



# Temple of Kriya Yoga

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## Month Four

Dear Kriology Student,

Following is your fourth set of Kriology lessons. Begin your studies by reviewing the lesson plan and sadhana guide. This month the notes on practice discuss the importance of removing expectation from your practice and developing awareness of the subtle currents in the astral body. The sadhana section introduces several new techniques: Nada Sanchalana Kriya, Kapalabhati and Bhastrika Pranayama, and the three bandhas. Nada Sanchalana is the second of the preparatory Kriyas. It is a method for rotating consciousness as sound. It should only be practiced after you have mastered Chakra Anusandhana. I suggest you review unmani mudra before you begin your practice of Nada Sanchalana.

The text that supports the sadhana section focuses on how Kriya activates the astral body and balances the movement of prana. It also covers the importance of developing positive self-imagery and softening the ego. A discussion of the bandhas is followed by a description of Kapalabhati and Bhastrika. Kapalabhati and Bhastrika are shat kriya pranayamas that oxygenate the blood stream and infuse the astral body with prana. The bandhas are gentle contractions that assist in directing the movement of prana up the astral spine. The audiotape that supports this section reviews the esoteric principles of Kriya meditation.

The ritual practice you are receiving this month is called The Ritual of Clarity. It can be used as part of your evening tarka or morning meditation practice. You are also receiving the third chapter of the Kriya Ananda Upanishad and a tape entitled "Balancing the Rituals of the Sun & Moon." The philosophy section is composed of two audiotapes. The first is an extremely important tape on understanding the map of your karma. It is called "Bharva Chakra, The Wheel of Existence." To begin your study of this vital subject, we have enclosed a copy of Goswami Kriyananda's book, *The Wisdom and Way of Astrology*. The second tape is called "The Mystical Psychology of the Soul." It is an exploration of the principles underlying the inner practices of Kriya.

Study at your own pace and enjoy your practice.

Shanti,

Temple Staff

# KRIOLOGY<sup>®</sup>

The Mystical Tradition of Kriya Yoga

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## STUDY GUIDE - LESSON FOUR

### Week One

1. Make time each day for your Sadhana Practice.
2. Read the Notes on Practice.
3. Listen to CD #21.
4. Read the Kriya Sadhana and Nada Sanchalana Kriya 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. Read the Bandhas and Bhastrika & Kapalabhati Pranayama articles.
4. Listen to CD #19.
5. Read the Ritual Practice article.
6. Read the Kriya Ananda Upanishad.
7. Review Study Questions and Assignments.
8. Record your reflections and observations in your spiritual journal.
9. 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. Review the Sadhana Practice articles.



4. Listen to CDs #18 & #20.
5. Review Personal Reflection Assignments.
6. Record your reflections and observations in your spiritual journal.
7. 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 Personal Reflections & Self-Study Questions.
5. Review all CDs.
6. Complete Assignments.
7. Answer Study Questions.
8. Review, Review, Review.



## LESSON PLAN - FOUR

<b>Kriology</b>	<b>Week #1</b>	<b>Week #2</b>	<b>Week #3</b>	<b>Week #4</b>
<b>Study Guide</b>				
Guidelines for Study and Practice (pages 9-10)	Read		Review	Review
Sadhana Guide (pages 13-16)	Read		Review	Review
<b>Personal Practice (7 days a week)</b>				
Using Sadhana Guide	Practice	Practice	Practice	Practice
<b>Sadhana Practice</b>				
Notes on Practice (pages 15-18)	Read		Review	Review
Kriya Sadhana (pages 33-38)	Read	Review	Review	Review
CD #21 - Meditation and Kriya Practice	Listen		Review	
<b>Techniques</b>				
Nada Sanchalana Kriya (pages 35-37)	Read	Review	Review	Review
Bandhas (pages 38-42)		Read	Review	Review
Bhastrika & Kapalabhati Pranayama (pages 43-44)		Read	Review	Review
<b>Philosophy &amp; Cosmology</b>				
CD #19 - Bharva Chakra: The Wheel of Existence		Listen		Review
CD #20 - The Mystical Psychology of the Soul			Listen	Review
<b>Ritual Practice</b>				
The Ritual of Clarity (pages 5-8)		Read		Review
CD #18 - Balancing the Ritual of the Sun & Moon			Listen	Review
<b>Kriya Sutras</b>				
Kriya Ananda Upanishad III (pages 5-6)		Read		Review
<b>Assignments (pages 19-22)</b>				
Spiritual Journal	Journal	Journal	Journal	Journal
Dream Journal	Journal	Journal	Journal	Journal
<b>Reading Assignments (page 19)</b>				
1. Spiritual Science of Kriya Yoga (pages 270-276, 287-303)	Read	Read		Review
2. The Wisdom and Way of Astrology (pages 1-16)	Read		Review	
<b>Personal Reflections (pages 21-22)</b>	Review	Review	Review	Complete
<b>Outlines (pages 41-54)</b>	Review	Review	Review	Review
<b>Study Questions (pages 13-16)</b>	Review		Review	Complete
<b>Miscellaneous</b>				
Kriology Tarka Wheel - Lesson Four	Reflect	Reflect	Reflect	Reflect

## SADHANA GUIDE – LESSON FOUR

Lesson Four introduces several new techniques: Nada Sanchalana Kriya, Kapalabhati, Bhastrika, Bandhas, and the Ritual of Clarity. We have also included a list of asanas in the Sadhana Guide. We suggest you incorporate them into your practice. Nada Sanchalana is the second of the preparatory Kriyas. It is a method for rotating consciousness as sound around the chakras of the astral spine. Each preparatory Kriya has a specific relationship to the one that precedes it and the one that follows it. Each method influences the others in a specific manner. The order in which the techniques are practiced is very important because it allows the mind-body complex to be systematically rebalanced.

If you have been effortlessly ascending and descending the spine during the practice of Chakra Anusandhana and you are familiar with the location of the chakras, you can begin the practice of Nada Sanchalana. It should become a part of your daily sadhana for at least the next month. It can be practiced in place of Chakra Anusandhana or in addition to it, whichever you prefer. Breathe Hong Sau before and after you practice the preparatory Kriyas. The goal is to get to the point where each Kriya is effortless and automatic. This will take longer for some than others. If you make time for nothing else, breathe Hong Sau every day.

