do to become a better listener to yourself and others?





## NOTES ON PRACTICE - LESSON TWO

Once upon a yogi time, God and all the angelic hosts rested peacefully in blissful balance. The school for the soul was not yet in session; its current inhabitants had not yet disturbed the Garden of God. Suddenly an angel came rushing toward God in a panic. "They are coming, they are coming, my Lord," the angel cried. "They are coming!"

"Who is coming?" inquired God.

"Humans!" said the angel, shaking with fear. "They are coming. What are we going to do?"

"This is serious," said God. "Though they are not yet aware of their true nature, they are self-existent beings capable of their own creation. If a self-existent being comes into my presence, that which he desires, that which he holds within his consciousness, will be imparted immediately unto him. They are still maturing and thus do not have the self-discipline and wisdom required to be conscious co-creators. I have seen their souls, and I know what they desire. If they behold my countenance before they mature, they will destroy themselves."

"You must hide, my Lord," said one of the angels. "They must not see you unveiled until they have prepared themselves to gaze into the mirror of existence without selfish desires."

"Yes," said God, "but where?"

"I know," said an angel. "How about hiding on top of the highest mountain?"

"No," said God. "They will soon climb to the top of the earth."

"How about hiding at the bottom of the ocean?" asked a young angel.

"That won't work either," said God. "One day they shall explore the bottom of the sea."

"What about hiding on a distant planet?" asked a third angel.

"No, they will eventually travel throughout the entire solar system," God replied.

There was a hush over all creation until a young maiden approached God and whispered gently into His ear.

"Of course!" exclaimed God. "That is perfect. I can find refuge there and the earthlings



will never find me until they are prepared.”

“Where?” the entire celestial choir inquired.

“In the center of their hearts,” answered God.

.... and it is said that He waits there for us patiently to this very day.

The Kriya Marga, the path of Kriya, is a path of study and practice, of compassion and wisdom. It is a path of spiritual, psychological, and emotional maturity. In the Kriya tradition, we are not running toward God. We are seeking to emulate Him – not to taste the honey of existence but to become the honey. The nature of Reality, the nature of Life, the nature of God is to give, to impart, to bestow. The nature of the human, the nature of creation, is to receive. When one emulates the creator and wills to receive with the intent that he too may share and impart, he has begun to succor unto God. When one succors unto God, God succors unto him. Life is rooted in reciprocity. This is the great secret, but it is only a secret because most people have wax in their ears and cover their hearts.

There are many great mystical traditions and esoteric philosophies but they are of little value if you do not use them wisely, if you do not consciously put them into action, if you do not perform a kriya. A body of knowledge is like a body of muscle and bone. If you do not exercise it, if you do not feed it, it becomes weak and ineffective. Therefore, you must feed the body of the Teachings. How do you do that? First and foremost, you feed the Teachings by living them, by diligently seeking out your enlightenment — but not for yourself alone.

Kriya Yoga is a series of psychobiological techniques that activates greater self-awareness and free will. To use the techniques effectively requires a spiritually mature lifestyle — one of selfless service, of emulating Life, and attuning yourself to its nature—to reciprocity.

The Kriya tradition is a living tradition that has been passed for generations from master to student, from guru to chela. The oral tradition is the transmission of a living state of consciousness. It is the difference between reading a book about love and learning about love from someone who has experienced it. Ultimately, however, the oral tradition is about having the experience yourself.

Because Kriya Yoga has been an oral tradition since ancient times, practiced only under the direct supervision of a master, it has taken on a cloak of secrecy over the ages. In a sense, we are breaking with that tradition by releasing many of the techniques taught



in this program. We are doing this because so many students are earnestly seeking a deeper understanding of the meaning and purpose of Life. However, this makes it imperative that you very carefully follow the directions that are given in regard to the techniques and that you comply with all the rules and restrictions noted. It is also critical that you follow the pattern and sequence of the techniques faithfully, that you practice all the preparations and purifications that are shared and, most importantly, that you establish a lifestyle conducive to spiritual success.

Kriya is a mystical science, not a dogma. It is a series of techniques that are designed to give you a direct and primary experience. The techniques of the Kriya system are linked to a school of yoga philosophy called Shankya. This philosophy explains, "Here is a working body of knowledge, a structural understanding of the universes, internal and external, within which you dwell. Learn the techniques and work with them yourself. Become a mystical scientist. Have your own direct insight, your own direct experience."

In the Kriya tradition, there is no intercessory between you and God, between you and Life; you do not need a priest or a guru. Though a guru can be of invaluable assistance, one is not required. However, you do need a teacher with experience who will impart the methodology to you. What is required of you is the dedication and self-discipline needed to work with the techniques and to validate the science for yourself. What makes a science a science is that you can perform an experiment, a technique, and then give it to someone else who can then experience a similar result.

The study of Kriya is the study of the laws of self-conscious awareness, the twelve primary laws of consciousness by which you can create, sustain, and transform the circumstances of your existence. It is a science with which you can learn to shift your consciousness from the external world to your internal world and from your internal world to the external world without confusion or disorientation. It is a movement from unawareness to awareness, to self-awareness, to balanced self-conscious awareness. From unawareness ("There is nothing out of balance in my life.") to awareness ("I have a problem and *they* are to blame.") to self-awareness ("Ahh, I see. I am the creator of my experience. I understand *I* have to do something to bring my life back into balance.") That "doing," the conscious actions that bring you back to a state of balanced self-conscious awareness, is Kriya Yoga.

The first phase of your training requires not only the preparation and purification of your mind and body but the preparation of your life, of your lifestyle. The Kriya techniques are sacred. To be used effectively, they require knowledge, preparation, sincere



practice, proper guidance, self-discipline, and a lifestyle that supports them. You need to make your study and practice the hub of your sadhana. All the houses of your life need to fit harmoniously into that hub.

The path of Kriya requires great maturity, wisdom, and skill. You need to create more quietude, stillness, and time for reflection and study. It is very important that you do this without ignoring the life around you or avoiding your everyday duties and responsibilities — your true spiritual obligations. The problem is your children, your spouse, your parents, your employer, and your friends, everybody around you, want your energy to be directed out toward their needs rather than inward. Unless you have unbelievably good karma, nobody is going to let you be still. The shadow people within you and the real force fields outside of you will scatter your energy unless in some way they become an integral part of your path — the path of service. This balance requires tremendous self-discipline, dedication, and clarity of purpose.

Kriology is an attempt to reveal to you the tools needed to gain greater control of your life and greater health, happiness, self-discipline, and wisdom. We are not here to tell you what to believe or what to do. We want to encourage you to learn from your own direct experience. Whether you practice one technique or all the techniques, whether you practice consistently or inconsistently, what is essential is that you use the techniques you have found by your own direct experience to have improved your life. As you improve your life, as you become healthier, happier, wiser, and more content, you become a part of the living tradition. You become a vessel that touches the lives of those around you. Then you can inspire others to find greater joy and meaning in their own lives, to awaken to what dwells deep within their hearts. That is the oral tradition of Kriya.

When you succor unto Life, Life will succor unto you.



## KRIYA SADHANA – LESSON TWO

Every mystical tradition offers methods for attaining enlightenment, but not all techniques are primary techniques. Every religion has primary techniques, whether or not the priesthood and laity are aware of them, but they are not often taught openly. Each human has a unique personality and a unique karmic pattern to his mind. A primary technique that works for one person may not work as effectively for another. Because each personality is different, people will be drawn to different systems or traditions and therefore to different techniques. This is why the flame of Truth, which is One, appears to burn in different colored lamps — so that all who seek may recognize it.

Although different traditions offer different methods, one vital factor remains constant from school to school: A primary technique for attaining enlightenment requires a sane lifestyle. You cannot run, rant and rave all day, have stressful interactions with the people with whom you live and work, come home each night physically, mentally, and emotionally exhausted and then expect to sit down, breathe a few kriyas, and have any kind of deep insight or experience peace and stillness. If you are sincere in your aspiration for enlightenment, you must establish a balanced, healthy lifestyle that supports a primary technique that is compatible with your personality.

The changes that you need to make in your lifestyle are unique to you; they are determined by the time, place, and position in which you find yourself, the horizon of your awareness, and what you are trying to accomplish. Are you married or single? Do you have children? Are you twenty-five or fifty-two? Are you physically healthy? What is the nature of your personality? Are you financially secure? Do you enjoy reading and study? Are you emotionally, creatively, and romantically content? Is your job or career meaningful to you? Which areas of your life are satisfying and nourish and feed your practice, and which do not? Where does the greatest amount of your time and emotional energy go? What are the reoccurring stresses and tensions in your life, and what do you need to do to remove them? You need to *tarka* on the pattern of your karma, the *rita* of your life, and discover the kriya (the action of body, breath, and mind) that will establish greater contentment, peace, and quiet in your life, create more time for study and practice, and lead to the fulfillment of your spiritual aspirations. The wheels of reflection will be your guides if you practice *satya*, but you must have clarity of purpose. You must know what you are trying to accomplish with your sadhana. If you seek enlightenment, you need to use a primary technique. That primary technique must be linked to a sane,



balanced lifestyle, which means you need to simplify, prioritize, and organize your life—easy to say, not so easy to do.

### **The Division of Kriya Techniques**

Traditionally, there are seventy-two kriyas. Twenty-two of these are considered to be of importance in assisting the spiritual evolution of the human race. Of these twenty-two, there are those that are considered particularly vital for awakening the kriya kundalini and strengthening the nadis so that they will be able to support the force produced by primary kriya techniques. They are also crucial in releasing the creative energies by which one may soften and dissolve negative karma and thus speed up enlightenment. These are the techniques that you will receive in this course.

Kriya techniques are divided into four groups. The first group of kriya practices induces sense withdrawal (pratyahara) and is referred to as Pratyahara Kriyas. The second group induces concentration (dharana) and is referred to as Dharana Kriyas. The third group produces a state of meditation (dhyana) and is known as Dhyana Kriyas. The fourth group is called Samadhi Kriyas or Primary Kriyas. It consists of methods that induce a state of samadhi and/or bring about a state of consciousness referred to as the outer fringes of samadhi. This state induces cosmic consciousness.

It should be emphasized that these four states — sense withdrawal, concentration, meditation, and samadhi — are in fact one continuous flow of creative consciousness. However, in an attempt to communicate something that is really experiential, the mind tends to dissect the experience and to divide it into stages.

Kriology is a program for the self-unfoldment of your divine nature. It is intended to assist you to become healthier, happier, and more mature. Kriya techniques produce a state of balanced self-conscious awareness that manifests as a wiser, more compassionate and unselfish personality. The practice of the primary kriya techniques creates a life filled with deeper joy, contentment and freedom.

