



Temple of Kriya Yoga

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Month Three

Dear Kriology Student,

Following are your materials for Lesson Three of Kriology. Please begin your studies by reviewing the lesson plan and sadhana guide. The sadhana section this month introduces two new techniques: Chakra Anusandhana Kriya and Viloma Pranayama. Chakra Anusandhana is the first of the preparatory Kriyas. It is a method for discovering the placement of the astral chakras. It should be used in addition to the primary method you are already using, which is Hong Sau. The CDs and text that support your sadhana this month focus on establishing a lifestyle to support your practice and the upper limbs of sense withdrawal, concentration and meditation. A discussion of nadis, chakras and prana is followed by a brief description of siddhasana (adept's pose), viloma, and unmani mudra. Viloma is a pranayama that can be used as a part of your seated practice or in savasana. Unmani mudra is a gaze used with many of the preparatory Kriyas you will receive.

In addition to the second installment of the text on Kriya cosmology, the philosophy section includes two audio files. The first is an exploration of the goals of yoga practice. It is called Moksha/Kivalya: The Goal and the Path. The second is an introduction to symbolism, called Symbolism and Self-Discipline. You are also receiving the second chapter of the Kriya Ananda Upanishad this month. Once again, we want to remind you that these sutras are to be studied and meditated upon. They reveal the essence of the mystical process of Kriya. As your understanding and experience of the system matures, these verses will reveal a wealth of insight.

Study and practice at your own pace. Integrate the new methods in a way that is harmonious to you and your life. Remember that the effectiveness of your practice is measured in quality — not quantity. Never practice longer than you feel comfortable. If you find it enjoyable, you will naturally expand your practice. If it becomes a chore, you will never find the time. It is better to practice a few minutes each day than not at all.

May you find great joy upon your path.

Namaste,

Temple Staff

STUDY GUIDE - LESSON THREE

Week One

1. Make time each day for your Sadhana Practice.
2. Read the Notes on Practice.
3. Listen to CD #13.
4. Read the Kriya Sadhana, Chakra Anusandhana Kriya, and Siddhasana articles.
5. Begin Reading Assignments.
6. Review Study Questions and Assignments.
7. Record your reflections and observations in your spiritual journal.
8. Record your dreams each morning in your dream journal.

Week Two

1. Make time each day for your Sadhana Practice.
2. Continue Reading Assignments.
3. Listen to CDs #14 & #15.
4. Read the Philosophy & Cosmology article.
5. Read the Kriya Ananda Upanishad.
6. Review Study Questions and Assignments.
7. Record your reflections and observations in your spiritual journal.
8. Record your dreams each morning in your dream journal.

Week Three

1. Make time each day for your Sadhana Practice.
2. Review the Notes on Practice article.
3. Read the Viloma Pranayama and Unmani Mudra articles.
4. Review the Sadhana Practice articles.



5. Listen to CDs #16 & #17.
6. Review Personal Reflection Assignments.
7. Record your reflections and observations in your spiritual journal.
8. Record your dreams each morning in your dream journal.

Week Four

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



LESSON PLAN - THREE

Kriology	Week #1	Week #2	Week #3	Week #4
Study Guide				
Study Guide (pages 7-8)	Read		Review	Review
Sadhana Guide (pages 9-12)	Read		Review	Review
Personal Practice (7 days a week)				
Using Sadhana Guide	Practice	Practice	Practice	Practice
CD #13 - Establishing a Lifestyle that Supports Your Practice	Listen			Review
Sadhana Practice				
Notes on Practice (pages 11-14)	Read		Review	Review
Kriya Sadhana (pages 23-27)	Read	Review	Review	Review
Nadis, Chakras and Prana (pages 28-32)	Read	Review	Review	Review
CD #14 - Pratyahara, Dharana, Dhyana		Listen		Review
CD #15 - Yoga Chitta Vritti Nirodha		Listen		Review
Techniques				
Chakra Anusandhana Kriya (pages 27-29)	Read		Review	Review
Siddhasana (Adept's Pose) (page 30)	Read	Review	Review	Review
Viloma Pranayama (pages 31-32)			Read	Review
Unmani Mudra (pages 33-34)			Read	Review
Philosophy & Cosmology				
The Philosophy and Cosmology of Kriya - Part II (pages 13-22)		Read		Review
CD #16 - Symbolism and Self-Discipline			Listen	Review
CD #17 - Moksha/Kivalya: The Goal and the Path			Listen	Review
Kriya Sutras				
Kriya Ananda Upanishad - II (pages 3-4)		Read		Review
Assignments (pages 15-18)				
Spiritual Journal	Journal	Journal	Journal	Journal
Dream Journal	Journal	Journal	Journal	Journal
Reading Assignments (page 15)				
1. Spiritual Science of Kriya Yoga (pages 173-177, 238-269)	Read	Read		Review
Self-Study Questions (page 16)	Review	Review	Review	Complete
Personal Reflections (pages 17-18)	Review	Review	Review	Complete
Outlines (pages 31-40)	Review	Review	Review	Review
Study Questions (pages 9-12)	Review		Review	Complete
Miscellaneous				
Kriology Tarka Wheel - Lesson Three	Reflect	Reflect	Reflect	Reflect

SADHANA GUIDE - LESSON THREE

The traditional times for Kriya practice are sunrise and sunset. The reason for this is that the currents in the astral spine are most naturally balanced at these times, making it easier to attain a quiet state of mind and balanced self-conscious awareness. Like the tides, prana in the astral body flows back and forth or rotates. It alternates between predominance in the ida and pingala nadis. A flushing back and forth occurs each day at sunrise and sunset. During the daylight hours, prana is more localized in the pingala nadi, and your consciousness is extroverted. We say you are awake. At night, as prana shifts to being more predominant in the ida nadi, your awareness naturally shifts toward introversion. You are drawn into your inner, lunar, dream world. We say you are getting sleepy. At sunrise and sunset, prana is balanced between ida and pingala, between waking and sleeping, between an awareness of your inner and outer universes. It is more naturally sushumanic and, therefore, it is easier to become aware of the Self, the knower of these two worlds.

Macrocosmically, this same rotation or movement occurs on a different scale each month as the moon fluctuates from new moon to full moon, and from full moon back to new moon. It also occurs in an annual pattern that follows the cycle of the solstices and equinox points. Microcosmically, this shifting between ida and pingala occurs on a subtler level every two hours and with each breath. A wise fisherman knows to take his boat out with the tide. A wise farmer knows to plant with the moon. A wise mystic knows that sunrise and sunset are the most auspicious times to meditate and breathe Kriya.

This month introduces three new techniques: chakra anusandhana, unmani mudra, and viloma pranayama. Chakra anusandhana is the first of the preparatory Kriyas, and it should be a part of your daily practice for at least the next month. It is a very important technique because it teaches you to rotate your consciousness around the astral spine and to develop an awareness of the chakras. We suggest that you breathe Hong Sau before and after you practice it, and we encourage you to work with chakra anusandhana every day for the next four weeks. The goal is to get to the point where the practice is effortless and automatic. This will take longer for some than others. If you make time for nothing else, dedicate yourself to breathing Hong Sau every day. Two or three minutes of practice is better than none at all.

Unmani mudra is a gaze that will be used in many of the preparatory Kriya techniques that you will receive over the coming months. It is also used in the advanced



practices of sense withdrawal, concentration, and meditation. It is a technique that assists in balancing the movement of prana and developing sushumanic awareness because it balances consciousness between the internal and external worlds.

Viloma is a pranayama that you can use either as part of your seated practice or in savasana at the end of your asana practice. Directions for breathing viloma in a supported savasana are given after the technique itself. If you decide to make it a part of your seated practice, you can alternate between viloma and nadi shodhana each day. If you have time, you can practice both. Once again, we want to stress that you should practice at a pace and pattern that is comfortable for you. Like the world around you, this will change from day to day, month to month, and year to year. The only constant is your self-awareness. The most important thing is that you find joy in it and that the fruits of your practice nourish the life that surrounds you.

May goodness come to you.

May you know peace.

May you experience that which is perfect and complete.

May you experience that which is auspicious.

Om Shanti, Shanti, Shanti

Lifestyle

1. Be mindful of what you eat and its effect on your practice.
2. Observe a vegetarian diet at least three days a week.
3. Drink at least 6 glasses of spring water every day. Drink extra water after your asana practice.
4. Set aside one hour each week to observe silence.

Sleep

1. Get at least seven hours of sleep each night.
2. Observe the Ritual of the Moon before going to bed.
3. Fall asleep slowly and try not to rupture your self-awareness.
4. Realize that you are moving into a whole new universe.
5. Wake up slowly. Lie in bed with your eyes closed and recall your dreams.
6. 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 aparigraha (non-greed).

Asana Practice

1. Continue your asana practice at least three days a week.
2. Breathe viloma I & II in savasana at the end of your asana practice.

Ritual Practice

1. Perform the Ritual for Creating Sacred Space before your Kriya practice each day.
2. 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)
3. EEEE Mantra (1-4 rounds)
4. Nadi Shodhana (7-21 rounds)
5. Viloma I & II (5-10 rounds)

Meditation Practice

1. After you have finished your pranayama, relax and practice Neti, Neti, Neti.
2. Perform the Resurrection Breath and breathe Hong Sau Kriya as long as you wish.
3. Practice Chakra Anusandhana Kriya (3-7 rounds).



4. Each night before entering into Tarka, practice one of the concentration or sense withdrawal techniques from this month's CDs or from the *Spiritual Science* text. Follow this by thinking about the personal reflection questions that center around need, greed, detachment, and renunciation.

ASSIGNMENTS - LESSON THREE

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

—Assignments—

Dream Journaling

If you have not already done so, purchase a dream journal and begin using it to record your dreams. (See Assignments – Lesson Two) Start by recording your most vivid dreams and sleep experiences each morning. If you have difficulty remembering your dreams, try lying in bed with your eyes closed for a few minutes after you wake up. Breathe deeply and let your mind be still. Ask yourself where you were just before you woke up. Wait for a symbol or image to flash through your mind and pull on the thread of the memory. If nothing comes into your awareness, think about the people, places, and circumstances that are currently an active part of your life. Go through the twelve houses of the tarka wheels. If you still have no dream recall, without opening your eyes, shift your position in bed several times and go through the process again. If you are lying on your back, roll onto your side for a minute or two. If you are lying on your side, shift to the opposite side and then onto your back and stomach. Repeat the process; try to draw back your dream experiences in all four positions. It should not take more than five minutes. This technique is very effective because as you sleep and dream you shift in your bed. The body has a somatic memory, and you are more likely to remember a dream if you are lying in the position in which you dreamt it.

Reading Assignments

1. Study pages 173-177 and 238-269 in *The Spiritual Science of Kriya Yoga*.

Spiritual Science of Kriya Yoga

1. Practice one or two of the detachment exercises listed on pages 250-251.
2. Select two or three of the concentration techniques listed on pages 265-269 and use them as a centering exercise before your evening tarka.



—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.