Kapalabhati and Bhastrika are pranayamas that are also shat kriyas. They open the door to sushumna and are excellent techniques for awakening kundalini. They oxygenate the blood stream, infuse the astral body with prana, cleanse the arteries, improve digestion, and remove excess fat and phlegm from the body. They should be introduced into your sadhana slowly and carefully. Practice them in addition to viloma and nadi shodhana.

Bandhas are gentle contractions that assist in directing the movement of prana up the astral spine. There are three key bandhas: mula bandha, uddiyana bandha, and jalandhara bandha. They are used with asana, pranayama, and Kriya techniques to open the path for the Kriya current to ascend in a balanced, unobstructed way.

The Ritual of Clarity is a ritual to gain a deeper understanding about the nature of your mind and the life around you. Use it to solve the daily challenges that confront you and to answer questions you are not sure about. It can be performed anytime and anywhere, but it will be most fruitful if performed at sunrise following your Kriya practice or as a part of your evening tarka. As always, practice at a pace and pattern that is comfortable for you.



### **Lifestyle**

1. Be mindful of what you eat and how it affects your practice.
2. Observe a vegetarian diet at least three days a week.
3. Drink at least six glasses of spring water each day.
4. Set aside forty-eight minutes a day 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. Wake up slowly. Lie in bed with your eyes closed and recall your dreams.
5. Record your dreams in a Dream Journal.

### **Shat Kriyas**

1. Practice 1-3 rounds of Kapalabhati or Bhastrika daily.
2. Practice Jala Neti once a month at the new moon.
3. Fast or fruit fast at least one day a month, preferably at the new moon.
4. Clean your tongue daily.

### **Yama/Niyama**

1. Focus on the practice of ahimsa.

### **Asana Practice**

1. Practice Mula, Uddiyana and Jalandhara Bandha in a supported savasana.
2. Breathe viloma I & II in savasana at the end of your asana practice.
3. Include the following asanas in your daily practice: Matsyasana (Fish), Baddha Konasana (Bound Angle), Virasana (Hero), Tadasana (Mountain), Urdva Hastasana (Upward Hand), Adho Mukha Svanasana (Downward Facing Dog), Uttanasana (Deliberate Lengthened), Jathara Parivartanasana (Spinal Twist).



### **Ritual Practice**

1. Perform the Ritual for Creating Sacred Space before Kriya practice.
2. Start your practice with The Invocation of Goodness.
3. Perform the Ritual of Clarity as part of your morning practice or evening Tarka.
4. Focus on the Personal Reflection Questions regarding ahimsa during your evening tarka practice.

### **Pranayama Practice**

1. Sipping Breath (2-3 minutes)
2. EEEE Mantra (1-4 rounds)
3. Nadi Shodhana (7-21 rounds)
4. Viloma I & II (5-10 rounds)
5. Kapalabhati and Bhastrika (1-3 rounds)

### **Meditation Practice**

1. Hong Sau Kriya (as long as you wish)
2. Chakra Anusandhana Kriya (3-7 rounds)
3. Nada Sanchalana Kriya (7-15 rounds)





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## SADHANA GUIDE - LESSON FOUR

Sadhana Practice - Lesson Four	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Lifestyle</b>	Practice	Practice	Practice	Practice	Practice	Practice	Practice
Drink 6-8 Glasses of Spring Water Every Day							
Focus on the Practice of Ahimsa							
Observe Mouna							
Dream Journal							
<b>Shat Kriyas</b>	Practice	Practice	Practice	Practice	Practice	Practice	Practice
Chandra Dhauti (Tongue Cleansing)							
Jala Neti (Water Nasal Cleansing)	Practice						
Fasting (optional)							
Kapalabhati and/or Bhastrika	Practice		Practice		Practice		Practice
<b>Asana Practice</b>		Practice		Practice		Practice	Practice
Asanas Listed In Sadhana Guide							
Mula Bandha, Uddiyana and Jalandhara Bandha							
Viloma Pranayama I & II		Practice		Practice		Practice	Practice
<b>Morning Sadhana</b>	Practice	Practice	Practice	Practice	Practice	Practice	Practice
Ritual of Creating Sacred Space							
Invocation of Goodness							
Viloma I & II		Practice		Practice		Practice	Practice
Nadi Shodhana	Practice			Practice		Practice	Practice
Kapalabhati and/or Bhastrika	Practice		Practice	Practice		Practice	Practice
Hong Sau Kriya							
Chakra Anusandhana Kriya							
Nada Sanchalana Kriya							
Hong Sau Kriya							
Ritual of Clarity							
Hatha Yoga							
<b>Evening Sadhana</b>	Practice	Practice	Practice	Practice	Practice	Practice	Practice
Hatha Yoga							
EEEE Mantra							
Viloma I & II		Practice		Practice		Practice	Practice
Nadi Shodhana	Practice			Practice		Practice	Practice
Hong Sau Kriya							
Chakra Anusandhana Kriya							
Nada Sanchalana Kriya							
Hong Sau Kriya							
Evening Tarka Practice (Use Tarka Wheels)							
Ritual of Clarity							
Ritual of the Moon							

## ASSIGNMENTS - LESSON FOUR

### Reading Assignments

1. Study pages 270-276 and 287-303 in *The Spiritual Science of Kriya Yoga*.
2. Study pages 1-16 in *The Wisdom and Way of Astrology*.

### Tarka Practice

Observe the subtle ways in which you are violent toward your body and mind, other people, and the world around you.

Reflect on specific ways in which the practice of ahimsa can improve:

Your home life

Your interpersonal relationships

Your spiritual practice

### The Practice of Ahimsa

Ahimsa is the focus of your tarka and yama/niyama practice this month. Non-violence is the first and most important practice. All the other yamas are observed so that you may become established in ahimsa. Together with wisdom and compassion, nonviolence is referred to as one of the three jewels above the head of God. Even our concept of God must yield to the observance of ahimsa. The practice of non-violence requires that you treat all sentient beings, all Life, with benevolence and compassion. This includes your own mind and body. To fully understand what is meant by non-violence, you must reflect deeply on it.