### **Primary and Supportive Kriyas**

There are three primary Kriya practices: Yama/Niyama, Hong Sau Kriya, and Samadhi Kriya. The first primary practice, yama and niyama, is a series of attitudinal kriyas that form the foundation upon which the other two primary techniques are based. Do not minimize the importance of this primary practice. There is a reason why yama and niyama are the first two limbs of the entire yoga system: They are a guideline and

barometer not only for the other seven limbs of practice but for life. Though Patanjali specifically refers only to tapas, svadhyaya, and Ishwara pranidhani, the ability to become established in the practices of ahimsa, aparigraha, and santosha is also vital if you wish to make progress in Kriya Yoga.

This month you are receiving the second of the three primary kriya techniques — Hong Sau Kriya. The consistent practice of Hong Sau leads to the state of vritti nirodha. In Book I, Sutra II, of the *Yoga Sutras*, 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 you normally experience it, is filtered through the perceptions of your mind and the loyalties and prejudices of the thoughts and emotions that dwell within it. In the *Yoga Sutras*, the obstacles to pacifying the fluctuations of the mind are called *klesas*. Hong Sau Kriya is a method that pacifies the fluctuations of the mind and softens the *klesas*, thereby cultivating the state of vritti nirodha.

Starting next month, you will receive the first of a series of techniques that are called supportive kriyas. These techniques support, inform, and enhance the practice of Hong Sau, and they will lead you to the next level of primary practice, which is called Samadhi Kriya. The supportive Kriyas that you will receive each month should be practiced in conjunction with the primary techniques of Hong Sau and Yama/Niyama.

It is important that you understand that there is a difference between a primary kriya such as Hong Sau, a supportive kriya, and the preparatory techniques for kriya practice, such as the methods given in Lesson One. The shat kriyas, asana, preliminary pranayamas, concentration, and sense withdrawal techniques, as well as the lifestyle changes that have been encouraged, are all preparatory methods that should consistently be used in conjunction with both supportive and primary Kriyas.

The supportive Kriyas are sequential and build upon one another. They lead to the practice of the next primary kriya, Samadhi Kriya, which is only taught after one has practiced the necessary supportive Kriyas in the proper sequence. Therefore, it is important that you practice the supportive kriyas in the order in which you receive them.

One of the assumptions that has been made in this course is that you have already studied and practiced some form of yoga and are ready for more advanced methods. However, it is important that you follow the directions that are given with each Kriya



completely and precisely and that you practice the techniques faithfully. It is also critical that you study the written lessons that accompany each method so that you have a clear understanding of what you are attempting to accomplish. For your kriya practice to be of true spiritual value, you must work diligently to quiet your mind, discipline your body, and create a more harmonious, centered, balanced lifestyle.

### **How Long Each Supportive Kriya Should Be Practiced**

While the primary Kriya techniques should be practiced daily for the rest of your life, it is recommended that you practice each supportive Kriya for one month or until you have gained some degree of mastery. Once you can practice it effortlessly and have achieved what it is designed to accomplish, you can move on to the next technique. When two Kriyas are given, they will be variations of the same technique, and each should be practiced for at least a fortnight. If a particular supportive Kriya practice is especially meaningful or helpful to you, stay with it until you feel ready to move on to the next method. Whatever pace you choose, you need to practice each method until some degree of mastery has been attained. This can be gauged by how quiet the mind, body, and breath have become, how automatic and effortless the practice has become, and how effectively you have accomplished the goal of the practice.

For example, the first preparatory practices you will receive are Pratyahara Kriyas, Kriyas for gaining the mastery of sense withdrawal. Their practice will allow you to withdraw your awareness and attachment (no matter how subtle) at will from the gross, external world and to enter into the subtle, inner world of your mind. They will permit your mind to become less emotional about the events of this world and thus enable you to see more clearly the solution to any negative condition that has arisen within you or around you, or that may be about to arise. When you have successfully attained sense withdrawal using one or more of the techniques, you should then and only then move on to the next level of practice. You will know when you are ready for the next step. When you are, it will be waiting for you in the text. Practice at your own pace.

One of the fundamental purposes of kriya practice is to enhance your self-awareness and the awareness of the universe around you so that you can improve your earth life as well as your spiritual life, which in reality are one and the same. On a mystical level, this heightened awareness should be used toward the ultimate goal of Kriya Yoga — the attainment of samadhi and the accomplishment of *kivalya*, liberation from all karmic constrictions. Kriology is directed toward the transformation of your personality (the softening of its rough edges), a broadening of the horizon of your awareness, and a





movement into a state of consciousness that is sensitive and aware of the laws of creation. In order for any improvement to manifest in your life, more than reading, studying, and an intellectual grasp of these lessons are necessary. It requires that you consistently practice the methods that are given. It requires that you make your life a Kriya.



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## HONG SAU KRIYA: THE MYSTICAL MIGRATION

Hong Sau is one of the most powerful techniques for developing your dormant and undeveloped powers of concentration and meditation. It is a method that pacifies the fluctuations of the mind and cultivates the state of vritti nirodha. It is a mantric technique that is linked to the breath. Hong Sau combines the practices of yama, niyama, asana, pranayama, concentration, mantra, and meditation into one integrated method that leads to the outer fringes of samadhi.

The goal of Hong Sau Kriya is to empty yourself of everything, of all grasping — physically, mentally, and emotionally. The goal is to become detached from the karmic momentum of your body and mind and to become completely still and quiet. Even the desire to breathe is released as you allow the breath to breathe you. This complete, effortless release is the key to Hong Sau Kriya.

This detachment has been described as moving away from the gifts of God back to God. It is a movement from the content of consciousness back to the container which, when emptied, can be filled with anything. This movement, this emptying of the vessel, this awakening that fills you with something outside of your ego, is accomplished by a conscious ritual or action of the body, mind, and breath — by a Kriya.

### The Symbolism of the Hamsa

In Sanskrit, the word *hamsa* means Holy Gander. This has great symbolic significance. No matter how far the gander flies or where it goes, it remembers to migrate back to its home at the proper season. As spiritual beings, we must follow this principle: we must remember to migrate back to our spiritual home at the most propitious time. The ritual of Hong Sau Kriya is a method that reminds us that the earth plane is not our final destination, that this earth life is only a part of the totality of our existence. It therefore begs the question: What do you seek here?

This spiritual home has many symbolic names — heaven, the causal plane, the world of emanation. In yoga this spiritual home is called the higher nest, and your body is referred to as the lower nest. Some people are comfortable living within the lower nest, whereas others are not. They strive to migrate back to the higher nest, but all too slowly they learn that you can only move from this world to the causal plane after you have first learned to experience joy here on earth. This is why the practice of santosha (con-



ment) is so essential. Discomfort magnetizes you to the earth plane. Negative thinking draws and holds you to lower astral planes of consciousness that are only a reflection of your earth life. Wisdom and joy are the means to a successful migration. These are the spiritual principles of the Hamsa, of the Hong Sau Kriya. They are the means by which you can return to the higher nest.

In the higher nest, you enter into a state of consciousness that has meaning beyond your conscious, subconscious, or superconscious mind. You remove the illusions, delusions, cravings, loyalties, and prejudices that produce a state of emotional ignorance. When this has been accomplished, you can see the Reality within yourself. You will understand Reality in much the same way that someone knowing a drop of water (two parts hydrogen, one part oxygen) understands all water everywhere. In the same manner, to understand inner consciousness is to understand consciousness everywhere, independent of form. This awareness produces a strength and intensity of consciousness that makes you courageous and fearless. The most universally applicable method for developing this state of consciousness is a meditation technique called *ana-pana-sati* (attentiveness to the incoming and outgoing breath).

### **Vivifying the Astral Body**

Hong Sau is a technique that vivifies the astral body and awakens it. This resurrection of the astral body permits you to move consciously into subtler realms and to learn about subtler laws that are at work there and in the physical realm. These subtler laws are the mechanism for the manifestation of karma. Understanding them will enable you to soften and neutralize your karma.

Hong Sau Kriya is sometimes referred to as the so-ham mantra. The two techniques are related but quite distinct. The primary difference between the two is this: Hong Sau Kriya feeds and strengthens the astral body, whereas so-ham enhances the physical body. This is an important difference. The reason for the reversal of the mantric sounds in the two methods is that the astral body is the reverse pattern of the physical body. When the physical body is inhaling, the astral body is exhaling. When the kriya currents flow up from the base of the physical spine to the top of the head, they are flowing down the astral spine.

Your astral body is the vehicle that allows you to function without your physical body. It does not need to breathe or eat (in the normal sense of the word), but it does need to be fed. Hong Sau Kriya is a method for awakening astral consciousness, enabling the astral body to detach from the physical body and allowing you to travel



where your physical body cannot go. This is called astral travel or out of the body experience.

The astral body is literally attached to the physical body by a silver cord that runs from the moon center of the astral body to the sun center of the physical body. An unexercised silver cord is like a short tether; it holds the astral body close to the physical body, allowing it only to be aware of physical, gross experience. With the practice of Hong Sau Kriya, the silver cord becomes more elastic and flexible. It becomes longer and can be stretched — a block or a thousand miles. However, if it is not exercised, it cannot be stretched at all and the astral body will be limited to physical experience.

When you are asleep, your astral body floats about two and a half to three feet above your physical body. The horizontal spine symbolizes minimal self-conscious awareness, like an animal's spine. The symbol of the vertical spine is that of greater self-conscious awareness. You are trying to awaken the astral body's consciousness. You are trying to get it to stand upright and then to walk away from the physical body and physical experiences. This will bring you into subtler astral worlds and subtler experience.

If you do not eat, the body will weaken and die. If you do not think, the mind will become useless. However, few people seem to realize that if your spiritual vehicle is not nourished, it too will die; it will become unconscious. Hong Sau Kriya is a way to nourish your astral body and thus move toward awakening your causal body. The consistent practice of Hong Sau allows your individual spirit to be united with the great spirit. It enables the hamsa to progress toward becoming the paramahansa.

### **The Causal Plane**

As you awaken your astral body and experience more of the astral worlds, sooner or later you will become discouraged because you will realize there are at least as many struggles and prejudices in the astral worlds as in the physical world, if not more. You will realize that you have exchanged your limited earth life for another limited, though less understood, life.