Tarka

1. In what ways does greed manifest in your thoughts, speech, and actions?
2. Did you reflect on last month's self-study and personal reflection questions? If not, why not?
3. For you, in which houses of the tarka wheel does greed manifest most? Why?
4. How does greed affect your practice?
5. How can you cultivate generosity in your thoughts, words, and deeds?
6. Reflect upon ways in which you can distinguish need from greed in your life.

Fasting

7. Have you attempted a fast yet? If not, do you plan to?
8. If you have fasted, what effects did it have on your body and mind?
9. How did it affect your Kriya practice?

Mouna

10. Have you begun a formal mouna practice? Do you enjoy it?
11. Do you find it difficult to be silent?



—Personal Reflections—

Reflect on the following questions and exercises over the coming month. Select one to use each evening as a part of your evening tarka. They are an integral part of your training, designed to help you integrate the Teachings into your life more fully and completely. Record your answers in your spiritual journal for use in the coming months and years.

Tarka

1. Reflect this month upon aparigraha, the observance of non-greed. How subtle is the greed within you? Using the wheels of reflection, go through each house and ask yourself how greed is triggered. Note in your spiritual journal any houses that stand out as being areas in which you want to intensify your practice of aparigraha.

Sadhana

2. What is the root cause of greed?
3. Reflect on the ways in which greed interferes with your experience of santosha.
4. Is there a relationship between expectation and greed?
5. What is the relationship between greed and attachment?

Notes on Practice

6. What is the value of detachment?
7. What is the difference between renunciation and repression?
8. What thoughts, desires, actions, and attitudes do you wish to renounce?
9. What is poisonous or destructive to your health?
10. What is poisonous or destructive to your happiness?



11. What is poisonous or destructive to your self-awareness?

Tarka

12. Have you integrated tarka into the rhythm of your daily practice? If not, why not?

13. How would you describe the benefits of tarka practice?

14. What have you done in the last month to address the problem that you identified as the biggest reoccurring problem in your life?

15. What was the most revealing thing you learned about yourself last month?
How has it changed your life?



NOTES ON PRACTICE – LESSON THREE

Success in Kriya Yoga is attained through constant practice and continual detachment. We have been discussing the importance of making your practice effortless and have suggested that you approach your sadhana without expectation, simply enjoying the process. We have pointed out the necessity of making changes and eliminating attitudes and actions from your life that are destructive to your spiritual goals. Many questions arise. What criteria do you use to make these changes? How do you discover what is wise and what is foolish? How do you decide what you want and what you need to remove from your life? How do you know if you are renouncing something or simply avoiding it? How can you be detached and still be motivated? These are questions that you need to reflect on and answer for yourself. An exploration of the differences between renunciation and repression and between detachment and indifference may be of assistance.

The Kriya of Renunciation

How do you know if you are renouncing something or if you are simply repressing it? It is a question of the amount of effort and intensity (which means focus and awareness) it requires. Repression is very effortful. It requires that you resist the karmic force fields of your mind and body. Emotions are force fields in the mind that impel you toward action. It does not matter how much you ignore or repress your emotions because they will work from the unconscious layers of your mind to find expression. Renunciation, on the other hand, requires relatively little effort. It is a recognition, a deep insight or revelation, about the nature of Life and Self.

Just as there is a significant difference between repression and renunciation, there is also an important distinction between detachment and indifference. Detachment is the ability to clearly see something within yourself, or external to you, and to consciously choose to not respond. Why? Because of self-awareness, wisdom, and self-discipline. Indifference is “I don’t care if I have it” or “I don’t care if it’s not healthy for me.” Detachment is “I know I want it, but I am not going to respond to the karmic pull of my mind and body.”

Repression is an emotional reaction that forces thoughts and impulses into the unconscious layers of the mind where they continue to remain an active force and affect your behavior. Renunciation is a conscious practice observed with insight, self-awareness, and self-discipline. There is a wonderful story that illustrates this truth.



Once upon a yogi time, there was a young disciple who was greedy for enlightenment. He was sure that his guru was keeping the inner secrets from him and he constantly pestered his master for the secret technique that would enlighten him. After months of harassment, his guru finally decided to give his disciple what he sought. The guru told his disciple to fast and observe silence for three days. He promised that at the end of three days, he would impart a deep teaching. To symbolize the impurities that the fast would remove from the disciple's body and mind, the disciple was instructed to wear a small bottle of poison around his neck.

The disciple fasted for three days and three nights. On the morning of the fourth day, he went to see his guru. His master told him to fast for two more days to remove the subtle greed within his mind and body. At sunrise of the sixth day, the disciple found that his master had prepared an elaborate ceremonial ritual (puja).

As part of the ritual, the guru prepared a tray of the disciple's favorite sweets. Throughout the ritual, the disciple thought greedily about nothing but the secret teaching he was going to receive, the sweets, and how delicious it was going to be to break his fast. The guru, knowing his disciple well, went on for an intolerably long time before finally reaching the end of the puja. "Now I will impart to you the teaching that you desire," he said, "but first you must break your fast." With this, the guru presented the tray of sweets to his disciple, who had already decided which one he was going to eat first. The disciple's mouth was watering as he reached toward the tray; he could smell the sweets and almost taste them in his mouth.

Just as the disciple was wrapping his fingers around his favorite sweet, his guru said, "Stop! I almost forgot the most important part of the ritual. Give me the bottle of poison that you have been carrying." The disciple gave it to him, and the guru proceeded to pour the poison all over the sweets. "Here you are, my son," the guru said, offering the tray once more. "Eat what you wish."

The disciple quickly withdrew his hand and sat there motionless.

"I thought you were hungry," said his guru.

"I am" said the disciple, "but that is poison. It will kill me!"

The guru smiled, "The Teaching has been imparted." He said, "You now know the great secret that will lead you to enlightenment." With that, the master arose and left his disciple to reflect upon the Teaching.

Once you see, once you know, what is poison for you, it does not take effort to renounce it. In this way you can renounce your fears, your greed, your self-destructive

desires, your pain, and all the unhealthy emotions of your mind. It is a renunciation born of direct experience. It is what the Japanese Buddhists call a *satori*, an insight that reveals a profound truth that is applicable to all life. It is not repression. It is renunciation predicated on self-awareness and understanding.

Recognizing the Order of Your Life

It does not matter whether it is your desire for acceptance, a hot fudge sundae, or enlightenment. If it is destructive to your health or happiness, if it has the potential to create pain and suffering for you or someone else now or in the future, you need to renounce the desire or find a way to attain it that is not detrimental. This is why meditation and self-study are such important practices. You cannot always see what is destructive (or will be in time) to you or someone else. Karma that has not yet been activated can and should be neutralized. However, it cannot be someone outside of you telling you what is healthy or destructive, right or wrong, good or bad, permissible or taboo. Others can inspire you, but the insight has to come from your own direct experience.

This direct experience requires the practice of *yama* and *niyama*. It requires that you have clarity of purpose (*saucha*) and self-discipline (*tapas*). It requires that you reflect upon your life (*svadhyaya*) to understand how greed, malcontentment, and uncontrolled desires consciously or unconsciously motivate your actions. It requires you to be honest with yourself (*satya*) and to refrain from thoughts, words, and actions that are harmful to you or another (*ahimsa*).

What is poisonous to you, to your health, happiness, and self-awareness? What actions, what thoughts, what desires, what emotions and attitudes do you need to renounce? An honest reflection on your life will yield the answers. However, this is where an understanding of the pattern of your karma, which is revealed in your astrological chart, becomes important. Humans are masters of self-deception, and the astrological chart is a wonderful reality check because it is a map of the karma of this incarnation.

Each of us carries *samskaras* (karmic poisons) that are unique to us. The old saying is "One man's meat is another man's poison." Your astrological birth chart symbolically reveals where and when you need to exercise greater self-discipline and self-awareness so that you do not fall into the self-destructive habit patterns of the past. All is change. What may have been wisdom yesterday or in your last lifetime might not be wisdom today or tomorrow. What was appropriate as a child is not usually appropriate as an adult. What was acceptable when you were single might not be acceptable when you are married. As you begin to mature spiritually, as you become more aware of what you think, say, and do, actions that were acceptable to you in the past (usually because you



were unaware of their consequences) now reveal themselves to be foolish and potentially destructive to you or to others.

Having said all that, remember that even in an enlightened soul, the mind is still going to mind and the body is still going to body. The stomach will stomach and the ego will ego. This is the nature of your universe. Do not make the mistake of thinking that you are repressing something just because you want to eat everything you see in the bakery and yet choose not to. Detachment is not indifference, and it is not unawareness. It is clarity of purpose, self-knowledge, and an understanding of the nature of the bodies (physical, subtle, and super-subtle) through which you function. These bodies, which are composed of prakriti, have a desire nature all their own with which you must contend. Not only that, but they carry within them desires and memories that are not yours alone.

Healthy detachment creates a space within you where you begin to see with less distortion. It enables you to see your personality, the nature of your mind, and the pattern of your life with more clarity. You recognize the spouse is going to spouse and the boss is going to boss. There is a recognition of the karmic nature of life. It is cold in winter and hot in summer. Everything in the physical universe is born, sustains itself for a time, and eventually dissolves away. You understand that there is a natural order to Life, and it does not upset you. Not being upset by it, you are free to see Life as it is—a school for the soul.

Changing the karmic pattern of the mind and body is never easy. There is a lot of momentum behind these patterns. The magic formula is intensity times duration equals force ($I \times D = F$). You need to apply an equal amount of intensity and/or duration to rebalance any force within you, regardless of whether that force is a physical habit or an attitude. Kriya is a method to make that which is unconscious within you conscious, so you can see it clearly and balance it. This requires a devotion to truth and the ability to become detached from, and yet not indifferent to, the contents of your consciousness. The mantra is simple: neti, neti, neti. "I am not these thoughts, desires, and emotions that arise within me." However, they are in your field of awareness and they are affecting you. The question is what will sustain or reestablish balance in your life at this moment? That spiritual action is Kriya Yoga. Tonight, tomorrow, next year, or next lifetime, the Kriya that is required may be different because all is change. This is the nature of the garden within which you exist. This is the path upon which you have embarked.

Between inhalation and exhalation, between forgetting and remembering, between joy and sorrow, between what you think you are and Reality, there is stillness. Take refuge there.

KRIYA SADHANA – LESSON THREE

This month you are receiving the first of the preparatory Kriya techniques — Chakra Anusandhana Kriya. It is a method for discovering the placement of the astral chakras. It is vital that you learn to mentally and physically locate the chakras in the early stages of your sadhana. Feeling the chakras is not difficult if you prepare your mind and body and establish a compatible lifestyle. It is simply a question of practice. It usually requires two to six months of dedicated practice to develop an awareness of the chakras, especially the ability to visualize and sense their locations.

Mastering the Preparatory Techniques

The requirements for the practice of Kriya are a healthy body and a sound mind. This is why the practice of yama, niyama, asana, and pranayama are such important prerequisites. The preparatory Kriyas begin with methods for the attainment of pratyahara (sense withdrawal) and produce a degree of sensitivity to the chakras and other parts of the astral body that are used during advanced practice. If you were to begin advanced practice without first developing sense withdrawal, concentration, and sensitivity to the subtle body, the methods would be very difficult to master.