When you begin observing non-violence, the first thing you need to explore is the structure and content of your mind. How often do you become angry? Do you anger easily? Do you repress anger when you experience it, or are you able find a constructive way to express and resolve it? You need to understand how anger affects your experience of life and your interaction with the world. Even more importantly, you need to understand the genesis of the subtle violence and anger within you. Where does your resentment and self-destructive behavior come from, and what triggers it?

Each soul is unique with a different set of needs and strengths. What is destructive to your happiness? What is destructive to your peace of mind? What is destructive to your dream, to your contentment? All of the subtle and potential forms of violence that you direct at yourself and others need to be renounced through the practice of ahimsa.



Anyone who has been on the receiving end of violent words or actions knows that the aftereffects can be devastating. Physical injuries will heal and be forgotten long before verbal violence. A wise soul once said, “Coat your words with honey. You never know when you may need to eat them.” Reflect this month on how your words affect not only the people around you, but your mind and body as well. What you do unto another, you do more so unto yourself. When you verbalize angry or destructive thoughts, like the sound generated from a bell, the vibration of your words is most intense within you.

Physical violence is the most overt form of violence. Though most yogis refrain from committing acts of physical violence against others, they are often unaware of the subtler acts of violence they commit against themselves and others. Book II, Sutra XVI, of the *Yoga Sutras* reads, *Heyam dukham anagatam*, which translates “Pain and suffering that has not yet occurred can and is to be avoided.” There are things we all do in life that are self-destructive. Often they are subtle, and they may not seem to be a problem for years. Because of this, we often rationalize them. The simplest choices that we make each day, such as what to eat or say, can have profound effects upon us in the future, whether that future is the next day, the next year, the next lifetime, or the next breath. As the great sage said, “We are the result of all that we have thought, said, and done.”

### **Sadhana Practice**

Practice the aura strengthening visualization that is given on CD #20 — The Spiritual Psychology of the Soul.

— Personal Reflections & Self-Study Questions —

As a part of your tarka practice, reflect on the following questions and exercises over the coming month. They are offered to assist you in gaining greater insight into your mind and personality. They are an integral part of your training, designed to help you integrate the Teachings into your life more fully and completely. Your answers should be recorded in your spiritual journal for use in the coming months and years. They are for you alone.

**Sadhana and Expectation**

1. What is the Garden of God, and what place do you have there?
2. What is the difference between an expectation and a goal?
3. How does expectation relate to detachment?
4. Do you have expectations about your practice? If so, what are they?
5. What expectations do you have of yourself?
6. Reflect upon a situation in your personal life during the last year when expectation got in the way.
7. How can letting go of expectation about your sadhana improve the quality of your practice and your enjoyment of it?
8. In what ways does expectation interfere with your experience of santosha?

**Softening and Healing the Ego**

9. What facets of your ego personality would you like to see softened?
10. Reflect upon how each yama and niyama relates to the development of positive self-image and self-acceptance.
11. What one thing could you do to have a more positive self-image? What is stopping you from doing it?



12. Is anything or anyone truly unforgivable? Why?
13. What is the most unforgivable thing you have ever done? How can you find forgiveness in yourself?
14. What is the most unforgivable thing someone else has done to you? Have you forgiven them? If not, how can you come to a place of forgiveness and let it go?
15. Do you think you can forgive yourself even if you cannot offer forgiveness to others?
16. Do you think you can forgive others if you cannot forgive yourself?
17. Why is it so difficult for some people to forgive?
18. Why do we hold so tightly to our pain?

#### **Tarka on Ahimsa**

19. What is the root cause of ahimsa?
20. What is the relationship between ahimsa and aparigraha?
21. Do you anger easily?
22. Do you repress anger or do you find constructive ways to resolve it?
23. What is destructive to your spiritual goal?
24. What is destructive to your contentment?

#### **Clarity of Purpose**

25. In what areas of your life has lack of clarity been most problematic?
26. What is your primary goal in life?
27. Why are you studying Kriology?
28. What is Enlightenment?



## NOTES ON PRACTICE – LESSON FOUR

Heaven lies within. The Garden of God exists within you and around you. Your mind/body complex is part of that garden. Its purpose is to awaken you to the fullness of who and what you are. If you tend it skillfully, gently, and with the right attitude, you can experience anything that you can conceive of — wealth, wisdom, health, happiness, and enlightenment. However, if you want to step beyond the fulfillment of your spiritual dream and experience that which is beyond what you can presently conceive, the right attitude is essential.

The seeds of wisdom and enlightenment exist within each of us. However, a seed planted in the desert bears bitter fruit. The same seed planted in fertile soil yields rich, sweet fruit. Non-expectation is the attitude needed to bring forth the spiritual fruit of Kriya practice. It is the soil in which the seeds of your sadhana will flourish and unfold.

### **Practicing Without Expectation**

Though it is true that first and foremost your practice should be effortless, this is only possible when you remove the expectation of getting something from it. Breathe Kriya because you find joy in it, not because you are trying to achieve something. The expectation of having a particular experience makes the fruits of practice difficult to attain or sustain for any period of time.

The best way to begin removing expectation is to practice the same techniques at the same time every day. Do not force yourself to sit past the point where you are comfortable. It is far more valuable to breathe Kriya every day at the same time for five minutes than it is to force yourself to practice for twenty or thirty minutes three or four times a week.

The fruits of practice come from the joy of practice. Breathe Kriya because you enjoy it. Breathe it because you realize who and what you are. Do not do it to get something. Focus your mind on what is happening within you and let go of expecting to have a certain kind of experience. Be careful that you do not take the philosophy or methodology too seriously. Cultivate sincerity, not seriousness, and practice the methods you have learned each and every day without attachment to the results. Try to move away from the idea that you are doing something. Develop an attitude of purposelessness toward the techniques. Cultivate the awareness that you are not the doer, but the observer of that which is done. When you can do that, the fruits of practice will be realized effortlessly and naturally.