A question arises: Can I go to a still higher world? Yes, you can. You can ascend upward toward the causal world. There are no "things" in that world. It is a returning or migration back to a spiritual realm. In Kriya Yoga, this world is known as the realm of peace and wisdom. There you will not dissolve into nothingness but ascend into everything. There you do not lose your individuality, but you find your Self, a self-existent



being, transcendent of all your mental activities and concepts. Though you will quickly be pulled back down into the astral and physical planes because your karma was generated there and must be worked out there, you will always remember that there is a spiritual realm beyond the physical and astral worlds. You will dedicate yourself afresh to unfolding your primordial wings of wisdom, and you will migrate once again toward cosmic consciousness.

Through the daily practice of Hong Sau Kriya, you can attain illumination within this very lifetime. However, as stated before, technique alone is not enough. Kriya practice must be an integral part of a healthy, sane lifestyle. If you practice yama, niyama, asana, proper diet, pranayama, sense withdrawal, concentration, and meditation in combination with Hong Sau Kriya, you will attain the ultimate realization more easily and more rapidly. Hong Sau Kriya is not a technique for power. It is not a technique for getting what you want. It is the golden key that will unlock your mind, which is in bondage in the three lower chakras (mars, jupiter and saturn). Breaking this bondage, you will ascend to the higher states of consciousness (venus, mercury and the sun) and attain awareness of Reality. Knowing what exists, you will know what is to be done.

### **The Essence of Hong Sau Kriya**

Hong Sau is a sacred mantra that is related to the vibratory rate of the incoming and outgoing breath. The mantric sounds *Hong* and *Sau* are related to the solar and lunar channels, the male and female principles within all humans. They are related to the intellectual and emotional levels of your being. Hong Sau Kriya is an extremely powerful technique for illumination because:

1. It uses silently chanted mantra, one of the great mystical techniques.
2. It uses concentration while one gently observes the breath.
3. It uses pranayama, another of the great mystical techniques of yoga.
4. It uses meditation as a spiritual process in between inhalation and exhalation.
5. It uses asana, a technique that establishes comfort and stillness in the body.
6. It uses mindfulness of the Self, which leads to balanced self-conscious awareness and samadhi.



## THE HONG SAU KRIYA TECHNIQUE (The Gander of Action Breath Meditation)

Hong Sau is an effortless practice. Everything about it should be pleasant and enjoyable. You should only practice as long as you are physically, mentally, and emotionally comfortable with the technique. This means that your physical posture and the clothes you wear should be comfortable. Your physical environment should be clean, pleasant, and relaxing, and your attitude toward your practice should always be enthusiastic. Remember the feeling of anticipation you had when you were a child and you woke up on Christmas or your birthday? That is the feeling you want to engender toward your Kriya practice.

It makes no difference whether you practice Hong Sau in the morning, afternoon, or evening. The important thing is that you establish a regular time in your daily rhythm and practice consistently at that time each and every day. Hong Sau is compatible with other forms of sadhana practice. It can be practiced anytime, any place, and under all conditions, even when your physical body is sick. It can even be practiced lying down or on a full stomach. However, it is preferable to practice on an empty stomach with the spine erect. Because Hong Sau is a totally silent technique, it can be practiced while other people are around without bothering them and without them affecting your astral mind.

By breathing Hong Sau, you are attempting to transcend body consciousness and thus the desires of the body. Hong Sau is not practiced to get anything; it is practiced to remove desires and cravings. It is the desires and cravings of your physical life that limit your consciousness. Hong Sau Kriya is a regenerative technique. It is the only time you are generating energy from your mind-body vehicle rather than burning up energy.

### Preparing for Practice

Begin the practice of Hong Sau by sitting in a comfortable meditative posture. Whether you sit in a chair or on the ground, it is traditional to sit on a wool blanket with silk beneath it when you breathe Kriya. A small silk shawl and a brand new wool blanket should be dedicated to this purpose. The silk will insulate you from the earth's currents, and the wool will absorb and hold the vibration of your practice. Because wool absorbs astral forces so readily, it is recommended that you purchase a machine-made blanket. A handmade blanket will have the vibration of the person who weaved it. If you are sitting in a chair, the blanket should run over the back of the chair and also onto the floor in front of you so that your feet rest on the blanket.



Your spine should be erect and the stomach and anal muscles pulled very slightly in and up. The hands are traditionally placed in the lap, with the palms facing up and the fingers slightly bent. The eyes are closed and turned upward to gaze gently at the ajna chakra, the point between the eyebrows at the root of the nose. In Kriya Yoga, this point is called the sun center. In the West, it is called the single eye. Your attention should be gently held to that point without strain. Everything about your practice should be comfortable and enjoyable. Be sure that there is no stress or strain in your gaze or in your body.

The next step is to simply watch the flow of your thoughts and observe what is happening inside your mind. As you observe the thoughts flowing by, mentally practice the *Neti, Neti, Neti* technique for a short time. *Neti* symbolizes "I am not this thought. I am not that thought thinking I am not this thought. I am not thought at all." As you practice this technique, it breaks the power of thoughts and emotions over the mind, and the mind becomes quieter.

Now turn your attention from your thoughts to your breathing. Watch your breath. Do not try to regulate the breathing pattern; do not try to control the breath. Just let the breath breathe you. Allow the air to flow naturally. Just be aware that your breath is flowing in or flowing out or that it is not moving at all. Simply observe your breathing pattern for a few minutes. Stillness of the breath is something that occurs naturally when you allow the breath to breathe itself. It is not a volitional act.

### **The Practice of Hong Sau**

Turn your head to the left and perform the resurrection breath. After the lungs are empty, close your mouth, bring your head forward, and allow the breath to flow in naturally. With each inhalation, as long as the breath is flowing in, mentally chant *Hong*. With each exhalation, as long as the breath is flowing out, mentally chant *Sau*. When the breath stops, so does the mantric sound. Extend the mantric sounds so that each one is a long unbroken vibration that follows the appropriate phase of the breath. It is not, hong, hong, hong, hong. It is hhhhoonnnnggg. The sound of *Hong* is like the sound of the city of Hong Kong. The mantric sound *Sau* sounds just like the English word *saw*. As long as the breath flows in, chant *hong*. As long as the breath flows out, chant *sau*.

Hong Sau is a totally passive process. You merely watch the incoming and outgoing breath and mentally chant *Hong* and *Sau* in harmony with the breath. If the incoming breath is long, the mantra should be an extended sound equaling the length of the breath.





If the in-breath is short, the mantra sound should be short. The same is true with the out-breath. The secret of the technique is allowing the breath to breathe you. There should be no attempt to control the breath whatsoever. There should be no stress, no strain. You must let the breath breathe itself; do not try to control the breath in any way, shape, or form. Feel quietude, serenity, and peacefulness as you practice. Your mind should be focused on the breath and the mantra alone, making them one. If and when your mind wanders from the Hong Sau mantra, gently bring it back by using the *neti, neti, neti* technique.

### **The Importance of Breath Awareness**

In your normal everyday state of consciousness, you are usually unaware of the breath cycle. During Hong Sau Kriya, you must continually and quietly be aware of whether you are breathing in, toward full chalice, or breathing out, toward empty chalice. In yoga, the concept of the chalice is important. When the lungs are empty, it is called empty chalice. When the lungs are full, it is called full chalice. For the student and disciple, *samadhi* can only manifest during full or empty chalice. You must become aware of where you are in the breath cycle. This awareness is vital spiritually. In the practice of Hong Sau, whenever the breath is naturally suspended, regardless of whether it is in full or empty chalice, simply remain in silence and enjoy the bliss of the breathless state.

The purpose of Hong Sau is to naturally and effortlessly increase the length of the interval of breath suspension. In no way should you force the extension of the breathless state. It will occur naturally through your Kriya practice when your body weight is normal, your diet is regulated, and there is a balance in your life between sleeping, resting, laughing, playing, and working.

At times when you are breathing Hong Sau Kriya, you will catch the *Hong* and the *Sau* vibration. When this happens, you realize that you are plugged into the Hong Sau life current. At that moment, the physical breath stops and you realize you are living physically by the divine energy of the mantra. Suddenly you will be pulled back into physical consciousness. At that moment, you realize that you were not physically breathing, but you did not experience any discomfort. You were physically living by that which lies beyond the earth body. By observing this breathless state, you loosen the bonds of identification with your body. You come to realize that your body is sustained by something other than air and food.

The breath is a mystical valve that fetters consciousness to the body. Hong Sau gently releases the breath and enables you to release yourself from body consciousness.



Thus, you are able to reach a subtler and higher state of consciousness. In this breathless state, your mind can truly meditate without distraction and can perceive the wondrous internal Reality. In so doing, you will recognize that this same Reality exists in the so-called external world that surrounds you.

### **The Aftereffect of Kriya Practice**

When you finish breathing Hong Sau, it is extremely important to sit totally motionless, without thought. Do not jump up immediately. Sit quietly and enjoy the state of stillness and quietude, called the aftereffect of practice. It is often at this time that meaningful spiritual insights manifest. In the aftereffect stillness of Kriya practice, you can turn your mind to solving any problems with which you or someone you know may need help. This is a good time for the practice of tarka because there is no emotional volition to do anything.

Take the feeling or vibration, the awareness that you generate in your Kriya practice, and consciously carry it with you throughout your day. Something magical happens when you do this. Your world changes because you have changed. People respond differently to you because you are responding, not reacting, to them. You come to perceive clearly and directly a great truth: Your mind is your world.

### **Determining Your Progress**

In the beginning stages of Hong Sau Kriya, you should not be concerned about rapidity of spiritual unfoldment. Rapid unfoldment will manifest as you continue your practice. Attempting to do too much at first will hinder rather than help you. If you rush, you will become frustrated with your meditation, feeling you are not accomplishing much. It is most beneficial to move slowly and to establish the technique properly. It may take several months to reach the point where you can breathe Hong Sau meditatively without distraction. Practice Hong Sau so it becomes automatic and as effortless as possible. In this way, the technique will form a channel within your mind. Turning each Kriya into an effortless habit enhances the enjoyment of meditation and makes possible the attainment of your spiritual goal. You will come to associate the idea of stillness and serenity with the technique, and this will add clearer direction to your practice.

In the initial stages of Kriya practice, people ask questions like: Am I doing it right? Did the current go all the way around? This kind of thinking causes you to hold your mind-force on the technique. Thus, it is not placed upon and within the meditation. If



you ask questions of this nature while in meditation, it is a clear indication that you have not learned the technique properly; your meditation is centered upon the technique rather than upon the effect. As long as your attention is focused only on the technique, you will improve the technique rather than enhance the spiritual effects of Kriya practice. When Hong Sau is performed without a thought of anything other than the joy of the practice, it will produce the desired effect. This is the most important facet of the practice of Hong Sau Kriya. Let the breath breathe you, and enjoy it.