The practice of asana and pranayama, which includes the practice of *bandhas* (locks), helps the body to relax and makes it easier to locate the chakras. They are also essential for becoming aware of prana and developing sensitivity to its movement through the astral body. This is extremely important in balancing the chakras and activating kundalini. Learning to hold a comfortable pose that keeps the spine effortlessly erect (asana), the breath natural and rhythmic (pranayama), the stomach and perineum gently contracted (*uddiyana* and *mula bandha*), and the mind turned back upon itself (pratyahara and dharana) are all prerequisites for Kriya meditation practice.

Levels of Sense Withdrawal

Kriya sadhana is divided into four specific and distinct stages: sense withdrawal, concentration, meditation, and samadhi. There are two levels of sense withdrawal. The first is withdrawal from the external or gross senses. The second is withdrawal from the subtle, internal sense organs. Success in attaining the goals of Kriya practice is achieved through the mastery of both levels.



Mastery of pratyahara depends upon two factors: the regularity of your daily practice and the normal state of your mental activity. This is yet another reason why it is absolutely essential that you establish a balanced lifestyle. An unbalanced, hyperactive lifestyle churns and scatters the mind and neutralizes the effects of Kriya practice. If you create a serene lifestyle, the mind is easier to quiet and the two states of pratyahara are relatively easy to attain. Conversely, if your life is in constant turmoil, you will find it almost impossible to develop pratyahara.

The First Phase of Pratyahara

From the earliest days of your life, you have been psychologically and emotionally conditioned to turn your attention outward and to be primarily concerned with the outer world, believing that it alone is reality. Your motivation has been primarily directed toward so-called external experiences or experiences of things that lie outside of your Self. Your mind has been highly conditioned to receive and react to data from the outside world. For all these reasons, you may find it difficult at first to internalize your awareness and to look within to see the source of the problems and limitations you experience. The mind is so attuned to external forces and so continuously impinged upon by the senses and sense data that it is in turmoil. As your mind becomes more and more internalized, you will understand the value of sense withdrawal. You will experience how it begins to collect and quiet the mind.

Kriya Yoga is a process for gently developing control of your mind. This necessitates that you see how your mind functions and what is happening within it. At first, this is done by simply allowing the mind to mind, that is, by observing the activity of the mind and breaking its habit of being self-critical, judgmental, and evaluating everything. No attempt is made at first to cut off external stimuli or the mind's reaction to it. You simply observe what is happening in your mind and slowly work to bring it under control with a technique such as *neti, neti, neti*.

The second step in the attainment of pratyahara is to break the flow of sensory stimulation coming in so that the mind will begin to quiet down. Like a pond that is no longer turbulent and has begun to settle, when you do this, you will start to see what lies within the mind. The third step is detaching your awareness from the stimuli of the sense organs. This brings about the first phase of pratyahara, a withdrawal of the gross senses, or more accurately an internalization process by which you observe more clearly what is happening within your everyday or surface mind.

Subtle Pratyahara

The human mind is a mechanism of extremes. Once you successfully cut off external sensory stimuli, the mind by its own nature will move to the opposite extreme — a total absorption in the inner thought processes. This can be unhealthy because there is the potential for affecting your ability to function in the everyday world. It can also lead to a fascination with, and attachment to, mental and psychic phenomena occurring within your mind at a subtle level. This, in turn, reinforces the tendency to become engrossed in the internal mechanisms of the mind.

It is important to recognize that attaining sense withdrawal from the external universe can create a dynamic that allows you to become entangled in your inner world, which is the opposite extreme. People with this condition can be seen walking down the street of most major cities every day. Balance is the goal. Ida must be balanced with pingala. The inner world must be balanced with the outer world until an awareness of the sushumanic realm manifests.

While moving through the practice of gross and subtle pratyahara, there needs to be a balance between the activity of the external world and the activity of the internal world. The greatest challenge for many students who meditate is that when they attain gross pratyahara, they become engulfed in the activity of the mind, which often causes them to be drawn into an internal vortex of activity that is just as self-absorbed and just as subjective as the maze of the external world.

The Practice of Pratyahara

Pratyahara begins by closing the eyes and drawing the attention inward. Having done this, you have succeeded in attaining the first phase of gross pratyahara. Your awareness of the activity of the mind starts to expand and you begin to see all the mental dialogue that is manifesting within your mind. It is important that you spend some time (a number of weeks or months) just observing your mind — not judging, not analyzing, just maintaining awareness of the flow of mental activity. This will enable you to discern patterns and to recognize the aberrations and idiosyncrasies of your mind states. This is important because these mind states will radically change over time.

When you have attained some degree of progress with gross pratyahara, when you have gained the ability to observe your mind without judgment and self-deprecation, when the mind has begun to quiet down, then you can begin to practice pratyahara with the eyes half open (*unmani mudra*). This allows light to filter in and stimulate the gross



senses, which helps to balance the ida and pingala nadis and leads toward a state of sushumanic awareness. It is then that you begin to attain concentration and move toward meditation. What you are doing, in effect, is balancing the gross external stimulation (pingala) and the subtle internal stimulation (ida). These external and internal distractions eventually collapse into each other, revealing the sushumanic state, the knower of the two worlds, the seer of that which is seen.

You will find it easiest to begin by meditating with the eyes closed. After achieving gross pratyahara, the second phase of your practice is done with the eyes slightly open. Not open, but slightly open. This is called *unmani mudra*. By alternating between meditating with unmani mudra and meditating with the eyes closed, you will begin to see the subtle activity in the ida and pingala nadis. It is from this practice that a very intense and centered state of concentration will automatically evolve.

Concentration, Meditation, and Samadhi

When you have attained some degree of mastery at both levels of pratyahara, you can move on to the practice of concentration — Kriya Dharana. This includes methods that teach you to rotate light and sound around the astral spinal column and through the sushumanic channel. As you do this, energy will be drawn away from the ida and pingala nadis, resulting in a one-pointed awareness upon the sushumanic channel. This not only produces an intense state of concentration, but it also intensifies both levels of pratyahara, drawing even subtler energy away from the ida and pingala nadis. This, in turn, intensifies your state of concentration even more. The development of this type of concentration arises without any force or effort; it is automatic and subtle. This is important because if you attempt to develop concentration by force, it is extremely difficult to sustain it. It is almost impossible to move from a state of induced concentration to an effortless state of meditation, which is the goal of sense withdrawal and concentration.

Concentration is an *effortful* focusing of the mind, whereas meditation is an *effortless* focusing of the mind to one point — the sushumanic channel of balanced self-conscious awareness. This is why it is so important that concentration be accomplished effortlessly through non-forceful methods such as Hong Sau and the preparatory Kriyas. They make it quite easy to move from concentration to meditation. Concentration attained with a great deal of effort can definitely accomplish things, but it locks you into the object of your concentration and you cannot easily move from the forced state of concentration to a spontaneous, free-flowing, effortless state of meditation.

Once you have mastered a state of effortless concentration, you will naturally attain a meditative state through the practice of the third level — Kriya Dhyana. Once meditation has been mastered, you will slip easily into the fourth level of practice, which will reveal the outer fringes of samadhi, and from there into samadhi and the little known ninth limb — samyama.

Though intellectually we have broken the process of Kriya down into four or five stages, we wish to stress once again that the process is in fact one free-flowing, continuous state of unfoldment from unawareness to balanced self-conscious awareness, from the conscious mind to the super-conscious mind, from confinement to liberation. Breathing Hong Sau each day in conjunction with the practice of the preparatory Kriyas is the key to success.



NADIS, CHAKRAS AND PRANA

Prana is life-force, the vital energy that permeates creation. It is also sometimes referred to as kriya, tantra, or chi. It is drawn in when you breathe and absorbed through the lining of the mucous membranes, in much the same manner that oxygen is absorbed within the lungs. Prana is also absorbed from the food you eat, the water you drink, and the thoughts you think.

Your physical body has life because of the prana that flows through it, not because of the breath. This is clearly demonstrated by observing that doctors cannot keep a body alive by simply supplying pure oxygen, adrenalin, or intravenous sugar. Your life is sustained by the influx of prana.

Prana is infused into the physical body from the astral body by way of a pranic body or sheath called the *prana maya kosha*. It is an interface between the physical body and the astral body. Prana travels within the astral body over a network of pathways called *nadis*. These nadis form a system much like the network of nerves that branch through the physical body. In the same way that impulses travel through your physical body over nerves, prana flows via the nadis through your astral body, animating its physical counterpart.

There are said to be some 72,000 nadis through which prana flows. Of the 72,000, thirteen are considered important, and three are primary. These three are called *ida*, *pingala*, and *sushumna*. They are unique because they not only carry prana, but they affect the quality of the prana as well. Consciousness is affected and modified by the flow of prana when it becomes predominant in one of these three nadis. For instance, the pingala nadi is associated with the state of waking consciousness, whereas the ida nadi is associated with the sleep state. Some qualities of the ida nadi are introverted, cool, lunar, analog, emotional, passive, yin, and feminine. Some qualities of the pingala nadi are extroverted, warm, solar, digital, logical, active, yang, and masculine.

The sushumna nadi is associated with a balanced state, not a mixture of ida and pingala, but a balance — neither emotional nor logical. It is a state of true intuition, a state of direct and clear awareness. In Kriology, it is referred to as balanced self-conscious awareness. Emotion and logic motivate some kind of reaction, whereas intuition or feeling is a direct insight or perception that does not motivate a reaction.

Though ida, pingala, and sushumna are not in the physical body, they are experienced along the torso traversing the length of the spine — ida to the left, pingala to the right, and sushumna in the center. The ida nadi runs from the base of the spine up to the left nostril. The pingala nadi runs from the base of the spine up to the right nostril. The sushumna nadi is said to run from the center of the perineum to the top of the head at the fontanel.

The Chakric System

The ida and pingala nadis overlap sushumna at several points. (See page 63 in *The Spiritual Science of Kriya Yoga*.) As prana moves through these three overlapping nadis, a vortex of prana is formed. These points are called *chakras*. The word chakra literally translated means wheel. It is used to describe these vortices because their basic appearance is circular. Some sources describe chakras as having a symmetrical flower-like appearance with petals, similar to a lotus. Each petal is associated with a particular Sanskrit sound. Ancient diagrams show the chakras containing a combined total of fifty petals, one for each letter of the Sanskrit alphabet. These petals contain the seeds of your *samskaras*, your attitudinal, behavioral and physiological predispositions. Each chakra also contains a *bija* or seed sound. This sound vibration is not associated with just one of the petals but with a total, balanced experience of the chakra. It is from this understanding of chakras and phonetics that the science of mantra was developed.

The bias of your consciousness is largely influenced by the way in which prana is flowing through the three primary nadis and the chakras to which they are linked. There are many chakras within your being, but six are considered primary. They are associated with the vertical axis of the torso. Although the chakras are not physical in nature, they are associated with various aspects of your physiology and psychology. Historically, they have been related to the grouping of vertebrae, the cranial nerves, and the ganglions or plexuses formed along the spine. There are six major chakric levels, and they are associated with the five major divisions of the spinal column and the head.