### **Transcending the Pattern of the Mind**

One of the goals of Kriya practice is to break out of the karmic pattern of your mind and gain an insight or understanding that transcends your current state of consciousness. This has been expressed as expanding the horizon of your awareness or thinking a thought you have not thought before. Expectation leads to the projection of that which already exists within your mind, and it does not allow you to experience that which exists outside of your microcosmic mind. Kriya is a progressive series of techniques through which you become aware of the internal forces of your own microcosm and learn to gain control of them. It is a method to harmonize, synchronize, and attune these internal forces with the macrocosm that exists around you.

Expectation regenerates what already exists in your memory tract. Then all you have is the experience of your expectation. It is vital that you understand this. The goal of Kriya is not to find the fulfillment of your expectations. It is to experience the experienter. The goal is to find the Hamsa, the golden goose, not the eggs. Seek to experience what is beyond your mind and its hopes, desires, and expectations. Samadhi is not created; it manifests. It occurs spontaneously when the mind is free of grasping and egotistical motivations. This is why expectation is your greatest enemy.

### **Gaining Control of the Kriya Currents**

Pay close attention to the directions that are given in regard to each technique — the number of rounds to practice, the period of time it should be practiced, and the sequence in which it should be practiced. Each Kriya has a specific relationship to the one that precedes it and the one that follows it. Thus, each method influences the others in a specific manner. The order in which the techniques are practiced is very important because it allows the mind-body complex to systematically be rebalanced by pulling excess pranic energy out of one area of the inner or outer life and pouring it into another where there is a lack.

Kriya practice brings about a biological and physiological balancing as well as a psychological and astral balancing. As prana rotates and flows through the nadis of the astral body, the samskaras stored within the chakras cause the prana to feed some subconscious plexuses and starve others. Kriya addresses the mental/emotional imbalance this causes by moving prana into those areas that need more energy and pulling it out of those areas that have excess. This is the secret to balancing self-conscious awareness.



Kriya is a metaphysical method that transforms the pattern of your consciousness. It is the old hidden and misunderstood science of alchemy, in which the alchemist transmutes consciousness from lead to gold, from unawareness at the saturn chakra to self-awareness at the sun center. Through the practice of Kriya, you become an esoteric alchemical magnet that allows positive, creative energies to flow into your being. As these energies become stronger and you learn to consciously work with them, you will discover that you can direct the current into specific areas of your chakric tree. You will see that there is a mandala or map deep within your being. In the Kriya traditions, it is called the *bharva chakra*, the wheel of Life.

### **The Permutation of Consciousness**

The *bharva chakra* is a map that reveals the pattern of your chakric system. You can permute your consciousness to any place in the Garden of God where you seek to go and experience anything that you can conceive. This is accomplished by directing the prana in specific patterns through the solar and lunar sides of the chakric tree. To experience that which is beyond your mind and memories, beyond the *bharva chakra*, you must collapse the current out of *ida* and *pingala*, bring it into *sushumna*, and ascend.

The primary emphasis in Kriology is teaching you to develop a direct perception of the subtle pranic currents within you — where they come from, how they move, where they are going, and what types of karma they are likely to activate. Through the development of direct perception, you are able to see that there are super-subtle feeling states within you. These states are *sushumanic*. When the currents move out of *sushumna* and into the *idic* side of a chakra, these feeling states generate emotion and thought. When the currents move into the *pingalic* side of a chakra, words and actions are produced. This movement of the current into *ida* and *pingala* is what energizes the *samskaras* and activates the force fields of the mind.

The process of esoteric Kriya Yoga is to become sensitive enough to experience the Kriya currents and to see how they split into this threefold pattern — *ida*, *pingala*, and *sushumna*. Then primary Kriya techniques are performed to bring the currents back into a balanced, harmonious, *sushumanic* stream of consciousness called *samadhi*. This is done by drawing the prana that activates karma out of the periphery of the chakras.

Karma can be softened, and it should be softened. Through an understanding of the *bharva chakra* and the practice of Kriya, you come to see how karma is created and sustained and how it can be softened and neutralized. The earlier you are able to see a



piece of karma and understand how it is activated, the easier it is for you to change it. As you walk the path of Kriya, you will begin to see more clearly the causal forces that precipitate the substratum of your mind and emanate from it. Through this self-study, you will see the phenomena from which mind originates. This awareness brings about a direct perception that transforms your attitude toward yourself and Life.

Attitude is everything; attitude is all. Remove your expectation and create a quiet, still space within yourself to experience that which is beyond your conception of yourself and the path. Think a thought you have never thought before. Empty yourself that you might be filled anew with the fruits of Kriya, the fruits of the Life Divine — wisdom, contentment, freedom, and bliss.

## KRIYA SADHANA – LESSON FOUR

The eight limbs of Kriya practice are paired in sets of two and follow one another in a specific order: yama/niyama, asana/pranayama, pratyahara/dharana, and dhyana/samadhi. This division of the eight limbs is not arbitrary; there is a reason for it. The goal of sadhana practice is to develop greater free will and self-awareness. When this is accomplished, the momentum of your samskaras (the physical, emotional, and behavioral predispositions within you that activate karma) will be softened and neutralized. Samadhi can only be attained if you master dharana and dhyana, which can only be attained if you master pranayama and pratyahara. Pranayama and pratyahara can only be mastered if yama, niyama, and asana are mastered. Thus, the attainment of samadhi is directly related to the mastery of yama and niyama.

In order to experience the outer fringes of samadhi and the effects of Kriya practice that precede it — health, wisdom, joy, and contentment, there are behaviors you need to cultivate and those you need to avoid. It is not enough to refrain from what you should not do. You must also take spiritual action (kriya); you must do what needs to be done. This is the practice of yama and niyama. The second two limbs, asana and pranayama, are paired together because they are physiological methods that cultivate the absorption of prana. Sense withdrawal and concentration are paired together because they are methods for controlling the movement of prana through the chakric system.