If Kriya practice is not enjoyable, you will not return to it daily. If your meditation is not enjoyable, your mind will not be free to go beyond the technique. If your meditation is enjoyable, you will want to continue practicing and your awareness will be focused upon the effect rather than the technique. As long as your awareness is focused upon the technique, you are not meditating. You are only practicing.

Each day, and therefore each meditation experience, will be different. Some days you will experience a profound stillness and you will think you are making incredible progress. Other days you will wonder why you are sitting and watching your thoughts race by. To experience the deeper benefits of Hong Sau Kriya, you need to apply constant practice and continual detachment. This means effortless daily practice and detachment from your thoughts, emotions, and expectations of getting anything from the technique. Breathe it because it brings stillness, peace, and contentment. Breathe it because it expands the horizon of your awareness and removes confusion, fear, and greed. Breathe it because it removes forgetfulness and awakens you to a clearer reflection of yourself in the mirror of existence. Let the joy of your practice overflow from your being, and become a blessing to the life that surrounds you. Empty yourself completely that you may be filled with that which you have not yet conceived.

### **Results of Breathing Hong Sau Kriya**

1. It energizes the physical body but does not induce restlessness.
2. It activates and instills enthusiasm in the mind.
3. It slows the heart, giving vital rest to the deep inner organs.
4. It slows down the catabolic process of the inner organs.
5. It is conducive to spiritual insights that lead to wisdom.
6. It increases your sense of humor.



7. It improves your ability to become detached without indifference.
8. It induces a state in which you become more aware of your inner mind.
9. It gives rise to the focused mind, by which spiritual powers are awakened.
10. It regenerates the physical body and fills the astral body with prana.
11. It produces an awareness of what is happening within your mind, without judgment.
12. It rapidly leads to spiritual and mystical experiences that yield wisdom.
13. It brings about a balancing of the ida and pingala currents, leading to a collapse of these angular force-fields, and it reveals sushumna.
14. Most importantly, Hong Sau enables you to experience a deep quietude and a profound serenity in which you become aware: I am not the body. I am not the mind.



## NADI SHODHANA

### (Nadi Purification or Alternate Nasal Breathing)

The nadis are channels in the astral body that carry pranic energy. The kriya technique for clearing and purifying the nadis is known as alternate nasal breathing or nadi shodhana. In a healthy, well-balanced individual, breathing is emphasized in alternate nostrils approximately every two hours. That is to say, the left nostril is more open than the right for about two hours, and then this process reverses. In the vast majority of people, however, the time duration varies due to living habits, diet, health, and the intake of oxygen and prana.

Nadi shodhana is a pranayama that is practiced to balance and clear the ida and pingala nadis. It activates the solar and lunar channels (nadis), producing deep peace and astral awareness. The blood system is oxygenated, and prana is brought to the nerves. This invigorates the entire body, brings alertness to the mind, and facilitates the release of kriya kundalini. Alternate nasal breathing also helps maintain biological equilibrium, and it is one of the best methods for purifying the nadis and removing physical and astral phlegm.

Nadi shodhana is best performed in a seated meditation pose. When practicing seated pranayamas, it is essential that the spine be as effortlessly neutral as possible. Any seated meditative pose that accomplishes this will be appropriate. All of the traditional asanas for seated meditation are on the floor. They necessitate the hips being open enough to allow the spine to rest easily in a neutral position.

Sitting on the floor, even with the pelvis elevated, is not comfortable for many westerners. If this is the case, a chair can be used. Any chair that allows the spine to be neutral will work, but it is preferable to use a folding chair with an opening in the back that is large enough for the legs to fit comfortably through it. When you sit backwards in a folding chair, your pelvis will be tilted slightly forward. This will help to bring your spine to a neutral position. The feet should be far enough forward that the heels rest on the floor slightly forward of the knees. The legs should be hip-width apart, with the knees, ankles, and feet as parallel as possible. The top edge of the chair can be used to rest your elbow.

## Nadi Shodhana Pranayama

Nadi shodhana is an intermediate pranayama that is appropriate for students who are already established in their asana practice. You should be very comfortable with ujjayi pranayama (See page 218 of *The Spiritual Science of Kriya Yoga*.) before attempting nadi shodhana, and you should be able to keep your throat, tongue, and soft palate completely relaxed throughout its practice.

Nadi shodhana can be performed in a variety of ways by varying the ratio of inhalation (puraka) and exhalation (rechaka) and by using retention (kumbhaka). Beginners should keep the inhalations and exhalations equal in both intensity and duration. There should be no retention. Never force a breath. If the lungs become tired or there is any feeling of discomfort, stop at the end of the round and rest until the symptoms cease.

Before practicing nadi shodhana, be sure you understand the rhythm of diaphragmatic breathing so the breath flows slowly and steadily. Use the Shiva Mudra described below to open and close the nasal passages during practice. (See the diagram on page 213 of *The Spiritual Science of Kriya Yoga*.)

## Shiva Mudra

1. Fold the index and middle finger of your right hand into your palm.
2. Slip your nose between the thumb and the two remaining fingers.
3. Use your thumb to close off the right nasal passage, and use the little and ring fingers to close off the left nasal passage. Simply press lightly to close either passage.

The entire cycle of nadi shodhana should be practiced with a release of the throat, tongue, and soft palate, and the sound of *ujjayi*. Begin alternate nasal breathing with a double exhalation over the left shoulder through the open mouth (resurrection breath). Once the resurrection breath has been completed, immediately bring the head back to center and begin the pranayama. With the head facing forward, close the right nostril with the right thumb and inhale through the left nostril. Be aware of the intensity and duration of the first inhalation so that you can duplicate it throughout the following inhalations and exhalations. You might find it helpful to mentally count each breath to keep the rhythm constant. When the inhalation is complete, close the left nostril with the ring and little fingers, release the thumb, and exhale through the right nostril with the



same intensity and duration as the inhalation. Complete the pattern by inhaling through the right nostril, closing it off again and exhaling through the left nostril.

This cycle — inhale left, exhale right, inhale right, exhale left — is considered one round. Try to start with seven rounds, but feel free to stop at the end of a round if necessary. After completing a cycle of seven rounds, sit in the silence and let the breath breathe you. Quietly observe the state of your consciousness. As you do this, it is possible that you will continue to feel the prana moving up the right side of the spine, down the left, up the left, and down the right. This is the movement of prana through the ida and pingala nadis.

If you are comfortable, perform two more cycles of seven, for a total of three cycles of seven rounds each. This will strengthen and purify the movement of prana in the ida and pingala nadis. After each set of seven, sit in silent introspection and observe the movement of the prana.

If you begin alternate nasal breathing by first inhaling through the right nostril, you will activate and strengthen your physical body, that is, the prana will predominantly feed the physical body. If you begin this technique by first inhaling through the left nostril, you will activate and strengthen your astral body and/or mind.

When you wish to activate or strengthen the physical body, you begin with the right nostril. The breathing pattern is as follows:

Inhale: right nostril  
Exhale: left nostril  
Inhale: left nostril  
Exhale: right nostril  
Inhale: right nostril  
Exhale: left nostril  
Inhale: left nostril  
Continue in this pattern.

When you wish to activate the astral body and thinking process, begin with the left nostril. The breathing pattern is as following:

Inhale: left nostril  
Exhale: right nostril  
Inhale: right nostril  
Exhale: left nostril

Inhale: left nostril  
Exhale: right nostril  
Inhale: right nostril  
Continue in this pattern.

Advanced Retention: For the average student, the process above is technically complete. However, there are two other steps that may be added only when you have the guidance of an experienced teacher.

1. Having mastered equality of the inhalation and exhalation, you can proceed to practice retention after inhalation.
2. Having mastered retention after inhalation, you can proceed to practice retention after exhalation.

Perform nadi shodhana quietly and peacefully as a part of your morning and evening sadhana practice. If there is a delicate and comfortable breathing pattern associated with it, you will find that it has an enormous spiritual effect on your mind, on your practice, and on your life.

Restrictions: In the early stages of nadi purification, some people perspire excessively and begin to shake. This can be overcome by practicing Hatha Yoga to relax the body and mind prior to practicing the technique. Breath retention should only be attempted with the permission and guidance of an experienced teacher; without proper guidance, serious problems can develop. Persons suffering from cardiac difficulties or high blood pressure should never attempt to hold the breath, and people who have been diagnosed with low blood pressure may retain the breath only after the inhalation.



## FASTING

The Gheranda Samhita points out that a yogi should moderate his diet in order to overcome the obstacles that can occur in the practice of yoga if moderation is not followed. The Sanskrit word for fasting is *upavasa*. It is a method for purifying the mind and body and preparing them for the practice of meditation. The term *laghvahara* refers to eating a moderate diet, which is a key factor in self-discipline. It is harder to control the appetite with moderation when eating than it is to not eat at all.

Fasting is a tapas of body and mind. It is a kriya, an act that is performed consciously for spiritual purposes. It is the conscious choice to abstain from all food and beverage, with the exception of water, for a specific period of time. Fasting is not the same as dieting, and it is only a sadhana if you practice it for a spiritual purpose.

All mystical traditions value the practice of fasting, and they teach that spiritual wisdom is nearly impossible without it. Fasting will assist you in attaining your goal if you aspire for personal maturity and deep spiritual insight. As with any spiritual practice, you must use common sense so that you do not harm your body. If you have medical problems, you should check with your physician before fasting.

Most people eat too much and too often. Overeating causes their bodies to become sleepy and their minds to become lazy. Fasting is a discipline of both body and mind. Spiritual fasting is not just abstaining from eating and drinking; it is refraining from thinking about food as well. As a spiritual discipline, fasting should be practiced according to your own judgment and in response to the other circumstances in your life. For example, fasting during exceptionally stressful or emotional periods is not advised. Nonetheless, fasting is one of the key functions of the spiritual life because it will help you focus your awareness and keep it focused on your spiritual goal. It also cleanses the physical body, improves overall health, and energizes the astral body by infusing it with additional prana.

In this modern age when television, radio, and the movies are constantly bombarding the mind with suggestions to eat, drink, and consume, the unconscious mind is struggling to satisfy all the desires placed before it via the media. To break this pattern by fasting is to break the hold these negative cultural forces have on you.

Fasting one day a week or one day a month will help you gain increased self-awareness and strengthen your will. Fasting enables you to gain control over one of the major needs of your physical body. When this happens, you will more quickly and easily gain control over the other needs of the body.