The Saturn Chakra

The chakra associated with the coccyx is called *muladhara* chakra. Muladhara means root support. It is said to have four petals, and in its center is the seat of the sushumna nadi. It is associated with the earth element and the sense of smell. Physiologically, this chakra relates to the skin, bones, knees, and teeth. The psychological states associated with this chakra, when positive, express themselves as practical, patient, responsible,



and self-disciplined. Out of balance, they become pessimistic, rigid, depressed, and self-ish. Muladhara relates to the structures in our life, our fears, and our basic survival needs. Its bija sound is *lam*.

The Jupiter Chakra

The chakra associated with the sacrum is *svadhisthana* chakra. Svadhisthana means its own base. This is interesting because even though the coccyx is the lowest section of the spine, the sacrum is its functional foundation. It has six petals and is associated with the element of water and the sense of taste. Physiologically, this chakra relates to the thighs, hips, liver, and gall bladder. It rules the blood, specifically the veins and arteries. The psychological states associated with this chakra, when positive, express themselves as optimistic, generous, and compassionate. Out of balance, they become extravagant, excessive, and over-confident. Svadhisthana is expansive in nature. It relates to sensory experiences. Its bija sound is *vam*.

The Mars Chakra

The chakra associated with the lumbar spine is called *manipura*. Manipura means jewel city. It has ten petals and is associated with the fire element. Physiologically, this chakra relates to muscles, the sexual functions, and the excretory organs. It rules the red blood cells, bile, and the bladder. The psychological states associated with this chakra, when positive, express themselves as strong, bold, and courageous. Out of balance, they become harsh, angry, and combative. Manipura is the seat of passion, power, and desire. It is associated with the sense of sight. Its bija sound is *ram*.

The Venus Chakra

The chakra related to the thoracic spine is called *anahata*. Anahata means the unstruck sound. It has twelve petals and is associated with the air element. Physiologically, this chakra relates to the kidneys, renals, intestines, ovaries, and throat. The psychological states associated with this chakra, when positive, express themselves as affectionate, gentle, and artistic. Out of balance, they become self-indulgent, vain, and extravagant. Anahata inspires feelings of beauty and sensuality. It is associated with the sense of touch. Its bija sound is *yam*.

The Mercury Chakra

The chakra associated with the cervical spine is *vishuddha*. Vishuddha means pure. It has sixteen petals and is related to the ether element. Physiologically, this chakra relates to the nerves, most specifically, the motor nerves. It rules the ears, mouth, tongue, and the organs of speech. The psychological states associated with this chakra, when positive, express themselves as articulate, perceptive, and diplomatic. Out of balance, they become nervous, restless, and indecisive. It processes data and information. Vishuddha relates to the sense of hearing. Its bija sound is *ham*.

The Sun/Moon Chakra

The chakra related to the head is called *ajna*. Ajna means command. It is located between the eyebrows and contains two petals. Physiologically, ajna relates to the heart, upper back, and spleen. It rules the circulation of blood and the general vitality of the body. The psychological states associated with this chakra, when positive, express themselves as creative, dignified, and honorable. Out of balance, they become proud, arrogant, and egotistical. Its bija sound is *aumm*.

The five lower chakras contain right and left hemispheres that relate directly to the ida and pingala nadis. The ajna chakra also has two sides, but they are situated front and back rather than left and right. The back face of this chakra is at the base of the skull and is associated with the medulla oblongata. It is called the chandra chakra and sometimes referred to as *bindu*.

Chandra means moon. Physiologically, chandra relates to hereditary traits, the stomach, the breast, and body fluids. The psychological states associated with this chakra, when positive, express themselves as receptive, adaptable, and nurturing. Out of balance, they become moody, manipulative, and overly impressionable.

Chandra chakra is the primary opening that receives prana. (See page 63 in *The Spiritual Science of Kriya Yoga*.) Prana enters at the chandra chakra and flows down to muladhara and then up again to ajna, where it is cognized and given conscious expression. During this movement, the prana is modified or colored by the samskaras that reside in the five lower chakras. The samskaras stored within your chakras affect the way in which you create your experience of the world.

Above the level of the sun and moon is the thousand petaled lotus (*sahasrara*). It is related to the fontanel at the top of the head. It is one of the terminating points of the sushumna nadi, the opposite end being the muladhara chakra at the base of the spine.



Technically speaking, sahasrara is not really in the chakric system. It is a doorway out of the experiential realm created by the chakras; it is an opening into subtler realms.

The way you breathe, the way you use your body, even the thoughts you think affect the movement of prana. Kriya Yoga is a series of techniques that teach you to direct and balance prana. It reveals the character and pattern of pranic movement and where the restriction and excess need to be addressed. Any imbalance or limitation in the body or consciousness is caused by a lack or excess of prana in some part of the nadi/chakra system. The purpose of Kriya sadhana is to purify and prepare your mind and body to attract, absorb, and direct prana toward equilibrium.



CHAKRA ANUSANDHANA KRIYA

Chakra Anusandhana is a method for discovering the placement of the astral chakras. In Sanskrit the word anu means small, petite, or miniscule, and sandhana means to subtly search. Anusandhana refers to a state of consciousness in which the object is not a memory, image, or sensation. The connotation is of fresh, new discovery. Therefore, this technique could be understood to mean the act of discovering the subtle astral chakras.

Chakra Anusandhana is performed in siddhasana (adept's pose) or any comfortable meditative pose that keeps the spine erect and in a neutral position. With this technique, there is no relationship between the breath and the mental visualization (yantra) or movement (tantra). Simply close the eyes and focus your awareness in and slightly up toward the sun center (ajna chakra), allowing the breath to become quiet.

After the breath normalizes itself, use your creative imagination to visualize your astral spine as a slender, hollow tube. Perform the resurrection breath and bring the head forward. Drop part of your awareness down the spine from the sun center to the saturn center (muladhara chakra), which is located at the base of the spine. This should be done in a swift yet gentle movement. As part of your awareness reaches the base of the spine, simply be aware that this is the place of the saturn chakra. Say to yourself, "This is where the saturn chakra exists."

Slowly lift your consciousness up through the center of your astral spine from the saturn chakra to the small of the back, which is where the jupiter center (svadhithana chakra) is located. As you reach this level of the spine, be aware that this is the place of the jupiter chakra. Say to yourself, "This is where the jupiter chakra exists."

Continue your mental ascent up through the center of the spine until you reach the navel region, which is the level of the mars center (manipura chakra). Be aware that this is the seat of the mars chakra and say to yourself, "This is where the mars chakra exists."

Ascend up the center of the spine to the solar plexus at the heart level and be aware that this is the place of the venus center (anahata chakra). Say to yourself, "This is where the venus chakra exists." Move up the spine to the throat. Be aware that this is the level of the mercury center (vishuddha chakra) and say to yourself, "This is where the mercury chakra exists."

After passing through the mercury chakra, move up through the brain region to the ajna chakra between the eyebrows. Be aware that this is where the sun center exists and say it to yourself. Rest at the ajna chakra for three seconds and then mentally sweep your awareness up over the top of the head and down over the back of the head to the moon center (chandra chakra), located at the medulla oblongata. (Note that the moon center is at the same level as the sun center.) When you reach the medulla oblongata, be aware that this is where the moon chakra exists and say it to yourself.

Continue to descend your consciousness, maintaining awareness of each chakric level through which you pass. The descent is performed over the back of the astral spine rather than through it, forming a circuit or loop. As you descend over the back of the cervical spine, mentally say to yourself, "This is where the mercury chakra exists." As you descend over the thoracic region of the spine, say to yourself, "This is where the venus chakra exists." As you descend over the lumbar spine say, "This is where the mars chakra exists." As you pass over the sacral area of the spine say, "This is where the jupiter chakra exists." As you reach the coccyx at the base of the spine say, "This is where the saturn chakra exists." Once you have descended back to the saturn chakra, begin your mental ascent once again up through the center of the astral spine without stopping. Mentally acknowledge each chakra as you go. Each rotation is considered to be one round. When you first practice this Kriya, perform only three rotations around the spine. Slowly increase to five rounds and then to seven.

You can make Chakra Anusandhana more powerful by visualizing your consciousness as a small, blue ball of light moving up through the center of the spine, up and over the top of the head, and descending down over the back of the spine. You can also visualize each chakra as a small orb of light that momentarily glows brighter as your awareness passes over it. In Kriya methods taught in future lessons, each chakra will be given a specific color, shape, symbol, and mantric sound.

If you have a well-aspected moon in your natal horoscope, you can visualize the center of your consciousness as a delicate, silver serpent ascending and descending the spine. If you have a well-aspected sun, you can visualize a delicate, golden serpent. It is usually preferable to use the silver serpent unless you have difficult lunar aspects in your natal chart. Of the three, the blue ball of light is most advisable and is recommended for everyone.

Chakra Anusandhana should be practiced again and again until you can perform it effortlessly without any tension whatsoever and you can mentally feel the location of



each chakra. If this does not occur at first, be patient. When you begin practicing the technique, you will most likely need to pause at each level to sense the chakra and mentally affirm its location. As the technique is mastered, do not stop at any chakric level except the sun center, where you rest for three seconds. Simply ascend and descend your consciousness slowly and steadily straight up and down the spine, holding an awareness of each chakra as you pass through it. (See pages 63 and 197 of *The Spiritual Science of Kriya Yoga* for diagrams of the chakras' locations.)

As the technique is mastered, instead of mentally saying "This is where the saturn chakra exists" or "This is where the jupiter chakra exists," simply say "saturn, jupiter, mars, venus, mercury, and sun" sequentially as you ascend your consciousness. Say "moon, mercury, venus, mars, jupiter, and saturn" as you descend your awareness. In order to be ready for the next preparatory Kriya, you should practice at least three rounds of Chakra Anusandhana each and every day for one month, preferably at the same time, in the same place, and in the same asana.

SIDDHASANA (ADEPT'S POSE)

1. Sit on the floor with the legs straight in front of you.
2. Bring the left heel into the left groin.
3. Bring the right heel in front of the left foot.
4. Sit on the inner front edges of the sitting bones and lengthen the inner body.

Siddhasana is the most balanced and easily accessible meditative pose. Begin by sitting on the floor with the legs straight in front of you. Bring the left heel into the left groin. If this is not possible, the heel can be placed in front of the pubic bone or even to the right of the pubic bone if necessary. If this is the case, elevation beneath the hips will probably be needed so that the legs are able to rest on the floor. Bring the right foot in front of the left foot so that the bottom of the right foot mirrors the placement of the left foot as much as possible, even though the right foot will be in front of the left foot rather than directly in the right groin.

The weight of the body should be on the inner front edges of the sitting bones, and the spine should be completely neutral. This means that the shoulders rest toward the back of the body, the sternum is lifted, and the back muscles are relaxed. The hands can rest palms up on the thighs with the elbows hanging directly below the shoulders.

Siddhasana is a meditative pose, which means it should be as effortless as possible. Though it can be comfortably performed while seated directly on the floor, some degree of elevation beneath the sitting bones is usually advisable. Your meditation blanket is perfect for this purpose. The blanket should be folded to give enough elevation so that the tops of the thighs are level with, or slightly above, the knees. This should help the belly relax and minimize the work of the back muscles, helping you comfortably sustain the pose for a greater length of time.