### **Balancing the Movement of Prana**

Everything you think, say, and do affects the movement of prana. Any imbalance or limitation in the body or in consciousness is caused by either a lack or an excess of prana in some part of the nadi/chakra system. Kriya Yoga is a series of techniques to direct and balance prana. It reveals the nature and pattern of pranic movement and where lack and excess need to be addressed. The volitional movement of prana is achieved through the use of the breath, body, and mind. The purpose of the first four limbs is to purify and prepare your body and mind to attract, absorb, and direct prana toward equilibrium.

Yama, niyama, asana, and pranayama are primary techniques for creating a balanced flow of prana through the nadis and chakras. Each chakra is composed of three parts: a lunar hemisphere (the idic or feminine side of the chakra), a solar hemisphere (the pingalic or masculine side of the chakra), and the center, which is called the bindu (sushumna). Prana is drawn into the astral body through the mechanism of the breath.



The normal flow of prana is through the ida and pingala nadis. This activates the idic and pingalic hemispheres of the chakras. There are six chakras, and each has a masculine and feminine side. The flow of prana through these twelve mansions of your soul, or houses of your astral body, provides the potential energy to activate the samskaras that are stored there. It also produces the fluctuations in consciousness that result in your individual pattern of emotion, thought, and action.

Kriya practice softens the force of the samskaras by pouring prana into those parts of a chakra where there is lack and flushing prana out where there is excess, thus re-establishing equilibrium. The equilibration of the pranic current in the chakras causes the idic and pingalic hemispheres to collapse into one another, drawing prana into the bindu and energizing sushumna. When this occurs, centers of consciousness in the astral body that were dormant due to lack of prana awaken, and greater self-awareness is experienced. This heightened awareness leads to behavioral imbalances being corrected, excessive emotion being neutralized, and kriya kundalini being awakened.

### **Awakening Kriya Kundalini**

Kundalini is a pranic force in the saturn chakra at the base of the spine. It is an extremely powerful energy that is already within you, but it is dormant or sleeping. Kriya practice awakens this latent pranic force and consciously lifts it up the sushumna nadi. This results in a vivification of the chakras that expands consciousness, neutralizes karma, and produces bliss.

Though kundalini is already present within you, it cannot ascend because of three *granthis* (knots) that restrict its ascent. The first granthi is called brahma granthi, and it is associated with the saturn chakra. The second granthi is called vishnu granthi, and it is associated with the venus chakra. The third granthi is called rudra granthi, and it is associated with the sun center. These three knots must be pierced in order for the kundalini to ascend.

The practice of asana and pranayama, in conjunction with the bandhas, prepares the physical body for the release of kundalini. The practice of sense withdrawal, concentration, and meditation prepares the mind. These practices work together with yama and niyama to activate the astral body and balance the movement of prana so that as the kundalini ascends, it is able to lift unimpeded. This can only be achieved if the chakras and nadis are first balanced. If there is a physiologic or psychologic imbalance within any chakra, kundalini will angulate or veer back into ida and pingala. The daily practice of Kriya is so important because it sustains pranic equilibrium.

## How Kriya Activates the Astral Body

Kriya practice draws in and directs prana to balance and awaken the chakras. In the Kriya system, this is accomplished through a series of techniques that produces an oxidation of the mind/body complex, creating static electricity. This electrical charge is then rotated around the spine, stimulating the gray matter and causing it to awaken.

In the same way that the physical body requires wholesome food and clean water to remain healthy and active, the astral body needs prana. One of the main reasons human consciousness is limited to the physical body and the physical world is that the astral body is not charged with enough prana to sustain self-conscious awareness for any length of time once it has separated from the physical body.

Most people do not draw in enough prana or they dissipate it through emotionality. Like any organic mechanism that is denied the nourishment it needs, the mind/body complex and the astral body shut down nonessential functions in order to keep the rest of the system working efficiently. For the average earthling, this means that only a small percentage of the mind is active. The mind is not fully functional. This is why some schools of mysticism refer to the physical world as an illusion and human perception as ignorance. The human mind is so limited and closed down that fear, greed, anger, and confusion have become the primary motivations that underlie much of human behavior.

The astral body is not being fed because there is not enough prana being absorbed into the mind/body complex, and what is absorbed is allocated to the fulfillment of conscious and unconscious desires that are aimed at satisfying the physical senses and meeting the needs and greeds of the ego. Human awareness is locked into the physical world because human values and human desires are primarily limited to the physical world.

## The Importance of Positive Self-Imagery

The fifth and sixth limbs of yoga practice, pratyahara (sense-withdrawal) and dharana (concentration), shift the focus of your awareness away from sensory experiences and worldly values. They cultivate an ability to turn around in consciousness and focus awareness back upon the source of your creation, which is you. They lead toward clarity and insight. However, before you can successfully turn around in consciousness and expand your awareness beyond the physical realm, you must develop self-acceptance and a positive self-image. This brings you back to yama and niyama, the two most important self-disciplines you can develop in the early phase of your practice. If you fail to



establish yourself in yama and niyama, if you do not develop a positive self-image and self-acceptance, you will distort what you experience when you begin to meditate.

Meditation is like looking into a mirror. You do not always like what you see in your ego personality. You need to develop self-acceptance in order to see yourself clearly. The ego is the gatekeeper of consciousness. Anything that threatens its image of itself tends to be rejected or repressed, closing down your awareness. To the degree that you judge yourself, you will distort what you see and close down your consciousness. To the degree that you judge others, you will also judge yourself and vice a versa. By practicing non-judgmentalness and self-acceptance, you open the horizon of your awareness and make what is unconscious within you conscious. The act of meditation becomes a mirror revealing the Self to the Self. Life beholds Life, unfiltered by the mechanism of the mind and its emotional projections.

### Healing and Softening the Ego

Most people do not experience the bliss of existence because they feel unworthy of experiencing it. The goal of yoga is not the annihilation of the ego or the mortification of the flesh. Life is good, and from goodness only goodness can come. There is nothing profane or unspiritual about your mind or body. They simply are not you. Practice ahimsa toward them. Developing an emotionally healthy sense of self is essential; it is a natural and important developmental stage. However, if you wish to attain the goals of kriya practice, you need to remove your self-importance and vested self-interest. You do not need to renounce your ego, but you do need to renounce the greedy, selfish, emotional impulses of your ego because they are destructive to your dream, your spiritual goal, and your contentment.