On a deeper and more mystical level, fasting is a method that intensifies your sadhana. It empowers the mantra, prayer, and thought forms that you use in your meditation and kriya rituals, and it helps you gain greater control over the astral forces within your internal subjective universe.

### **The Benefits and Effects of Fasting**

There are numerous benefits to spiritual fasting. These include:

- Cleansing the physical body of toxins
- Gaining control over the physical body
- Purifying and energizing the astral body
- Infusing the astral body with prana
- Resting and rejuvenating the inner organs
- Improving immune response
- Gaining greater clarity of mind
- Gaining control over emotions and desires
- Gaining control over the subconscious mind
- Gaining confidence for deeper self-discipline
- Generating more physical energy

During a fast, numerous changes take place in your physical body, astral body, and mind. They include:

#### **Physically**

- Your metabolism slows down. Thus, you slow down.  
This extends your physical life span.
- Your heart rate slows down, offering added protection from stroke and high blood pressure.
- Your body temperature drops, enabling the mind to be less impulsive.
- Impurities stored deep within the cells of your body are eliminated.



### **Mentally & Astrally**

- Your mind becomes calmer.
- You become aware of a deep peace and inner serenity.
- You realize that the thoughts in your mind have less control over you.
- Compassion and gentleness manifest.
- The heart and mind begin to open to spiritual love.
- You experience increased creative sensitivity.

### **Guidelines for Fasting**

- Make your internal and external environments quiet, serene, and peaceful.
- Practice Hatha Yoga to help remove toxins from the body and mind.
- Focus your mind on spiritual matters rather than mundane affairs.
- Meditate, Meditate, Meditate.
- Practice mouna and pranayama.
- Study inspirational and spiritual texts.
- Drink an ample amount of spring water.

### **Preparing for a Fast**

There are several ways to prepare for a fast. One is to begin by eating less every day for several weeks. Then eliminate one meal a day. Try to skip dinner or lunch two or three days in a row. Replace these meals with water, or if needed, with fruit or vegetable juice. After you have practiced skipping one meal a day for several days, the next step is to skip dinner and breakfast the following day as well. In other words, fast from lunch one day until lunch the next, replacing these meals with fruit juice if necessary. After you have done this successfully, it is recommended that you observe a fruit fast for twenty-four hours. If you can eat just fruit one day a week or one day a month, you are ready for a complete fast.

Another approach is to eat normally before you fast but eliminate all refined sugar, caffeine, nicotine, alcohol, processed foods, meat, and dairy products from your diet for at least one week prior to the fast. Be sure that you drink ample pure, non-chlorinated water during this period.



It is also important that your system be clean and functioning properly before you fast. There should be no congestion in your gastrointestinal system. Drinking lemon juice mixed with warm water and a little honey or molasses for a few days prior to a fast will usually alleviate constipation.

### **Fasting**

On the day of the fast, do not eat or drink anything except six or more 8-ounce glasses of pure spring water. When you feel hunger, sip a little water until one or two glasses have been taken. Some people experience headaches when they fast. This is because the toxins that have been stored in the body are being released. This is healthy, though not always pleasant. If this happens, a little orange juice will usually alleviate any discomfort. To prevent this from happening in the future, try to remove more of the toxins from your body before your next fast by drinking more water and eating less. You can also continue to cleanse your body by permanently eliminating processed and devitalized foods, such as refined sugar, from your diet and eating more whole grains and organic fruits and vegetables. A chlorophyll based food supplement such as spirulina will also help to cleanse your system by chelating with heavy metals and toxins that may be stored on a cellular level.

Some people experience irritability during a fast. This is the body complaining that it wants to eat; it is the body's emotional response to not getting what it wants. Learn to control your body. Like the mind, it is a wonderful servant but a poor master. The first day of a fast is always the most difficult.

A one to three day fast will work wonders for your spiritual unfoldment. However, once a week or once a month is more than enough unless you are making a conscious effort to intensify your sadhana or are fasting for curative purposes. Fasting as a curative method should only be done under the supervision of a medical expert.

Fasting for one day is actually harder for most people than fasting for two or three days. You will find that fasting is actually quite pleasant after your body moves beyond feeling deprived. We suggest that you begin your practice of fasting by observing a fast day once a month at the new moon. If you prefer to fast once a week, choose the day of the week that is least hectic for you.



### **Breaking a Fast**

It is important that you break your fast just as consciously as you prepare for it. Though everyone has different needs, it is not wise to eat too much too soon after fasting. Be aware of how your body responds to each new food that you feed it. It is best to break a fast by drinking a little fresh fruit juice, which has been diluted 50/50 with spring water. A little later, a small piece of fruit or dry toast can be eaten. Still later, you can take some soup or something else that you find easy to digest. Breaking a one day fast is not that critical, but a longer fast should be broken slowly so that you do not diminish the benefits of your practice.

## MOUNA

The mind and its emotions, fears, and desires are fed by the power of the tongue. Silence is a fundamental practice that is common to all spiritual disciplines because stillness of the tongue leads naturally to a deep silence of the mind. Silence is a prelude to meditation and the attainment of any mystical experience because there is a direct correlation between the activity of the tongue and the quality of one's consciousness. The Sanskrit word for silence is *mouna* or *mauna*. It is a method that seeks to establish an internal stillness and quietude of the mind (chitta). Like so many other sadhanas, it begins by creating a quiet, simple lifestyle.

Speech is one of the greatest distractions of the mind. Most people talk too much and do not listen. In so doing, they think, see, and understand too little. The practice of mouna is important because it is through the medium of the tongue that most of your awareness is projected outward. Talking directs and holds your mind to the external world and as a result limits your awareness of what is happening within you. Most people are totally unaware of how much they talk or even their need to talk. Their minds are seldom centered within themselves, and thus, their ability to control their lives is not within them but outside of them. The forces and vested interests that surround them — people, culture, and the media — exert far too much control over their lives.

### The Benefits of Silence

Mouna is more than abstaining from speech. It leads to the cessation of all the activity of the mind (chitta vritti nirodha). Observing silence reverses the flow of your mind-energies from the outer world back into your inner world. This generates a greater awareness of your thoughts, desires, and emotions, which in turn allows you to gain greater control over these forces and to enter more deeply into your inner mind, where the creative processes of your life take place. Curtailing your impulse to speak strengthens your mind and forces it to become centered and to find peace and power within itself rather than in or through other people or things.

Mouna draws in your mind-force, which is strongly linked to the tongue, and reverses the movement of the mind. It frees the mind from directing all its energies outward and redirects it back into itself, which is the beginning of creating mental silence. The practice of silence also conserves the prana (life-energy) that is usually dissipated through the medium of the tongue, and it is said to slow down the aging of the brain as

well. This added time and energy can then be directed toward the development of greater spiritual maturity and insight.

Yama and niyama are to be observed in thought, word, and deed. Mouna is an integral part of the primary kriya practices of ahimsa (non-violence), satya (truthfulness), aparigraha (non-greed), svadhyaya (self-study), tapas (austerity), and santosha (contentment). When mouna is practiced for some period of time each day, the organ of speech, which is linked to the mercury chakra, is quickly mastered and brought under control. This is vital because it is important to have the self-discipline to think before you speak; it will save you and many others from great pain. A wound generated by a sharp knife heals fairly quickly, whereas a wound caused by harsh words heals slowly, and sometimes not at all. Your karma will also be softened immensely by the sadhana of silence because an undisciplined, careless tongue often releases intense karma.

### **The Practice of Mouna**

It is essential that you learn to communicate effectively with others and with yourself. However, you also need to set aside a short period of time each day, and a longer period of time once a month and once a year, for stillness and silence. Most people have difficulty observing silence for the same reason they have difficulty meditating: they come face to face with their own mind. Mouna and meditation are like looking into a mirror, and you do not always like what you see. The purpose of mouna is to become quiet and still so you can see the pattern (rita) of your mind, but you need to develop detachment and self-acceptance in order to see it clearly. For this reason, the practice of mouna is enhanced by the practice of yama and niyama.

The practice of yama and niyama has a calming effect upon your body and mind and facilitates a happier, healthier lifestyle, resulting in less frustration, agitation, and self-judgment. The practice of non-violence requires that you refrain from harsh and hurtful thoughts and words toward yourself and others. The practice of truthfulness calls upon you to see yourself as you are, not as you fear you may be, and to speak only after observation and reflection. The practice of non-greed teaches you to be silent and patient and to listen. The observances of self-discipline and self-study are the quintessence of the practice of silence — refraining from speech and examining the effect that this has on your mind.

Mouna helps you cultivate a deep sense of peace and joy. If you live alone, it is easy to practice. You just need to get beyond the impulse to answer the phone. If you live with



others, especially children, you need to be creative. It is important that the people you live with know what you are doing and have some understanding of why you are doing it. Begin your practice of silence and internal quiet by choosing a time and place that offer as much external quietude as possible. It is difficult to be still if the environment around you is chaotic and loud. Decide how long you want to practice. As with all techniques, it is best to begin slowly and then to extend the duration as your practice matures and deepens.

The technique for practicing mouna is quite simple. You begin with verbal silence and you observe the mental and emotional forces that are churning the mind. If you observe them clearly and honestly and do not distort them with your judgments, you will see what needs to be done to soften or neutralize the karmic force fields within you. You may want to start by observing silence one day a week for an hour or two. Friday, Saturday, and Sunday seem to be the days that work best for many people. Traditionally, new sadhana practices are begun at the new moon. If you want to practice just one day a month, the new moon is best. Another approach is to practice thirty minutes each day, perhaps right before going to sleep or just after waking up. The goal of silence is to hone your intellect, enhance your perception, and quiet your mind so that you can move into subtler states of awareness. This means you should not watch television or listen to the radio during the practice of mouna. The idea is to practice in a quiet environment where you can be still and turn inward without becoming disturbed or unconscious.

In the early stages of practice, you can and should do anything you would normally do, with the exception of watching television and listening to the radio. Reading, meditating, and artistic creativity are activities you may choose to explore during the early phases of practicing mouna. Ideally, you want to be in a quiet environment where people are not making too much noise. As your practice progresses, you should begin to move around less and less and you should not read. You should simply sit quietly, watch your mind, perform tarka, and possibly chant a mantra mentally to help you focus your mind and develop concentration.

As your practice advances in intensity and duration, you will begin to approach a meditative state of awareness. When this happens, you want to sit completely still and dive into deep introspection. During this phase of your practice, you should work to stop the mechanical thinking processes of the mind and to still the emotions. It is here that you should seek to understand the karmic pattern of your mind and how your mind and its desires and emotions function.