When using siddhasana for meditation, the left foot is traditionally drawn in first and the right foot is placed in front of it. However, as a part of your asana practice, both variations should be used to create symmetry in the hips.



VILOMA PRANAYAMA

(Counter-Current Breath)

Viloma can be defined as going against the grain or going against the natural pattern. Rather than being a continuous stream, the inhalation and exhalation are divided into stages that extend the normal duration of inhalation and exhalation.

Viloma I - (Inhalation)

Viloma I helps you to extend and gain control of your inhalation, thereby increasing lung capacity and improving intercostal tone. It is also an energizing breath. The entire cycle of viloma is performed with the deeply relaxed and aspirated sound of ujjayi. See *The Spiritual Science of Kriya Yoga*, page 218. Although the breath should be deep and evenly extended, never force it. If the lungs experience any fatigue or if there is discomfort of any kind while practicing this pranayama, relax and rest until the feeling subsides.

In viloma I, the inhalation is divided into three sections; the exhalation is not. To perform viloma I, first empty the lungs with an exhalation. Then, breathing through the nose, let the first part of the inhalation be felt in the lower belly from the pubic bone to the navel. Suspend the inhalation for a few seconds. Continue the inhalation from the navel to the kidneys. Suspend the breath again for a few seconds. Resume the inhalation from the kidneys to the collarbones and once again suspend the breath. Form the chin lock (jalandhara bandha) and hold the breath (kumbhaka) for 5 seconds. Then release the breath with a long, slow, full exhalation. At the end of the exhalation, rest the breath briefly before repeating the cycle. (A single inhalation and exhalation forms one round of viloma I.)

Start with 5-10 rounds and let your comfort level determine how many rounds of viloma I you wish to practice at a time. Proficiency will be attained with regular daily practice, even if you only practice for a few minutes. Because of its energizing effects, this pranayama is best performed in the morning. It will help wake up the lungs and get the prana moving.

Viloma II - (Exhalation)

In viloma II, the exhalation is divided into three sections; the inhalation is not. Inhale fully and deeply through the nose with an ujjayi breath. Form the chin lock



(jalandhara bandha) and hold the breath (kumbhaka) for 5 seconds. Exhale through the nose, moving the breath from the collarbones down toward the kidneys. Suspend the exhalation for a few seconds. Continue the exhalation from the kidneys to the navel. Suspend the breath for a few seconds and let the breath rest in the belly. Resume the exhalation once again from the navel toward the pubic bone until the lungs are emptied. Take a long, slow, full inhalation and repeat the cycle. (Each exhalation is one round of viloma II.) Start with 5-10 rounds and let your comfort level determine how many rounds of viloma II you wish to practice at a time.

Supported Savasana

Viloma is one of the few pranayamas that can be performed while lying down. When learning viloma, it can be helpful to start in savasana (corpse pose) because it is totally non-muscular and permits you to place all of your attention on the technique rather than trying to sustain a comfortable seated pose.

A savasana supported by blankets will assist the chest to open and encourage the belly to release. To perform a supported savasana, you will need two blankets. Each blanket should be folded about 12" wide and 24" long, making it approximately 2" high. The first blanket is used to support the back from just below the floating ribs up to and including the head. The second blanket is used as additional support under the neck and head. When properly supported, the forehead will be slightly higher than the chin.

Adjust the shoulder blades so that they rest flat on the blanket. This should permit the shoulders to release toward the floor so that the palms will face up to the ceiling. For a brief moment, join the legs and rotate them toward one another to broaden the sacrum. Then just relax the legs, allowing them to roll out to the sides.

Relax all your muscles. Rest the belly toward the inside of the pelvis. Let the ear canals broaden and deepen. Relax the root of the jaw. The ear canals should feel as though they are releasing into each side of the soft palate and right through it, merging into a single point at the top of the head. At the same time, feel the ear canals release down to the root of the tongue, releasing the tongue and entire throat.

Ujjayi Breath

As the soft palate and tongue release, you will begin to feel a subtle narrowing occur behind the septum and in the throat around the glottis. This will give a soft, aspirated sound to the breath. This is called ujjayi, the victorious breath. Ujjayi is used as a pranayama to assist in the development of breath awareness, and it forms the foundation for viloma pranayama.



UNMANI MUDRA

There are two basic meanings for the Sanskrit word *unmani*. The first is a state or trance that is induced by various yoga practices. The second meaning is the realization of the state of *Aham Brahmasmi*. The word *unmani* has the connotation of no mind or no thinking. It is the basis for the word *nirvana*, which some Buddhists translate as no flame or no existence. However, in esoteric Buddhism, *nirvana* is understood to mean no flame of desire or greed. Yogis refer to *unmani mudra* as the attitude or mental gesture of no-thought, the basis of meditation.

Unmani Mudra

Unmani mudra is the practice of holding the eyes half open and half closed while gently gazing at the *ajna chakra*. It is a technique used to induce a state of consciousness that transcends the mind and is outside or beyond thought. In this state, there is awareness of the sticky quality of thoughts and desires. Attachment to the mind is dissolved and one attains a state of detachment. The *Hatha Yoga Pradipika* [4.50] states, "Without support for the mind you should come into a state of *unmani* (no-thought). There you remain like space (*akasha*), which is both inside and outside the container."

The State of Unmani

The state of *unmani*, also referred to as steadiness of mind, manifests when *prana* begins to flow through the central channel (*sushumna*). This is brought about by the mind being in a state of no-thought (*vriddhi nirodha*). Here the mind is neither inside (*ida*) nor outside (*pingala*), and consciousness is allowed to flow into an awareness of *sushumna*.

Unmani Mudra and Kriya Practice

In many of the preparatory *Kriya* practices, the eyes remain open and focused on the *ajna chakra* as you ascend the spine. As you descend, the eyes are slowly closed.

The ascending breath in *Kriya Yoga* is literally and symbolically a movement toward God consciousness. The descent is drawing down the blessing of God consciousness and yoking it (*yoga*) to your experience of the earth plane. Closing the eyes helps to bring you into your inner mind. Therefore, when you begin the practice of *Kriya* ritual and meditation, you begin with the eyes closed. After you have gained some mastery of



meditation with the eyes closed, the next step is to have the eyes open while ascending and closed while descending. The final step (after the above steps are somewhat mastered) is to have the eyes half open and half closed (unmani mudra) during the total cycle. This moves you into a state of sushumanic awareness.

When the eyes are open, it tends to produce external (pingalic) awareness. When the eyes are closed, it tends to produce internal (idic) awareness. Ascending with the eyes open during Kriya practice helps to keep pingala awareness (man's normal state) in the ida (internal) state. When you open your eyes and lift the current during Kriya practice, you tend to move into your inner universe with greater self-awareness.

After you have reached the sun center, close your eyes so that you can bring the internal (ida) forces back into your external (pingala) state. In other words, closing the eyes while descending (unmani mudra) helps to translate the ascending idic experience into functional pingalic awareness.



THE PHILOSOPHY AND COSMOLOGY OF KRIYA - PART II

Kriya practice brings about a revelation or satori, a perceptive insight into the nature of Life, Self, and mind. Kriya philosophy delves into the nature of the human experience, the nature of physical embodiment. It is an attempt to reveal a deeper understanding of its meaning and purpose.

The Nature of Atma

You are an eternal, self-existent being. You are trans-human as well as trans-physical. God did not create you. This world is a school for the soul. It is the garden of God, and you have come into it to awaken to the fullness of who and what you are. You are a formless spiritual being (purusha). Another word for this in Sanskrit is *atma*, the ever present, universal spirit that is free of all conditioning. Atma is the true Self, distinct from the mind and body. The nature of atma is described as *sat* (existence), *chit* (consciousness), and *ananda* (bliss).

Most humans are unaware of their true nature. You are immortal and eternal, but you are not conscious that you are immortal. Few people experience continuity of consciousness and sadly most experience very little joy or bliss in life. In yoga this unawareness is called *avidya*, which is often translated as ignorance, but the connotation is forgetfulness. You are creating the fabric of your existence at this very moment, but you have forgotten that it is you who are creating it. The creative process is more unconscious than conscious. It is more the result of the karmic momentum of yesterday, last year, and your last lifetime than of your free will and self-awareness. Kriology is the art and science of creating your life consciously.

In yoga you are called *kala-purusha*, spirit (purusha) in time (kala). Kriology is more than a philosophy and series of techniques. It is a way of life. It is a map for travelers in time. You are an immortal spiritual being, and immortality implies timelessness. But when you entered into this school for the soul and became embodied in matter, you entered into a realm of time and space. Yoga points the way back to conscious immortality, back to balanced self-conscious awareness. It is a system that teaches you to balance and integrate all the different forms you have woven around yourself — physical, subtle, and super-subtle — so that they are able to function harmoniously with one another.

You live in a subjective universe that is colored by your needs, fears, hopes, dreams, and desires. All of this distorts your experience. Kriya is a methodology to expand the



horizon of your awareness. It is a means to break out of your limited field of consciousness and the karmic pattern of your mind so you can see Life afresh. It is an expansion of self-awareness. The first thing that you become aware of as you expand your consciousness is the totality of your mind/body complex, the emotional immaturity of your mind, the intellectual competitiveness of your personality, and your ego personality with all its human frailty. This is why the cultivation of compassion, non-violence, and wisdom is so important. This is why detachment (*vairagya*) must be an integral part of your *sadhana*.

The Vrittis and Klesas

In Book I, Sutra II, Patanjali defines yoga as the cessation of the fluctuations of the mind (*chitta vritti nirodha*). He goes on to say that it is the identification with the *vrittis* that interferes with an objective perception of Self and Life. When the mind is still, you see within it a clear, undistorted reflection of your true nature — pure consciousness.

There are five *vrittis* or fluctuations of consciousness discussed by Patanjali: valid perception, invalid perception, imagination, sleep, and memory. The mind is in a constant state of fluctuation between the *vrittis*; it moves from waking to sleeping, from imagination to memory, from accurate to inaccurate perception. Like the changing content of the mind, your perception of the world and your reaction to it is always changing. Your experience of the world is determined by the way in which you interpret information, relate it to previous experiences (real or imagined), and store it within your memory tract (soul). This interpretation becomes your reality, or more accurately, your subjective reality.

The watchword in yoga is *Ahambrahmasmi*. This means you acknowledge that it is you who creates the karmic pattern of your life. Accepting responsibility for creating your life is the first step toward freedom. When you recognize that you create and sustain the experience of your life, you become aware that if you are not content with your life, you can transform it. This is not to say that people and events in the world will not affect you. They will, but you will be aware that the way in which you respond to them, your attitude and interpretation, is totally within your control.

Patanjali lists five hindrances, called *klesas*, to the goals of Kriya Yoga. They are considered to be hindrances because they scatter the mind and give rise to the *vrittis*. The hindrances are lack of discriminative knowledge (*avidya*), ego (*asmita*), attraction to pleasure (*raga*), aversion to pain (*dvesa*), and attachment to physical form (*abhinivesa*). Patanjali defines the *klesas* as obstacles to *vritti nirodha* and therefore to *samadhi*. The *klesas* are also referred to as a source of pain and suffering because they make it difficult to pacify the *vrittis*.