There are two Sanskrit words for ego: *asmita* and *ahamkara*. Ahamkara refers to a sense of self, whereas asmita is self-importance. Asmita requires you to define yourself in contrast to the outer world, to evaluate yourself as better or worse than someone or something else. Ahamkara, on the other hand, is a sense of self without self-importance, without the need to compare yourself to anything in the outer world. The healthier your sense of self becomes, the less self-importance you need. It is only when our self-importance is challenged that we become judgmental, angry, hurt, offended, and self-righteous.

The spiritual path is not about destroying the ego. On the contrary, the ego is the gatekeeper of consciousness and it needs to be strengthened. It also needs to be softened and balanced. This is accomplished by becoming established in the practice of yama and



niyama. They are primary Kriyas that must be observed every day of your life to facilitate a deeper practice and create a harmonious resonance between you and the life around you. Your life is your path. The secret of learning to walk it is picking yourself up one more time than you fall down, and not being embarrassed about it because you realize we are all here to learn.

The study of your horoscope will tell you where the imbalances are within your mind/body complex. It will reveal where the samskaras are stored within your chakric system. Most importantly, it will tell you when and where your karma is most likely to trigger. Everyone has a unique timing mechanism in his or her life. We all encounter a different set of experiences, a different karmic pattern. In the Garden of God, some people are traveling along what seems to be a clear path, while others seem to be struggling through the mire. Some people are digging ditches and filling them with manure, and some are planting seeds and picking fruit. This does not mean one soul is more evolved than another. It simply means that we are all learning about a different aspect of ourselves, a different facet of the garden, at different times. Stop judging yourself and stop judging others. Consciously do something to generate a more positive self-image and heal your soul. Perform a kriya. Love, laugh, study, play, apologize, forgive, and most importantly, serve the world by giving wisely of your time, talent, and resources.

### **Awaken, Remember, and Ascend**

Kriya is spiritual action. It is a system of techniques to neutralize karma, soften the ego, and unify all the imbalanced forces of the mind and body into a healthy state of balanced self-conscious awareness. When you begin to develop a more positive self-image, you start a very important facet of your Kriya practice. Yama and niyama are all about becoming spiritually and emotionally mature. When you become emotionally mature, you begin to become psychologically healthy. Until you are emotionally and psychologically healthy, you will not be physically healthy. If you are not emotionally mature and psychologically healthy, you will not experience samadhi or its outer fringes. The first step is to remove the root cause of pain and suffering and to find joy in the process. The source of all pain and suffering is *avidya* (forgetfulness). You have forgotten the wonder, beauty, and goodness that you are. You have forgotten the great truth: Ahambrahmasmi.

Vidya means wisdom or discernment. Avidya means without wisdom and discernment. The root cause of pain and suffering, the root cause of discontentment and unhappiness, is the inability to discern your true nature. You have forgotten who and what you



are, the order of Life, and your relationship to it. Avidya is the inability to differentiate between the eternal and the temporal. It is the inability to distinguish between your subjective interpretation of life, colored by your samskaras, and Life. In this unawareness, you have confused your thoughts and emotions for Reality, your mind and body for spirit, your fears and confusion for knowledge.

You have forgotten who and what you are and why you came into this garden in the first place. When you remember, you will know what is to be done. The real problem, however, is that by the time you do begin to wake up and remember, there is so much momentum behind the karmic pattern of your life that it can seem almost impossible to break free or change it.

This is why the pathmakers of old developed the sacred science of Kriya — the conscious ritual through which you can re-create and transform the pattern of your existence. It is a path toward greater health, happiness, self-awareness, and wisdom. It is a path toward freedom. May you find great joy upon it.





## NADA SANCHALANA KRIYA

The Sanskrit word *nada* means sound, or more specifically, an internally stimulated sound that is heard in meditation. It also refers to a vibration that rises up the sushumna and enters the head of the yogi. Therefore, the connotation of the word *nada* is an internal or astral sound that flows up the sushumna. *San* means with and *chalana* means rotating or moving. Thus, nada sanchalana means to rotate around the astral spine with sound.

Chakra Anusandhana, the preparatory Kriya you received in the last lesson, was a technique for becoming aware of the various chakric levels in the astral body. Nada Sanchalana Kriya is a method for rotating consciousness as sound around the chakras of the astral spine. The circulation of sound current is a key way to awaken astral body consciousness, which is vital and necessary for gaining control of the creative processes of your being and of nature.

In the practice of Nada Sanchalana Kriya, the rotation of consciousness is linked to the breath. With the inhalation, you ascend up through the center of the astral spine. With the exhalation, you descend consciousness over the outside of the astral spine. The inhalation is through the nose. The exhalation is made through the mouth by quietly chanting the mantric sound *aumm*. The eyes are open during the inhalation and begin to close (unmani mudra) with the exhalation. A gentle mula bandha and uddiyana bandha should be held during the entire technique.

### The Practice of Nada Sanchalana Kriya

Sit in siddhasana with the eyes open. Turn your head to the left and perform the resurrection breath. Face front and allow the head to gently bend forward, relaxing the neck, jaw, face, and tongue. The chin may rest on the chest ever so slightly if you wish, but be sure that it does not press too tightly on the chest or you will experience tension. With the head gently lowered and the neck relaxed, focus your awareness at the sun center. At the same time descend part of your consciousness down the astral spine to the middle of the saturn chakra. When your awareness reaches the center of the saturn chakra, mentally say "saturn."

As you inhale through the nose with a soft ujjayi pranayama, ascend up through the center of the astral spine until your consciousness reaches the jupiter chakra. Mentally



say “jupiter.” Continue to ascend up the center of the spine with the inhalation. At the mars chakra, mentally say “mars.” At the venus chakra, mentally say “venus.” At the mercury chakra, mentally say “mercury.” As your awareness passes through the mercury chakra and up toward the sun center, begin to gently lift the head. As your awareness reaches the sun center, the head should be level and the lungs should be full as you mentally say “sun.”