### The Effects of Practicing Mouna

As you move deeper and deeper into internal silence (also referred to as the void), you will come to the core of your present incarnational being. When this level is reached, you are approaching the state of *vrittis nirodha*. This state has been referred to as the thundering silence and the divine silence. It has been said that this divine silence has both an active and a passive attribute, an active as well as a static state. In other words, the mind can be passive as well as active. In the passive state, the deeper level of consciousness remains motionless, and thus there is no reaction to any outer force. In the active state, energy appears to move outward and dwell upon things but without disturbing the stillness of the mind-stuff.

With practice, stillness of the tongue will lead naturally to this deeper silence of the mind, but you must first attain and sustain a state of concentration and meditation before you can enter into the higher silence. It takes tremendous self-discipline to enter into true silence. To quiet the tongue is just the first step. You need to see into your mind, quiet your emotions, and then go even deeper and quiet your thoughts. To attain *vritti nirodha*, you need to be able to become totally detached from your thinking processes and thus from your thoughts. This is only possible by closing down the functions of your surface mind without losing consciousness. This is accomplished by remaining verbally silent, observing what is happening within your mind, and then drawing away from those actions of the mind that are habitual. After that has been done, the mechanical activity of the mind must also be mastered. This is accomplished through the practices of sense withdrawal, concentration, and meditation. When this happens, the mind begins to become quiet due to a lack of support from within the very mechanism of the mind itself.

When you become established in silence, you will realize that thoughts are coming from outside of you and that you are not the thoughts your mind is thinking nor are you the mechanism of and for thinking. The realization will come that you are spirit (*atma*), which has at this moment taken on the forms of a body and a mind. All thought occurs outside of you, outside of the *atma*. 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 filters, they color your perception of yourself and the world. You realize that you do not need to respond to the karmic momentum behind them. With detachment, you can become free from the karmic force fields of your mind, free to think a thought you have never thought before, free to release the mental and emotional patterns within you that limit and confine you, free to create something new and expansive, free to see Life as it is, free to see yourself as you are — wondrous and beautiful. This is true freedom. This is *moksha*.



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## THE KRIYA INVOCATION OF GOODNESS

This simple, beautiful blessing can be offered each day at the beginning of your Kriya practice. It is a mantra that generates a vibration within you and around you to draw that which is auspicious and good into life. May you be blessed. May you be an even greater blessing unto others.

|                               |   |
|-------------------------------|---|
| Om Sarveshaam Svastir Bhavatu | May goodness come to everyone                       |
| Sarveshaam Shaantir Bhavatu   | May each person find peace                          |
| Sarveshaam Purnam Bhavatu     | May all experience that which is perfect (complete) |
| Sarveshaam Mangalam Bhavatu   | May all experience that which is auspicious         |
| Om Shanti Shanti Shantih      | Aumm peace, peace, peace                            |

Om Sarveshaam Svastir Bhavatu  
May goodness come to everyone

Sarveshaam Shaantir Bhavatu  
May each person find peace

Sarveshaam Purnam Bhavatu  
May all experience that which is perfect (complete)

Sarveshaam Mangalam Bhavatu  
May all experience that which is auspicious

Om Shanti Shanti Shantih  
Aumm peace, peace, peace

|            |             |            |             |
|------------|-------------|------------|-------------|
| Sarveshaam | sar-va-sham | Sarveshaam | sar-va-sham |
| Svastir    | sva-steer   | Shaantir   | shan-teer   |
| Bhavatu    | bha-va-tu   | Bhavatu    | bha-va-tu   |

|            |             |            |             |
|------------|-------------|------------|-------------|
| Sarveshaam | sar-va-sham | Sarveshaam | sar-va-sham |
| Purnam     | poor-nam    | Mangalam   | man-ga-lum  |
| Bhavatu    | bha-va-tu   | Bhavatu    | bha-va-tu   |



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## KRIYA ANANDA UPANISHAD

### (The Bliss of Kriya Philosophy)

- 1.1 These key thoughts are only to be used by evolved souls. They are not for the general public because they will unlock the doors of the chakras and thus the pathway into the higher astral planes. Their purpose is to guide, supervise, and instruct you in the deeper aspects of esoteric Kriya Yoga.
- 1.2 While you are reading this treatise, try to understand the relationship between what you know as theory and what you should be practicing. Seek to comprehend the relationship between Kriya theory and practice.
- 1.3 The first key point is that the primary thrust of Kriya is to cause your consciousness to shift its center of awareness from the earth plane to the subtler inner planes. This, in turn, will assist you in moving toward samadhi. These subtler inner planes of consciousness are often called higher planes of existence. In this text, they are referred to as the astral planes.
- 1.4 Samadhi moves your value system from the earth plane to the astral worlds, making the ascension to cosmic consciousness possible. The only way this ascension is accomplished is by ascending Mount Meru. Mount Meru, or Mount Sumeru, is the symbolic name of the golden mountain. It also symbolizes the central point of your universe, the axis mundi of the earth, the meeting abode of the devas. Other names it has been given are the jeweled peak, the golden mountain, the lotus mountain, and the mountain of the devas.
- 1.5 Many ancient cosmological treaties are associated with prominent landmarks such as Mount Meru, Mount Olympus, Mount Fujiyama, Mount Kilimanjaro, and Mount Kriya.
- 1.6 Mountains are regarded as protectors. The Rig Veda states, "May the mountains be auspicious to us."
- 1.7 On Mount Meru's summit is the source of the celestial Ganges, the holy river that spills forth dividing into four main directions, each direction sub-dividing three times.
- 1.8 Sri Brahma's square city of gold is also situated on Mount Meru's summit. Outside of that city of gold are the eight cities of the eight guardians of the eight regions. The heavens of Lord Vishnu and Lord Krishna are also located on Mount Meru.



- 1.9 Below the mountain are the seven nether worlds. In the lowest of these nether worlds resides Sri Vasuki, the giant serpent that supports Mount Meru and the seven worlds on his sevenfold hood.
- 1.10 According to the Markandeva Puranas, Mount Meru's height is 84,000 yojanas. Its depth below the earth is 16,000 yojanas. The diameter of Mount Meru's summit is 32,000 yojanas. Its base is 16,000 yojanas.
- 1.11 Know Mount Meru as your spinal column or the chakric ladder of ascension. To ascend this holy mountain and meet with the gods, you need to:
- 1) Do that which rejuvenates your physical body.
  - 2) Do that which rejuvenates your brain.
  - 3) Do that which rejuvenates your mind.
  - 4) Refrain from that which degenerates or imbalances your consciousness.
  - 5) Control your emotions and desires.
  - 6) Practice detachment.
  - 7) Live daily with harmonious discernment.
  - 8) Practice your Kriyas correctly and appropriately.
- 1.12 The goal of everything performed and renounced is to accomplish one thing: to gain control of your Kriya currents so that they can be gathered and moved toward the summit of Mount Meru, the city of gold.
- 1.13 When you reach the city of gold, you will ascend to the holy Sri Ganges. Its holy waters will wash away all the debris-encrusted karma, producing a transformation from matter-awareness life to spirit-awareness life. It is a movement from earth life to the life divine and then to the life celestial.
- 1.14 Your Kriya practice will deliver definite results because it is a scientific methodology. It will lead you along the path, bringing the attainment of cosmic consciousness. Thus, you will not be deceived by anyone.
- 1.15 If you properly practice your Kriya, you will not be self-deceived. Know that awareness, detachment, and intuition are the climbing tools, the ascending tools, for reaching the mountaintop from whence cometh your revelations.
- 1.16 You have been given the theory and the technique of the Kriya Dharma. It is now up to you to walk the path and to ascend to cosmic consciousness.

**CD #7—Orientation to Kriya Practice**

- I. Karma is a force that limits our freedom. Some limitations are good, but we need to grow beyond them.
  - A. Become more aware.
    - 1. Your body is your body, and there is a world around it.
    - 2. Ask yourself what causes consciousness to expand. Look into controlling the meditative state, for as you control it, the dream states are modified and the outer world changes.
  - B. Become aware of your limitations to seeing clearly (and being able to transfer data to knowledge and knowledge to wisdom).
    - 1. The enemy is emotionality, and for most of us fear.
      - a. Fear constricts the mind; security expands the mind.
      - b. Tarka is the best way to work on resolving fear.
  - C. Look inward at your attitudes
    - 1. Turn inward to see what you do to protect your ego from perceived fears.
      - a. Some of the mechanisms we use to protect our ego are more destructive than the object of fear itself.
- II. Give a name to your mind. (Noticing Neti, Neti, Neti)
- III. Key: There is a direct relationship between emotionality and breathing patterns.
  - A. Hong Sau Kriya is a process of letting go and allowing the breath to breathe itself.
    - 1. It wipes out negative karmic patterning.
    - 2. It is a technique for removing fear.
    - 3. It will quiet your emotions, change the breathing pattern, and create bliss.
- IV. Learn to be happy now because then despite whatever flows into your life or is taken from your life, you will still be happy.
  - A. Go to the source—happiness is an attitude that comes from the awareness that we can have anything we want if we are patient.
  - B. Kala Purusha – We are spirit existing in time; never born, never dying.
  - C. The free will we have over karma is attitudinal karma – we can choose to be happy.

- V. Karma is not a punishment.
- A. All life experiences are learning experiences.
  - B. Get out of where you are stuck in consciousness.
    - 1. Rotate the Kriya current through your symbolic universe so that you can see, feel, and become aware.
    - 2. Rotate the light or sound through the chakras, attuning the inner mind to the outer mind.
    - 3. Karma is reduced and spread over the other areas where it may lay inactive. This gives us time to neutralize it, modify it, or to bring in new karma.
- VI. What is karma? The inability to break free from the limited thought.
- A. When we are locked in one-pointed thought, we cannot see possibility.
  - B. Still the body, mind, and breath. Turn inward and upward to soften and dissolve the karma and ask “what now”.
  - C. Self-discipline – You must choose your practice; what agrees with you and what does not?
  - D. Ask “What is my reaction to this? What is my fear? How do I neutralize it? How do I expand it? How do I stabilize myself? How do I stabilize others around me?”
  - E. To be at peace we have to have peace and to give peace to those around us.