The Goals of Kriya Yoga

In Book II, Sutra II of the *Yoga Sutras*, Patanjali relates the goals of Kriya Yoga: *Samadhi bhavanarthah klesa tanukaranarthascha*, which translates “The goals [of Kriya Yoga] are to remove the klesas (the obstacles to vritti nirodha) and to bring about samadhi.” He states that vritti nirodha is accomplished by constant practice (sadhana) and continual detachment (vairagya). Constant practice is defined as collecting and quieting the mind. Continual detachment is defined as progressive detachment from the klesas and vrittis.

The goal of Kriya practice is to remove the root cause of pain and suffering (klesas) and attain a state of samadhi. Samadhi is direct experience — consciousness unmodified by the proclivities of the past (*samskaras*) and the biases of your thoughts and emotions. The effect of samadhi is to become conscious of your true nature rather than identified with the content of the mind (vrittis). Identifying yourself with the fluctuations of the mind is called avidya. Patanjali describes avidya as the field within which all the other klesas grow. Avidya means without wisdom or lacking in discriminative knowledge. It is forgetting your true nature and mistaking that which is temporal (the physical body, thoughts, and emotions) for the eternal (spirit). Avidya causes you to think you are the vrittis: “I” am happy, “I” am sad, “I” am in pain, “I” am afraid, “I” am confused, and the ultimate avidya, “I” am separate from Life. In Book I, Sutra III, Patanjali points out that when the fluctuations of the mind cease, avidya is removed and you abide in your true nature. You experience Self and Life as they are, unaffected by the vrittis and klesas.

Karma, Klesas and Samskaras

Karma and reincarnation are two primary doctrines in Kriya cosmology. After seven thousand years, the physicists are finally catching up with the yogis. The chaos theory in current physics proposes that what we perceive to be random events are not random at all but part of an order or pattern that is so large and complex that it is beyond the ability of our everyday consciousness to recognize it. Another way to express this would be to say that because we are accustomed to interpreting and evaluating our experiences within a relatively short time frame (rarely more than a few years or decades), we do not see the causes of the events in our life and the effects that our actions will have in the future. We do not see our karma. What science is really saying is that there is a cause behind every phenomenon and every effect. This is what the yogis and the mystics have always said. All is caused. This is the law of karma, the law of cause and effect. It states that whether or not we are aware of it, for every action there is an equal and balancing reaction.



There is a significant difference between the law of karma as it is understood mystically and the law of causation as it is taught in the physical sciences. In western science, the law of causation states that all energy and movement will eventually run out of momentum and come to a state of rest, of entropy. In yoga, however, karmic momentum is considered to be eternal; there is no end to it. A cause produces an effect, which is a cause that produces another effect. It is like Hegel's concept of thesis and antithesis coming together to create a synthesis. When the synthesis is created, it immediately becomes something that has an antithesis. It is a continual process. In yoga, we say all is caused; all is self-caused. *Ahambrahmasmi*. This means you cannot blame God, you cannot blame your mother or father or the government; you cannot blame anybody else. You came into this realm by your own free will. With free will you took physical embodiment, and only with free will can you dissolve that which is out of balance in your life and solve the problem of your confinement — physically, mentally, and emotionally.

The karmic pattern of your life is the result not only of your past actions but of your thoughts and emotions as well. These experiences produce *samskaras* (impressions stored in the subconscious and unconscious mind). Mystically, these *samskaras* are stored in the petals of the chakras. Whether or not you are aware of them, they are waiting like seeds for the right time and circumstances to become activated.

As prana enters the chakric system, it provides the potential energy to activate the *samskaras* that reside in the five lower chakras. Therefore, simply breathing creates a momentum behind the mental and emotional patterns of your consciousness. If you can change your breathing pattern, you can change the emotional pattern and the intensity with which the *samskaras* activate. This is one of the reasons why pranayama is such a powerful technique. If prana is pulled out of a chakra completely, the *samskaras* within it and their associated karmas cannot activate. This is the one of the mystical processes of Kriya Yoga.

Timing and the sequence of events are critical factors in this world. Each human life contains a unique timing mechanism that creates an individual set of experiences. For example, a person who is denied love in childhood will have a very difficult time if love is denied him as an adult. However, a person who is not denied love in childhood will not have trouble if love is denied him later in life. This is called an individual's karmic pattern of experience. Karma is the law of causation. What may upset one person will have a very different effect on another, and what causes pleasure for one person may cause pain for another.

Most seekers do not understand karma. They mistakenly think of it as a law of punishment. Karma, however, is simply the causal force behind an impulse (samskara) that you do not currently have enough self-awareness to control. Like the klesas, karma is triggered by your response to life, which is the result of your attitude, your loyalties, and prejudices and your interpretation of events.

Karmic momentum magnetizes the mind, activates the klesas, and holds you in a very limited field of experience and perception. If you believe that you are only a body with thoughts and emotions, you will act accordingly. This lack of discriminative knowledge (avidya) leads to a life ruled by attraction and desire for that which is pleasurable (raga) and aversion and fear of that which is considered painful (dvesa). This alternating fear and desire creates attachment (abhinivesa) because you desire what you do not have and fear you will lose what you already possess. Attraction and aversion are based on your perception of your ego's needs (asmita). For most people, this is a very limited horizon of awareness.

The force of the samskaras within you is your karma, and it is karma that activates the klesas. But if a klesa or the samskara that produces it is weakened, it can be dissolved by the use of a mystical method like Kriya Yoga. The practice of Kriya softens your karma by softening your personality and by helping you gain control of your astral body and the movement of prana. This enables you to weaken and dissolve the samskaras and the klesas they activate.

Reincarnation: The Pattern of Your Creation

The doctrine of karma is linked to the doctrine of reincarnation. The doctrine of reincarnation states that continuous rebirth in the physical world is necessary for a spiritual entity to establish a state of conscious immortality and balanced self-conscious awareness. Reincarnation also occurs because of your wish to fulfill all of the desires that arise as a result of physical embodiment. You return again and again because of the desire for experiences that you become attached to, and those desires cause you to be reborn in a particular time, place, and position. This is called the karmic pattern of your life.

It is the pattern of your consciousness that has created and sustains the karmic pattern of this incarnation. If you get up every morning at a particular time, after a while you will not need to set your alarm because you have created a karmic or causal pattern. The problem is that you are living your life by the values, loyalties, and prejudices of the past. You are locked into your memory tract, and by the time you begin to



wake up, the karmic momentum is so great that it is not easy to change it unless you practice a mystical technique. It is like riding a bike down a hill. You are going downhill and you have built up all this speed, all this karmic momentum. All of a sudden you wake up and think, “How did I get here? What am I doing?” If you hit the brakes too hard or too fast, you are going to go over the handlebars, hit your head, and quite possibly blackout, which many people do when they are overwhelmed by the self-generated karma of their life. Whether you are unconscious, sleeping, or even physically dead, the karmic momentum within you continues to propel you in the direction you are riding. When you wake up again, you will ask yourself once more, “How did I get here?” You will get up, dust yourself off, and start back up the hill again to prove to yourself that you can do it. For most people, this means they will live through a similar set of experiences in the next cycle of their existence. This is what the Buddhists and Hindus call *samsara*, the wheel of repetitious birth and death. However, it is not just the birth and death of the physical body to which they are referring. It is the repetitious generation of thoughts and emotions that perpetuate the pain and suffering that humans experience.

Kriya is a method that slows down the karmic momentum of your life. It is a technique that helps you produce a healthier pattern, a pattern of greater self-awareness. Mystics recognize the law of karma and seek to bring their lives into accord with it. They realize they can use the law of karma, the law of cause and effect, to transform or dissolve their creation. Kriya Yoga is a mystical psychology with which you can learn to permutate your consciousness to any place in the garden that you choose to go, to experience anything you wish to experience — wisdom, health, happiness, love. The yogi seeks to experience his true nature, which is revealed in the state of *vritti nirodha*. *Vritti nirodha* is not unconsciousness. It is super-consciousness.

You are a creative being, a spark of the divine flame. In the same way that God is elder brother and God is a creative entity, you too are a creative entity. You have created, and only you sustain, your physical body, your attitude, and the circumstances of your life. Only you can dissolve or transform them. As a creative entity, what you are trying to do is create consciously. You are creating, but you are creating unconsciously; you are creating out of your unconscious emotional karmic impulses and attitudes (*samskaras*). You need to understand the order (*rita*) of the garden in which you find yourself. Though there is really only Life, only Reality, there appears to be two gardens or two universes — an internal universe (the microcosm) and an external universe (the macrocosm).

Your microcosm can be defined as that which you have control over, and the macrocosm by what you do not. For instance, you should be able to control the movement of

your mind and body because they are parts of your microcosm (your personal creation), but you cannot control the movement of the sun and moon. You can will your arm to move, but you cannot will someone else's arm to move. The boundaries of your microcosmic universe are established by the horizon of your awareness. To the degree that you expand your microcosm and consciously respond rather than react to the circumstances of your life, to that degree do you become free of the karmic momentum of both the microcosm and the macrocosm.

The Golden Womb

In Kriology, both the microcosm and the macrocosm are understood to be parts of the garden of God, which is also called *harinya garba*, the golden womb. It means that everything and anything that you want to experience, you can experience, if you so choose. The path of Kriya is learning to recognize what is of value to you and how to draw it into your life. It is simple. All you have to know is what you want and how to recognize it when it flows into your life. Most importantly, you must feel worthy of receiving it.

The symbolism of the golden womb is that you exist within a universe that has the potential to impart to you anything that you want. Anything that you want to create, anything that you want to experience, you can experience. The law of karma states that what you are experiencing now, you are experiencing because you chose to experience it. You are the result today of everything that you thought, said, and did in the past. If a man tells his wife on Monday that she is putting on weight, and on Tuesday that the house is not clean, and on Wednesday that she cannot cook as well as his mother, and on Thursday that he is going to be watching football all weekend, and he comes home Friday night and expects to make love with her, he is going to be disappointed. It is simply the law of cause and effect. It is not punishment. It is just cause and effect. If you pollute the water, there is nothing to drink. It is not punishment. It is just the law of karma. The law of karma states, that which you do or attempt to do unto another, you do more so unto yourself.

Perceiving Your True Nature

There is an objective Reality, but the samskaras stored within the chakras color your experience of it until you reach the state of vritti nirodha. You can only know it through your mind, your memory tract, and your ego until you step out of the physical and mental forms you have woven about yourself and experience Life as it is, which is oft



times referred to as Truth or Reality. This requires self-discipline and the ability to let go of your loyalties, prejudices, and all the ways you define yourself.

The goal of yoga is to become unenmeshed from the mind and body, without losing your self-awareness and becoming unconscious. This is moksha (freedom). The first step is to discipline the mind/body complex within which you exist. This is the purpose of the preliminary Kriya techniques. They are methods to discipline your mind and body and strengthen your self-awareness so that you can unenmesh consciousness from the matter of your mind and body without becoming unconscious. This must be done wisely, with great compassion, and without being destructive to yourself or others. The best way to begin is by using the sleep state.