The breath is retained for two to three seconds as you rotate your consciousness up and over the top of the head and down to the moon center. When your awareness begins to descend toward the moon center, slowly tilt the head gently backward and form unmani mudra. As your awareness reaches the moon center, quietly vocalize the aumm mantra. Let it carry your consciousness down over the back of the spine to the saturn chakra once again.

The “aaaa” part of the mantric sound should be gentle, yet strong. It should be felt intensely at the moon center. The “uuuumm” part should be long and drawn down over the outside of the spine as you descend your awareness back to the saturn chakra. As the “uuuumm” sound softly descends over the back of the spine, the eyes will gently close.

As your consciousness descends, be aware of each chakric level through which you pass. There is no mental repetition of the names of the chakras during the descending breath. When you reach the saturn chakra, the head gently drops forward once again, the eyes slowly open, and you mentally say “saturn.” This completes one round of Nada Sanchalana Kriya. Immediately start the next round with an inhalation and repeat the entire rotational process between three and fifteen times. For most people, seven rounds is a good number with which to start.

If you prefer, the eyes may remain closed throughout the entire technique. You could also start the practice of nada sanchalana by ascending and descending with the eyes closed, and then open the eyes with the ascending inhalation once the technique has been mastered. When the inhalation is performed with the eyes open, your awareness should be inward and focused at each chakric level as you ascend through it.

To review: With a gentle ujjayi inhalation through the nose, ascend up through the center of the spine, mentally naming each chakric level. The descending breath is made by the soft verbalization of the aumm mantra over the outside of the spine. The breath is retained for two or three seconds as your awareness rotates up and over the top of the head and down to the moon center. The eyes are open during the ascending inhalation.



Form unmani mudra as your consciousness moves from the sun center to the moon center, and slowly close the eyes with the descending exhalation. If you prefer, the eyes may remain closed throughout the technique.

The head is bent gently forward during the ascending inhalation. As your awareness moves up through the mercury chakra to the sun center, the head slowly lifts until it is level. As your awareness passes over the top of the head and down toward the moon center, it is tilted slightly backward, placing a minimal amount of pressure on the moon center. As you reach the saturn chakra, the eyes will be completely closed and the lungs will be empty. Begin the next round by opening the eyes and gently bending the head forward. Mentally say “saturn” as you inhale back up the spine. When you complete your last round, sit quietly in the aftereffect of your practice and enjoy the stillness.

### **Important Note on Kriya Practice**

It is not unusual to experience sensations of warmth or coolness in different parts of the spine during Kriya practice. These sensations should not create discomfort and you should not place too much importance upon them. They may indicate that the Kriya current is beginning to move more freely, but they can also indicate that the current is meeting resistance. Sensations will often disappear as quickly as they arise. Do not be concerned about them one way or the other. If you do experience any sort of sensation during your practice, simply note it in your spiritual journal. Record the date, the area of the spine where it occurred, whether you experienced it during inhalation or exhalation and whether the sensation was warm, cool, ascending, descending, or localized in one chakric level. As always, throughout the practice of nada sanchalana and all kriya techniques, the body should be completely relaxed and comfortable.

## THE BANDHAS

Bandhas are gentle contractions that assist in directing the movement of prana up the astral spine. They should never inhibit the breath or produce stress or tension in the body. Three key bandhas are discussed in the yogic texts: mula bandha, uddiyana bandha, and jalandhara bandha. They are used in asana, pranayama, and meditation to open the path for kundalini in a balanced, unobstructed way. Though they can be performed individually, each bandha helps to create the other two.

When prana enters the body, it flows down through the astral spinal axis and is modified as it passes through each chakra. During this process, prana is differentiated into five primary *vayus* (airs). These airs correspond to the five lower chakras: *udana vayu* at the mercury chakra, *prana vayu* at the venus chakra, *samana vayu* at the mars chakra, *vyana vayu* at the jupiter chakra, and *apana vayu* at the saturn chakra. Vayu literally means wind and is derived from the Sanskrit root *va*, meaning to blow. Vayu is sometimes translated as vital air. In this program, we will use the word current.

With each inhalation, the descending current (*apana vayu*) strikes the Kriya kundalini, which is sleeping in the saturn chakra. Most humans breathe too shallowly to activate this latent force and have not performed the purification and preparation needed to awaken it. Yama, niyama, asana, and pranayama form the foundation with which kriya practice can awaken and lift kundalini. Yama and niyama establish the mental and emotional balance that is required. Asana and pranayama develop the physiological and pranic balance that is necessary. The bandhas help to sustain that balance during kriya practice.

### Bandhas and Granthis

The word *bandha* means a lock, closure, or containment, and the word *mula* means root. Thus, mula bandha means root lock. The saturn chakra in Sanskrit is called muladhara or root support. One of the oldest texts on Hatha Yoga, *The Hatha Yoga Pradipika*, describes mula bandha as a technique to make the *apana vayu* (the descending pranic current at the saturn chakra) move upward. When this is accomplished, the descending current supports and strengthens the ascending current, which vitalizes and awakens the upper chakras.

The lifting of the descending current, which is initiated by mula bandha at the saturn chakra, is sustained by the practice of uddiyana bandha at the mars chakra and jalandhara bandha at the mercury chakra. Kundalini is present in all humans, but it is not an active force, partly because of the *granthis*, which restrict its ascent. The first granthi is located near the navel. Uddiyana bandha assists in opening this knot and moving the pranic energy above the mars chakra and into the venus and mercury chakras. The second granthi is situated at the throat level. Jalandhara bandha assists in facilitating the flow of prana to ascend unimpeded above the mercury chakra and up into the higher centers of consciousness.

### **Asana and the Bandhas**

The bandhas cannot be performed correctly if the body is too tight or the viscera too hard. When this happens, the full scope of the practice will not be experienced. Muscle stress, gripping in the viscera, and shallow breathing inhibit the movement of prana and kundalini. Hatha Yoga should be practiced in order to develop comfort and stability in the musculo-skeletal system and the necessary support that allows the viscera to relax and release. When the muscles relax and there is a softness of the inner body, prana will move more freely and the breath will penetrate all the way down to the pelvic floor and perineum. Once this is accomplished, you can begin to meaningfully explore the bandhas.