**CD #8—The Microcosm and the Macrocosm**

Introduction: This whole Universe is us. It is what we are living in, but we are not aware of it

- I. Approach in Kriology
  - A. Become aware of what is in your mind and balance it
  - B. Accept your quirks and overcome them
  
- II. We are living in a subjective world
  - A. Shadow subjective world—totally controlled by the powers of the thought form and the thought people
  - B. There's you (the Consciousness) which is totally unmanifested
  
- III. Thought forms
  - A. Every thought we think has a vibration
  - B. Every vibration has a magnet effect and as it gets stronger, it drives toward other thought forms of the same magnetic nature
  - C. We are trying to generate Yoga Siddhi—spiritual energy
  - D. The control of the power we gain, is to gain control over the power force fields within our shadow microcosm
  
- IV. Cosmolization
  - A. Find and create, within yourself, a whole new universe
  - B. Recreate your microcosm:
  
- V. Three types of Entities in the Universe:
  - A. Devas
  - B. Humans
  - C. Demons
  
- VI. Conclusion: The value of walking through the Garden of God is that you will think, hear, see, and taste things that you never have before.

## CD #9—Yama - Niyama - Asana - Pranayama

### I. Patterning of Pantanjalis

#### A. Yoga Sutras

1. Only Kriya Yoga mentioned by name
2. Not author but organizer of oral tradition.

### II. Yama - Niyama

#### A. Yama - abstentions major stages listed in order of importance..

1. Abstaining from injury.
2. Abstaining from lying.
3. Abstaining from stealing.
4. Abstaining from sexuality.
5. Abstaining from greed.

#### B. Yamas have three levels

1. Physical
2. Verbal
3. Mental

#### C. Niyamas

1. Purity
2. Contentment
3. Austerity
4. Study of sacred texts
5. Attunement to reality

D The ten stages of yama-niyama are considered step one in preparation of the mind.

### III. Asana - Pranayama

#### A. Asana has two functions

1. Stretch the body to keep it healthy.
  - a. Relates to niyama of purity
  - b. Mystical concept - allows prana to flow
2. Allows the body to become motionless.
  - a. Quality of attention without tension.
  - b. Allows us to transcend the body consciousness so the prana can be drawn out of the chakras and directed.
3. Chakras are collecting places where memory tracks are stored.



4. Benefit of Kriya Yoga: If you can perform the Kriya asana then you can pull the energy from the chakra and the karma won't fire.

B. Pranayama

1. Prana means life energy. Yama means control.
2. What is pranayama: breathing techniques, mantra, mandala.
  - a. Breath control needs to be effortless.
3. Stages of pranayama - breath techniques
  - a. Deep Breathing

C. Importance of hydrating

1. Oxidizes toxins in the body
  - a. Absorb and store prana
  - b. Direct prana to chakras.
  - c. The mind awakens.
  - d. Dreams become deeper.

D. Difficult qualities of the mind

- a. Guiness - desire to stick to or possess.
- b. Need to control.
- c. Judgmentalness.
- d. Overcoming these qualities allows the mind to expand.

IV. Recap, fundamental steps important for mastery and growth.

A. Establish santosha - contentment.

1. Start a journal to find out where you are malcontent.
2. Find out what you can do to balance.
3. Discover the degree of your discontent by the degree of your violence.
  - a. Understand the levels and types of violence.

B. Kriya Asana

C. Energize through Pranayama

1. Accumulate and direct the prana.
2. Diet and water

V. Exercise of reflection to evaluate how you are applying yama-niyama in your life.



## CD #10—The Householder and Inner Practice

- I. The life of the householder
  - A. The most vital thing you can learn as a householder is how to balance householder responsibilities with spiritual discipline.
  - B. Dharma is our duty. The householder has many duties to family and community.
  - C. One of the dangers of being a householder is feeling like your kids need to be in so many activities that you are constantly consumed by driving them around.
  - D. We need to prioritize and organize our responsibilities.
  - E. Simplify your life and be fully present to the things you do-know what you are trying to do, and do it.
  - F. Most important in the life of the householder is to make time for oneself to study and meditate.
  
- II. Ways to Practice
  - A. By knowing clear goals for your spiritual practice you can share them with those in our life so that they might support your practice. It is important that your meditation change you.
  - B. Karma Yoga - Do your duties as a mental sacrifice to gain spiritual wisdom and insight while learning detachment and the art of giving up control.
  - C. Deva, Guru or Divine Yoga - Do everything for God not looking for any rewards; doing things just because they need to be done. (a higher level of Karma Yoga)
  - D. Sleep State Practice
    1. Sleeping is known as the little death; death is known as the big sleep.
    2. It is significant to be conscious of what you do when you fall asleep because it will produce the same state as when you die. The thoughts have a powerful effect on your state.
    3. When you fall asleep with the right thought from practicing mental ritual and visualization you can increase dream awareness.
    4. You want increased dream awareness so that you can do kriyas in the astral body.
    5. The thought that you hold as you leave your physical body is the one the mind holds onto. When you wake, the thought that you think begins to crystallize in your life. This is what is referred to in yoga by “sunrise and sunset”.
    6. The trident within us consists of the Ida, Pingali and Susumna Nadis. Ida - lunar, left, feminine, emotional, Hallucinations; Pingali - right, masculine, Logic; Susumna-Divine flame channel where all truths are revealed, Vision.



7. When we wake and sleep we cross the susumna nadi.
8. By falling asleep but not becoming unconscious we can carry a conscious thought into our inner universe.
9. During meditation or when one inturns too much energy can get stuck in the Idaic channel and one can hallucinate.
10. The susumnic state is a noetic, knowledge bearing state; a feeling state.
11. Clairsensience is clear feeling; the ability of direct, clear, non-emotional perception.
12. Even above the concept of God are the universal truths of truth itself, non-violence and contentment. We see God most often through our emotional conditioning.

### III. Life

- A. Four Stages of life: Listen, Talk, Feed back to life, Close off to do the work that can be done in the final hours of life.
- B. It is a stepladder to truth; be patient and row your boat gently. It is a tremendous dream!

**CD #11—Thinking a Thought You Have Not Thought Before**

- I. Kriology being the art and science of conscious creation.
- A. To create positive counter forces to neutralize constrictive patterns.
  - B. 7 levels of chakras, each with four petals where karmic seeds are stored.
    - 1. Can begin at base of the spine to lift the energies in a way to neutralize negative forces.
  - C. Recognize that we are trying to break free from our limitations.
    - 1. Inability to think the thought that we need to solve the problem we are having.
    - 2. Karma is the inability to think the thought.
  - D. Kriology is the ability to think a new thought to solve the limitations in our lives.
- II. What are our limitations?
- A. For most there are four limitations symbolized by the petals of the chakras.
    - 1. Money
    - 2. Love
    - 3. Dream or goal.
    - 4. The mystical - we don't have a view of life.
      - a. Look up.
  - B. 2 key limitations experienced on 2 levels.
    - 1. Money and love
      - a. If we have it we don't have enough.
      - b. We don't have it at all.
  - C. Questions to ask yourself.
    - 1. Which is your greater lack?
      - a. Place it in one of the four categories.
    - 2. Why is this lack in your life?
    - 3. What thought have you not been able to think that has caused that problem to exist and grow in strength?
- III. Kriology the art and science of conscious creation.
- A. Science means it can be weighed and measured, or mathematical formula.
  - B. Art is a subtle skill over and above the science.
    - 1. Intensity, timing, and attitude are all.
    - 2. Become inspired.



IV. How to identify the limitations.

A. Identify - Ask yourself:

1. What is your greatest limitation or if any one thing could be removed from your life what would take the greatest part of the limitation in your life?
2. How could this come into my life? Find the event or person that brought the limitation into your life?
3. Why have you allowed it to exist in your life for so long?

B. One of the single biggest limiting forces is to allow the power base to be outside you.

1. By blaming someone or something else you give them the power.

C. Realize that you have the power to create a new thought and you can dissolve the limitations.

1. Learn to love life - be like a child.
2. Recreate the beauty.
3. Be enthusiastic about life.
4. Don't be afraid of pain or joy.
5. Be an explorer.
6. Knowledge, gaining insights into your mind and limitations.
7. Create afresh, to create anew.
8. Share the blessings with those within your aura.

V. How to remove the limitations and think the thought you haven't thought before.

A. A permutation best explained through mantra.

1. By chanting a mantra with a different permutation you create a whole new state of consciousness.
  - a. Value of mantra is to create awareness within ourselves.
  - b. By chanting the modified mantra long enough the mind becomes quiet and a symbol will flash.
2. Three levels of intensity chanting mantra.
  - a. First level: Scattered mind becomes concentrated.
  - b. Second level: Secondary thoughts disappear.
  - c. Third level: Thoughts stuck in aura break off.
3. Decrease the three levels of intensity and go to a new silent level, then be still.
4. In that space (bindu) there will be a symbol flash.
  - a. A picture flash.
  - b. A stream of thought.



B. Affirmation

1. Use an affirmation as the watch word of your life.
  - a. Repeat it 24 hours a day
  - b. The word vibration draws the successes to you.
2. Best done
  - a. When going to sleep.
  - b. When first waking up.

C. Use a symbol

1. Visualize a symbol that stands for a word opposite of your limitation.
2. Color the image in your mind.
3. Upon waking and going to sleep visualize the color image.

D. Observe people, become a silent watcher.

1. Watch people without judging and you can learn everything you need to learn.
  - a. There is a pattern to success.
  - b. Self confidence.
  - c. Watch how people sit, stand, walk, speak.
  - d. As you learn to observe people you will start to observing your mind and personality.

E. People need clear thinking - free of too much data.

1. Simplify your life.
2. Simplify all the experiences you see.

VI. How do you apply in to your life.

A. Real basis of Kriology.

1. How are you treating people?
2. How are you reacting to how people treat you?
3. By observing and modifying our behavior to flow with the current we are able to swim to the shore.
  - a. Don't fight the current.
  - b. Recognize where weaknesses and strengths exist.
  - c. Neutralize the ego-pride.

VII. Barometer of accomplishment.

A. Look at your life.

1. Can be emotional for some people.
2. You can change your circumstances.





3. Be careful of mirror of your mind.
  4. Look at your family and community.
    - a. They are mirrors of your karma.
    - b. They can be the bringer of the thought you can't think.
- B. Emotionality
1. Kriology should allow you to be less emotional with less intensity.
  2. Use a calendar to chart your emotionality.
    - a. Observe the pattern of emotionality.
    - b. You will come to notice an average state of emotionality.
    - c. Through observance you can establish a normal intensity and learn to neutralize the force fields.
    - d. How are you dealing with people - notice the pattern.
    - e. Can tell you where you are out of balance.
    - f. Neutralize and create warmth and understanding.

### VIII. Summary

- A. Why is my mind being defensive?
1. You alone set the stage of your life.
  2. If you perform the Kriya you will regain control over your life.
- B. Observe your consciousness.
1. See the flaws.
  2. See the patterns and attitudes that reflect the karma.
  3. Balance the imbalances.