Each night as you sleep, your consciousness separates from your physical body quite naturally. Unfortunately, most people become unconscious when this happens during sleep. Some people become unconscious because they do not want to see what is taking place within their mind. Most people become unconscious because they are so physically and emotionally exhausted that they cannot sustain their self-awareness when the center of their consciousness shifts from the physical world to the subtler inner realm. This is another reason why lifestyle is such an important part of yoga practice. You need to learn to fall asleep slowly and without rupturing your self-awareness.

As a formless being (purusha), you are a dewdrop in the ocean of existence. You are the ocean. You are Life. As you move into form (prakriti), you are like a piece of ice floating in the sea. You are composed of the same substance as the ocean (consciousness), but you have taken on a particular form, a crystallized form of consciousness called an ego. The ice does not know itself as an individuated being until it is ice. As it crystallizes it says, "Ahh, I see. I am an ice cube. I am here, and the ocean is there." *Aham*. "I am." You are. Life is. What are you? You are whatever you place your consciousness upon. When you put your consciousness upon a thought, you become that thought. When you become aware of anger, you think "I" am angry. When you put your consciousness upon happiness, you think "I" am happy. If you can dissolve the mind, you will once again become aware that you are the ocean.

Mystically, the problem is that the karmic momentum of the past is what is giving form to the pattern of your mind. If you can dissolve the mind, dissolve the ice back into the ocean, without losing your self-awareness, you can become anything or no-thing. This is the practice of Kriya Yoga — a movement from unawareness to awareness, a movement from a limited ego state of consciousness to cosmic consciousness. It is the

attainment of wisdom, which is simply removing ignorance (avidya) and re-establishing awareness of your true nature, your birthright — *sat, chit, ananda*.

There is an order to the universes within which you dwell. Recognize it. Live in harmony with it. Use it to become happier, healthier, and free.



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KRIYA ANANDA UPANISHAD - II

- 2.1 There are two main types of Kriya students. The first are Kriya-Bans, those who walk the exoteric pathway. The second group is known as Kriya Jyothis (Kriya flames). They travel the esoteric pathway.
- 2.2 A Kriya Jyothi should understand that any mystical technique he uses, including the Kriyas, is for the sole purpose of attaining spiritual enlightenment, which is spiritual and emotional maturity.
- 2.3 Never identify yourself with the mystical technique that is leading you to samadhi and thus enlightenment.
- 2.4 The Kriya system begins with yama and niyama. These are not things that the sages of old said you should or should not do. If looked upon religiously, they could become moral injunctions and, most likely, cultural do's and don'ts. However, if understood mystically, you realize that yama and niyama are the foundation for spiritual unfoldment and enlightenment.
- 2.5 Yama and niyama are directly related to the control of your kriya currents — gathering, centering, and then lifting them. Without the foundation of yama and niyama, your mind will be scattered and the kriya currents will not be brought together. If they are brought together, they will not be held together for long. Thus, it will be impossible to lift the currents or hold them in a state of balance.
- 2.6 Emotionality and attachment scatter and dissipate the kriya currents. The detachment and centering of the mind, produced through the practice of yama and niyama, gathers and collects the Kriya currents and makes the control of these fundamental forces possible. However, other practices are still necessary in order to cultivate spiritual progress and achieve samadhi.
- 2.7 The third stage of Kriya practice is asana. Hatha Yoga is underrated and very minimally practiced by western kriya yogis. This should be corrected. The three main postures are the posterior stretch, the cobra, and any meditative pose. The posterior stretch and the cobra are most important because they are used in advanced kriya techniques.



- 2.8 The key mystical purpose of asana is to assist in centering the Kriya currents of the body, which overcomes physical restlessness and produces stillness. This prepares the body to handle larger and stronger quantities of kriya currents.
- 2.9 Stillness of the body leads toward stillness of the mind. Stillness of mind is the holy altar of divine spirit. Where motion exists, emotion exists. Where emotion exists, motion exists. Where emotions exist, physical and material consciousness exist.
- 2.10 Where stillness exists, spirit exists, or is it where stillness exists, spirit begins to manifest?
- 2.11 The fourth stage of Kriya practice is pranayama. It is at this point that real spiritual unfoldment develops. However, without cleanliness of the body, without physical self-discipline and stillness, without mental purity and stillness, without proper spiritual intent, pranayama will only maintain your spiritual development at its present level. It is always wisdom to move beyond your present level of maturity.
- 2.12 In the first three stages of Kriya practice, you gather and collect the kriya currents. In the fourth stage of pranayama, you generate and center these powerful forces. With pranayama, which means the control of the pranic forces, you generate, purify, and center the kriya currents and learn to shift this energy from the organs of the senses to the organ of consciousness.
- 2.13 With the practice of these four stages of Kriya Yoga, you draw your individual soul (memory bank) unto the divine spirit so that you (the individual spirit) can reveal unto yourself, your Self.
- 2.14 If you live maturely, if you continuously practice the first four stages of Kriya with detachment, you will attain samadhi in this lifetime. Until then, do that which brings bliss into your meditation and into your life.

CD #13—Establishing a Lifestyle that Supports Your Practice

- I. Kriology as a primary system
 - A. Most systems are secondary
 - B. Difference between primary and secondary system
 - 1. Secondary addresses symptoms, not causes i.e. aspirin
 - 2. Primary treat cause i.e. stretching, relaxation
 - 3. Primary is direct, effective, lasts longer, no side effects
 - C. Primary technique for attaining enlightenment
 - 1. Need to have a sane lifestyle
 - a. Part of Kriology is a sane lifestyle
 - b. Systems won't work without sane lifestyle
 - c. Sane lifestyle is relative

- II. Meaning of a sane lifestyle
 - A. Insane lifestyle is caused by imbalanced personality
 - 1. Try to make personality more sane/balanced
 - 2. Stay away from extremes
 - a. Actions
 - b. Verbal communications
 - c. Thinking
 - B. Relationship with world and spouse
 - 1. Don't expect too much
 - 2. Feed them emotionally
 - 3. Care for them and give time
 - C. Family life/home life
 - 1. Not extreme
 - 2. Give time and attention
 - 3. Solve problems of others
 - D. Career
 - 1. Not too much time or too little
 - 2. Find balance for you and for spouse and family
 - E. Economics
 - 1. Money is the prana of this world
 - a. Don't overspend
 - b. Save

2. Soften needs and greeds
 - a. Not determined by others
 - b. Self-confidence (know who you are)
 - c. Know what is enough
- F. Children
 1. Control children; don't let them control you
 2. Make them healthy, sane, etc.
 3. Teach them values
 4. Remember pleasure
 - a. Pleasure is good
 - b. Don't be puritanical or workaholic
 - c. Have fun and play more
- G. Work
 1. Have the right job (Most important thing you can do spiritually in your life)
 2. Health can depend on job
 - a. Physical health
 - b. Mental attitude
 3. Is it meaningful? Does it help people?
 - a. Don't have a job that is destructive
 - b. Have a constructive job
 4. Is it satisfying?
- H. Philosophy of life/Religion
 1. Are your beliefs extreme?
 2. Balance between believing everything and nothing
- I. Goals
 1. What do you want to accomplish in the future?
 2. Only present and not planning for future
 3. Balance between present and future
- J. Friendship
 1. Balance between introvert and extrovert
 2. Balance between fun and seriousness
- K. Astral world/occult/mysticism
 1. Try to penetrate into it without losing sanity
 2. Not astral life, mental life, and physical life - only 1 life
 3. Balance lifestyle
 - a. Discipline body - proper eating, breathing
 - b. Happiness, joy, love life
 - c. Be more loving
 - d. Respond to the world with compassion



CD #14—Pratyahara, Dharana, Dhyana

- I. Samyama, Darshana, Gunas
 - A. Samyama
 - 1. With control
 - 2. Neti, Neti, Neti
 - 3. The clear crystal
 - B. Darshana
 - 1. You become what you see
 - 2. Spiritual food
 - 3. The darshan of the teacher
 - C. Gunas
 - 1. The three patterns in nature
 - 2. Gross, subtle, supersubtle
 - 3. Disengage from all matter
 - 4. Dullness, passion, compassion (inertia, chaos, orderliness)

- II. Patanjali
 - A. Pratyahara-Sense withdrawal
 - 1. First level-restraint of the physical senses
 - 2. Second level-restraint of the subtle sense organ
 - 3. Involuntary sense withdrawal
 - 4. Ticking clock
 - B. Dharana-Concentration
 - 1. Full attention to an object or idea
 - 2. Candle recommended against
 - 3. Physical level-gaze at dot or picture with blank background
 - 4. Subtle level-focus on thought, idea, or mantra (Aumm)
 - 5. Must last a muherta (48 minutes) to be effective
 - 6. Concentrated mind = strong mind
 - 7. Chita (lower mind) association
 - 8. Manas (deeper mind) logic
 - 9. Neti, Neti, Neti
 - C. Dhyana-Meditation
 - 1. Effortless controlling of the manas
 - 2. Impossible to meditate for an hour

3. Meditate daily between five to twenty seconds
4. Before meditation-breathing exercises, prayer, concentration
5. Object of meditation-something beautiful, abstract, and non-emotional
6. Random association-concentration-continuous flow of specific meditation
7. Free association only to object of meditation
 - a. Comparison-classification
 - b. Parts
 - c. Function
 - d. Qualities-relationships
 - e. Personal experiences
 - f. Personal experiences from past life
 - g. Cosmic experiences
8. Simple concrete object, complex concrete object, simple abstract idea, complex abstract object, idea, thought, emotion, or feeling meditation brings divine insight, and extends horizon of one's awareness.



CD #15—Yoga Chitta Vritti Nirodha

- I. 3 Principles of Kriya Yoga
 - A. Study of scripture and books
 - B. Study of mind-body complex: what's good/not good for self
 - C. Ishwara pranidhani: attunement to indwelling Reality

- II. Study and achieve with discipline and wisdom
 - A. Remember to sacrifice for a higher goal
 - B. Use tapas heat to deny greed and gluttony
 - C. Secret is to be able to fast and be peaceful simultaneously
 - D. Think a positive counter thought to negative incoming thoughts

- III. Study people, as well as first three principles
 - A. Surround yourself with others who do what you want to do
 - B. Be aware of people's knowledge and ignorance
 - C. Develop vocabulary to speak the language of those who do what you want to do

- IV. Ultimate goal is self-study
 - A. Your main query of self: can I meditate and find the source of creation?
 - B. We must be polite, careful, socially proper guests in the House of God.
 - C. Pay attention to the symbols surrounding you

- V. Attuning to Cosmic Consciousness: Yoga Chitta Vritti Nirodha
 - A. Feminine, all giving principle
 - B. God hides from us until we can get free of emotional thought
 - C. Chitta: Mind; Vritti: agitation; Nirodha: Cessation Altogether it's the cessation of the mind's agitation.
 - D. Quiet yourself until the thoughts become further apart
 - E. The space between the thoughts is nirvana or sunyata: space of non-desire.

- VI. What You Are
 - A. Kala purusha: spirit moving through time
 - B. When thought is singular, time ceases; only purusha, or spirit, remains.
 - C. Can't know chocolate unless you taste it, so kriya yoga focuses on direct experience.



VII. To achieve vritti nirodha

- A. Form a quiet posture, several times a week or month.
- B. Hold for at least 3-7 minutes
- C. Keep to your own standard of ethics (yama/niyama) in order to establish a quiet, contented mind.
- D. Begin slow, deep breathing, oxidizing your body and blood through pranayama.
- E. Eventually you will find that you can turn the body and breath off for a few seconds without discomfort.
- F. This makes space for a new thought to come in and enables you to see your problem more clearly.



CD #16—Symbolism and Self-Discipline

- I. View every external event in your life on a two-fold nature
 - A. See every external event in your life as it is.
 - B. See every event in a symbolic nature
 - C. Timing is key when looking at symbols as omens

- II. Important phases in learning Kriology (internal symbolism)
 - A. Learn the basic language of symbols
 - B. Translate symbols into words (example: black, dog)
 - C. Know what those symbols mean to you

- III. Use symbols as a language to interpret what dreams mean
 - A. Dreams are the most important way to reveal the symbols that weave in and create the texture of our lives
 - B. Dreams tell us what the mind is doing and what the mind wants, the mind will go after
 - C. Three sets of dream symbols:
 1. Universal symbols
 2. Cultural symbols
 3. Individual symbols (most important)

- IV. Kriya Astrology/Esoteric Astrology
 - A. The twelve system (house system)
 - B. All of our life and everything we have experienced can be categorized into one of the twelve houses
 - C. Do a monthly tarka to find imbalance in our lives using the symbolic twelve houses of our being

- V. Obstacles
 - A. Greed, fear and indignation
 - B. We must balance our emotions:
 1. By the use of mantra
 2. By the use of pranayama
 - C. We are weak because we are stuck in our dense, limited incarnated body (physical body)

Conclusion: Self-discipline in the ultimate sense is to be a part of the solution and discontinue from being a part of the problem.



CD #17—Moksha/Kivalya: The Goal and the Path

- I. Moksha
 - A. Liberation
 - B. The goal and the path
 - C. Kivalya sometimes used interchangeably
 - D. “Freely you come and freely you go”, Shelliji
 - 1. You must walk path by yourself
 - 2. For yourself, but not just for yourself

- II. Kriya is “do-it-yourself” enlightenment
 - A. You must do it for yourself
 - B. We are all interrelated
 - 1. Bring good karma to others
 - 2. Merit
 - C. Self-discipline
 - 1. Control of yourself, your mind, and your emotions
 - 2. Not suppression
 - a. Difference between self-control and suppression
 - b. See it, balance it, adjust it, accept it, and transcend beyond it
 - 3. Without self-discipline we become poisoned and die
 - a. Relating to mind and levels of mind
 - b. Story of disciple and fasting/poison
 - i. Undiscipline will kill you
 - ii. What’s poison for you?
 - iii. Recognize it, correct it, balance it

- III. Kivalya
 - A. Freedom
 - 1. From karmic compulsions
 - 2. From our reactions to them
 - 3. From our own compulsions
 - B. Samadhi/Kivalya
 - 1. Way of bringing mind all back together
 - 2. Removes emotionality from thoughts and diversions
 - 3. Centered; whole; complete; unified
 - 4. Compulsions are there, but not emotionality attached



IV. Moksha/Kivalya

- A. Moksha means liberation
- B. Kivalya means freedom
- C. Can be interchangeable
- D. Liberation/freedom from gross body limitations
- E. If one has moksha, one attains kivalya

V. Ananda or Bliss

- A. Counter thought to moksha/kivalya
- B. Two ways to approach life
 - 1. Try to free mind from negativities
 - 2. Focus on positive bliss states
- C. Both approaches must be applied

VI. More Teachings

- A. No “earth life” and “spiritual life” - only 1 life divine
 - 1. Story of oars and rowboat
 - 2. Must do something mentally and astrally to make something happen
 - a. If only one, will go in a circle
 - b. Both must be balanced out
- B. Story of the swami, the yogi, and om (aum)
 - 1. What is in our heart, not what is on our tongue
 - 2. We are imprisoned because of karma, freed because of kriya
 - 3. Not the action, word, or thought, but the intent
 - a. If intent is noble, then have no fear
 - b. Work to become free of non-noble intentions
- C. Greed
 - 1. Last negative emotion we get rid of before kivalya
 - 2. Think about greed
 - a. Many levels of greed
 - b. What is in you?
 - 3. Assignment
 - a. Meditate on the following
 - i. Who is the greediest person you know?
 - ii. Who is the least greedy person you know?
 - iii. What thoughts come up about person and about ourself?



- b. Start at new moon for 2 weeks until full moon
- c. Write down meaningful insights about confinement, moksha, kivalya
- D. Story about leaves on trees and how long to enlightenment
 - 1. Don't be discouraged
 - 2. It takes the time that it takes



STUDY QUESTIONS - LESSON THREE

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

Notes on Practice

1. What is the difference between renunciation and repression?
2. What is detachment?
3. What does your astrological chart map?
4. What is the value of the astrological chart?

Kriya Sadhana

5. What are the two levels of sense withdrawal?
6. Why is lifestyle an important factor in attaining sense withdrawal?
7. What are the prerequisites to Kriya meditation practice?
8. Why should you develop concentration without force?
9. What is the difference between concentration and meditation?
10. What is the result of attaining only gross pratyahara?
11. What is the value of unmani mudra?
12. What are the names of the three primary nadis?



Philosophy and Cosmology

13. What is the atma?
14. What is the nature of the atma?
15. What are the English names of the vrittis?
16. What are the klesas, and what are their English names?
17. What does the word avidya mean?
18. What are the two goals of Kriya Yoga?
19. What is a samskara?
20. How does breathing activate the samskaras?
21. How does the practice of Kriya soften karma?
22. What is required to experience your true nature?
23. What does the Golden Womb symbolize?
24. When does consciousness separate from the body naturally?
25. Why do most people become unconscious during sleep?
26. What forms the pattern of the mind?
27. What happens when the mind is dissolved?

The Spiritual Science of Kriya Yoga (pages 238-269)

28. What is the totality of consciousness called in Eastern philosophy?
29. What are the Sanskrit and English names for the three parts or functions of the chitta?
30. What is the definition of sense withdrawal?

CD #13 – Establishing a Lifestyle that Supports Your Practice

31. What is the difference between a primary system and a secondary system?
32. Kriya is a primary technique for what purpose?
33. What will prevent the Kriya techniques from working?
34. What causes an imbalanced, insane lifestyle?
35. How do you begin to balance your personality?
36. What is the prana of the earth plane?

CD #14 – Pratyahara, Dharana, Dhyana

37. What is samyama?
38. What is darshan?
39. Why is neti, neti, neti useful during the practice of concentration?

CD #15 – Yoga Chitta Vritti Nirodha

40. How does inhaling and exhaling affect karma?
41. What is Kriya Yoga a movement toward?
42. What happens when ida and pingala collapse into one another?

CD #16 – Symbolism and Self-Discipline

43. Why are symbols an important part of Kriology?
44. What are the three types of dream symbols?
45. What is the purpose of symbolism in Kriology?
46. What does it mean to accept the Face of Glory?



CD #17 – Moksha/Kivalya: The Goal and the Path

47. What is moksha?

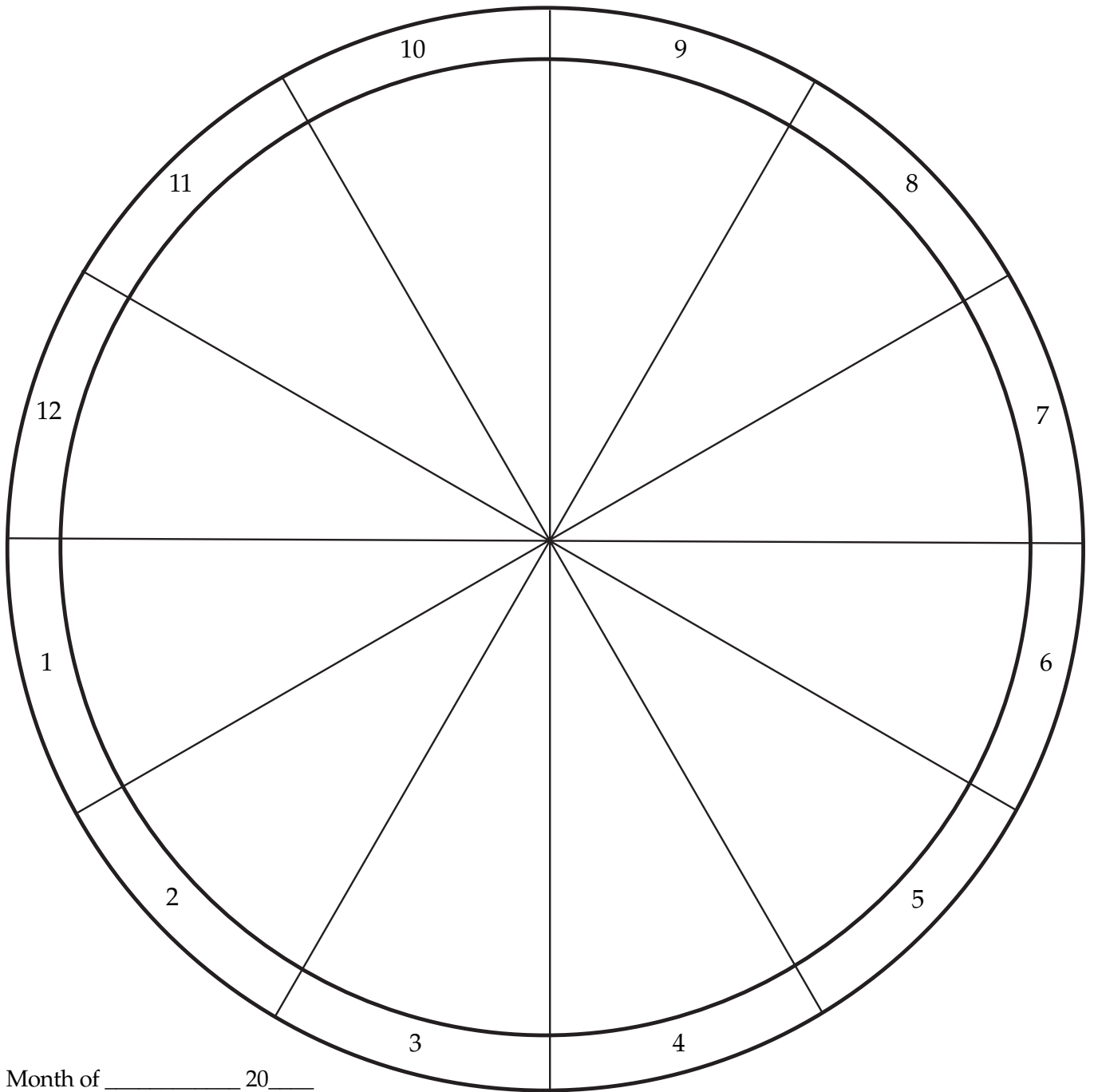
48. What does do-it-yourself enlightenment mean to you?

49. How does Kriyananda describe the state of samadhi?

50. What is the last negative emotion to stand in the way of kivalya?



Kriology Tarka Wheel - Lesson Three



Month of _____ 20____

City _____

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