## CD #12—Softening Your Karma

### I. Three Types of Karma

#### A. Sanchitta karma -

1. karma of past lifetimes

#### B. Pralabda karma -

1. of this lifetime

#### C. Kriyamana Karma -

1. karma being created in this lifetime by intent/will
2. karma being created by awareness
3. part of this karma goes back into Sanchitta karma
4. a good part of this karma goes back into the “vat” of Pralabda karma
  - a. this can have a dramatic effect on the karma of this lifetime

### II. Patternings of Karma

#### A. Karma that has not yet manifested can be neutralized

1. Mystical techniques required to determine the karma before it manifests
  - a. Self-Awareness
    - 1.) Use awareness to offset and neutralize karma before it manifests
  - b. Hong Sa
  - c. Chakra meditation/balancing

#### 2. Techniques needed to “soften” the karma that does manifest

- a. Visualization of altering response to karma
- b. Dream analysis/examination
- c. Tarka
  - 1.) Examine the cyclical nature of karma as it manifests
  - 2.) “What events cause me to make little problems into big problems?”
  - 3.) Look for repetitious nature of karma/patternings of karma

#### 3. Techniques needed to “control” response to karma as it manifests

- a. Don’t respond to the emotional karma as it begins to trigger
- b. Don’t rattle the cage of the karma
- c. Don’t have vested interests in the outcome of the karma

#### B. Mastery of these techniques builds confidence in one’s ability to neutralize out-of-balance states of karma

1. Focus on karma of this lifetime, this year, this month, this week, this day, this moment



2. Use techniques to gain control over one's reaction to karma as it occurs
- C. Three levels of force of karma: latent, active, intense
  1.  $I \times D = F$
  2. Alter the intensity and/or the duration; and the force is altered
- D. Good Karma
  1. Pralabda karma contains **good** karma
  2. "Prime the pump"; activate good karma
  3. Help people
- E. The karmic bank
  1. Good karma gets used up by selfishness & greed
  2. Build good karma with good deeds; make regular deposits into the karmic
  3. bank
  4. Look for ways to help others
    - a. Offer help when it's needed and how it's needed it
    - b. Offer it more to those who need it most
- F. Attitude can change event massively
  1. Karma that is already triggered cannot be stopped
    - a. How we view the events of our lives and react to them alters their effect on us
  2. Compassion, for self and others, will help improve our reaction to karma as it manifests
  3. The spark - our reaction
  4. Group karma -
    - a. surround yourself with people who represent what you want in order to change, soften or trigger negative/positive karma
    - b. try to rise above those who bring negative karma
  5. Use prayer and other techniques to change attitude towards karma
    - a. Karma makes us aware of imbalances
    - b. Once imbalances are corrected, karma is neutralized
- G. We are the creators of our own karma; others are the bringers of our karma
  1. Esoteric astrology can help us to become aware of "big" pieces of karma
    - a. A little energy each day over a long period of time can soften these pieces of karma ( $I \times D = F$ )
    - b. Create neutralizing forces within to counteract these pieces of karma
    - c. Remaining balanced/detached can soften our own and others' karma

### III. The Awakening

- A. Awareness increases as these esoteric techniques are practiced
  - 1. "What do you do with the dream you've been dreaming"
  - 2. Detachment is key
    - a. Attempt to change situation
    - b. If change is not possible, remove oneself from the situation
  - 3. Change the flaw within yourself, and the situation will eventually change
- B. You can get there from here
  - 1. Make changes within the context of your everyday life
  - 2. Master oneself while living in the world
  - 3. Start changes from within
    - a. Change attitude, change action, change karma
- C. You are not alone in the awakening
  - 1. Fellow students
  - 2. The lineage



## STUDY QUESTIONS - LESSON TWO

These study questions are intended to help you review and assimilate the teachings imparted in this program.

### Notes on Practice

1. What is the oral tradition?
2. What does it mean to succor unto Life?
3. Why is it imperative to follow the directions for each technique and comply with all rules and restrictions that are noted?

### Kriya Sadhana

4. What does a primary technique for enlightenment require?
5. What are the four divisions of Kriya techniques?
6. What are the three primary Kriya techniques called?
7. Why is it important to practice supportive Kriyas in the proper sequence?
8. How long should each supportive Kriya be practiced?

### Hong Sau Kriya

9. What is the goal of Hong Sau?
10. What does the word hamsa mean?



11. Why is the practice of santosha so essential?
12. What is the difference between Hong Sau and So Ham?
13. How long should Hong Sau be practiced?
14. Why is a machine-made wool blanket used during Kriya practice?
15. Why is the aftereffect of Hong Sau important?

### **Nadi Shodhana**

16. What are nadis?
17. What is the purpose of nadi shodhana?
18. What is the difference between starting the technique with the left or right nostril?

### **Fasting**

19. What makes fasting a sadhana?
20. Why is fasting a discipline of the body and mind?
21. List three benefits of fasting.
22. Why do some people get a headache when fasting, and how can it be prevented?

### **Mouna**

23. Why is mouna a prerequisite to meditation?
24. Why do most people have trouble observing silence?
25. What is the purpose of practicing mouna?
26. How is the practice of mouna enhanced by yama and niyama?



***The Spiritual Science of Kriya Yoga (pages 72-112 and 190-213)***

27. Yoga considers the body to be threefold. Name the three bodies.
28. What are the English names of the five sheaths?
29. What is a mayakosha?
30. What are the Sanskrit names of the five primary vayus?
31. What sensations can be experienced when kriya kundalini is awakened?
32. What is empty chalice? What is full chalice?
33. Name the five stages of an asana.
34. How do forward bends and back bends affect the chakras?

**CD #7 - Orientation to Kriya Practice**

35. What is the purpose of rotating light and sound around the chakras?
36. How do fear and insecurity affect the mind?

**CD #8 - The Microcosm and the Macrocosm**

37. What is the definition of Kriology?
38. What does it mean to cosmolyze your being?
39. What do you call a state of perception that has no impulse or compulsion?

**CD #9 - Yama - Niyama - Asana - Pranayama**

40. What are the three most difficult qualities of the mind?
41. What is a chakra?
42. How can asana affect a chakra?



**CD #10 - The Householder and Inner Practice**

43. Why is it important to fall asleep without becoming unconscious?

44. Why does a yogi want to increase dream awareness?

45. How does the word rita apply to the householder?

46. What is karma yoga, and what can you learn from practicing it?

**CD #11 - Thinking A Thought You Have Not Thought Before**

47. What is stored in the petals of the chakras?

48. What is Goswami Kriyananda's modern definition of karma?

**CD #12 - Softening Your Karma**

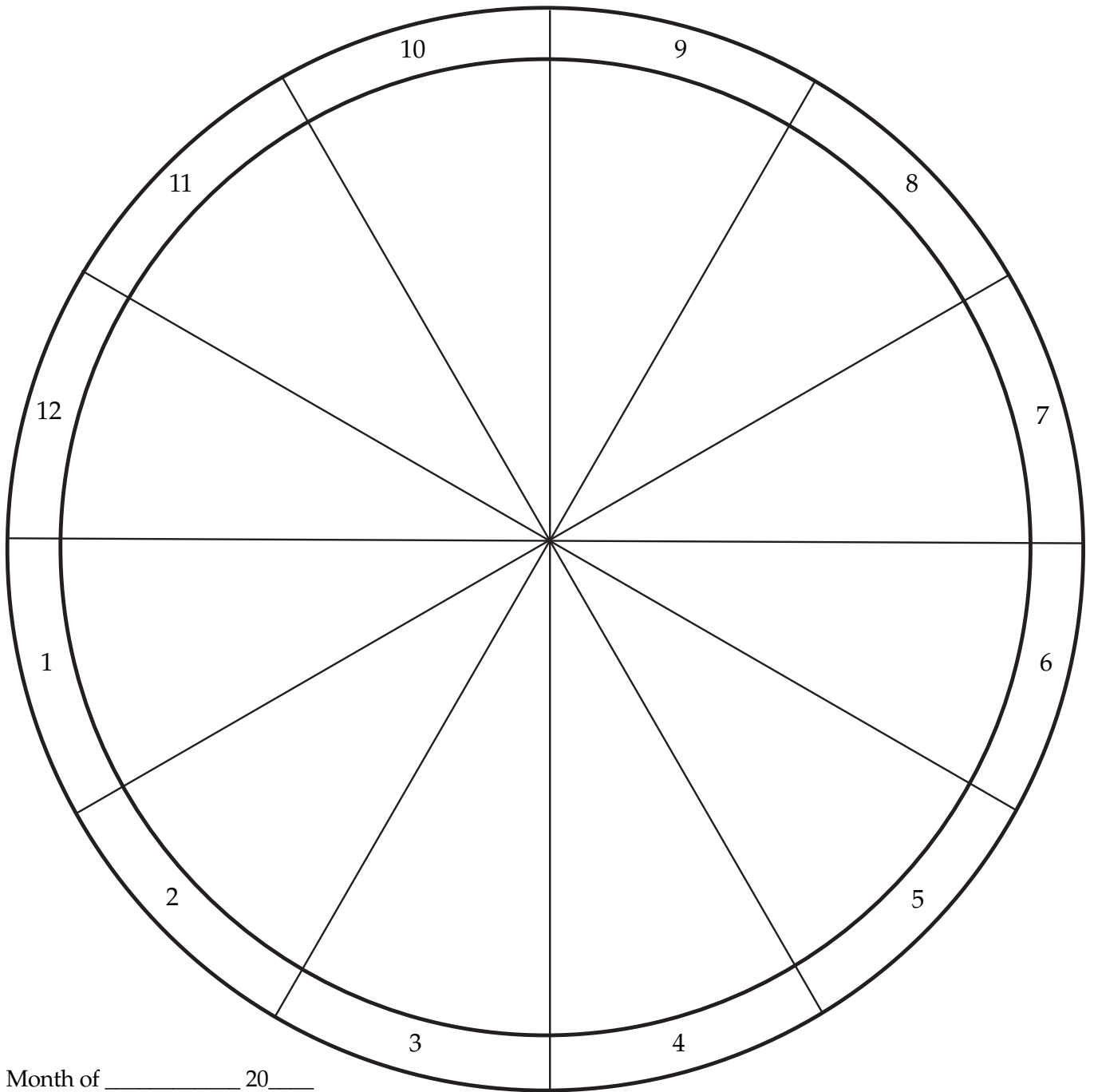
49. How many types of karma are there, and what are they called?

50. How does Kriyananda suggest we neutralize karma that has yet to manifest?





## Kriology Tarka Wheel - Lesson Two



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.