### **Cultivating Mula Bandha**

Mula bandha is a gentle contraction of the perineum. If the perineum is relaxed (neutral) when you begin to practice mula bandha, you will be able to differentiate all the various contractions that are possible in and around that area of the body. This is important not only for the practice of mula bandha; it also ensures that you do not inadvertently contract the anus or urethra. In an effort to form mula bandha, one or both of these contractions may be formed by mistake, but they are different techniques. The anal contraction is called ashwini mudra, and the urethral contraction is called vajroli mudra.

Once the perineum is experienced in a neutral state, you will become aware that it has four corners. The back corner can be felt at the coccyx, the front corner toward the pubic bone, and the left and right sides just inside the sitting bones. The center of the perineum is associated with the sushumna nadi, whereas the left and right sides are associated with the ida and pingala nadis.

When the viscera and perineum are relaxed, you will feel the pelvic floor respond to the breath. It can be felt moving in phase with the diaphragm muscle in the chest, which moves in rhythm with the lungs. In other words, the pelvic floor, like the diaphragm, descends with each inhalation and ascends with each exhalation. Since the perineum is the outer surface of the pelvic floor, it also moves in response to the breath. When you are able to feel the breath moving within the perineum, you are ready to explore mula bandha.

### **Mula Bandha**

Mula bandha is performed by drawing the four corners of the perineum symmetrically toward the center. This action resists the downward movement of the pelvic floor and lifts the descending current. Pay attention to the left and right sides of the perineum to ensure that they are drawn equally toward the center. When the four corners are drawn symmetrically into the center, prana will flow more naturally up the sushumna nadi. However, if one side or the other is gripped disproportionately, the prana will tend to veer into the ida or pingala nadis rather than into the sushumna nadi.

When you first explore this practice, it is easiest to experience the neutrality of the perineum and the contraction of mula bandha in a supported savasana. This is because savasana requires no muscular work, and it enables you to relax and focus on the subtle body. The supported savasana is excellent because it provides support for the back, neck, and head.

When learning mula bandha in savasana, start by forming the contraction only with the inhalation and releasing it with the exhalation. After you have become comfortable forming mula bandha with the inhalation, you can practice it with both the inhalation and exhalation. Once you are comfortable holding it during inhalation and exhalation and it has become effortless and natural, you can use it in your Kriya practice whenever appropriate. Remember, the bandhas are gentle contractions, and they should never produce stress or tension in the body.

### **Uddiyana Bandha**

Uddiyana means flying up. Uddiyana bandha is the gentle lifting of the viscera up and in, toward the diaphragm. One of the best ways to begin experiencing uddiyana bandha is in a soft, partially inverted asana, such as downward facing dog (adho mukha svanasana). Since the inner body is already partly inverted, the digestive organs will



naturally rest up against the diaphragm and effortlessly hollow the belly, creating a passive uddiyana bandha. Uddiyana is a gentle contraction that should not inhibit the breath. As you become familiar with how this feels, you will be able to recreate this effect during your pranayama and kriya practices.

### **Jalandhara Bandha**

Jalandhara bandha is usually referred to as the chin lock. The root word *jala* means water. However, when the first “a” is long, *jala* means something that is water-like or something that filters the elements that move through the water. Jalandhara literally means net bearer, implying that jalandhara bandha permits a flow of prana through the mercury chakra but resists or traps some of the denser elements of the five lower chakras.

Jalandhara bandha regulates the flow of blood and prana to the brain during pranayama. It minimizes pressure in the head during breath retention and permits prana to move freely above the mercury chakra. Jalandhara bandha is used in certain Kriya practices and is often performed in seated pranayamas during one part of the breath or during the entire breathing cycle. It is sometimes used with the inhalation (*puraka*) and exhalation (*rechaka*), but it is virtually always performed during breath retention (*kumbhaka*).

If the breath is suspended too long during pranayama practice, the pressure can cause fine capillaries in the head to break. This can happen even when you are unaware of it. When the breath is retained for an extended period of time, such as during the practice of certain Kriyas and pranayamas, jalandhara bandha should be practiced simultaneously to avoid creating any excessive pressure.

The inner body lift of uddiyana bandha initiates a lifting of the sternum toward the chin, introducing the pattern for jalandhara bandha. Jalandhara can be experienced in the bridge pose (setu bandha), the plow (halasana), the shoulderstand (sarvangasana), and related asanas. All of the work done in these asanas in the throat, chest, and shoulders is jalandhara bandha.

### **The Practice of Jalandhara Bandha**

Jalandhara bandha begins by lifting the sternum toward the chin. This lift of the sternum is sustained as the head is extended forward and down from the base of the neck until the chin rests gently against the chest. Be mindful of the way in which you initiate this movement. There is a tendency to try to create jalandhara bandha by dropping down from the base of the head rather than from the base of the neck. This will cause the cervical spine to tighten, and it will inhibit the movement of prana.



Jalandhara bandha should be completely comfortable and should feel like a natural response to breathing deeply and holding full chalice (antara kumbhaka). Though it is most commonly performed in seated pranayamas, it can be helpful to get the feel of jalandhara bandha for the first time while lying in a supported savasana.





## BHASTRIKA & KAPALABHATI PRANAYAMA

### (Bellows Breath & Skull Shining Breath)

Bhastrika and Kapalabhati are pranayamas that assist in opening the door to the sushumna nadi (the center astral channel). They are excellent techniques for awakening the Kriya kundalini and are helpful in loosening the three knots (*granthis*) that inhibit kundalini energy from ascending unimpeded up the center channel to the sun center. They oxygenate the blood stream, infuse the astral body with prana, cleanse the arteries, improve digestion, and remove excess fat and phlegm from the physical body.

The practice of kapalabhati and bhastrika, together with uddiyana bandha, repeatedly presses the viscera up against the diaphragm and relaxes it. This produces several beneficial effects: the viscera massages itself, the viscera massages the diaphragm, and the diaphragm massages the lungs. This triple massage action, in conjunction with the rapidity of the breath through the nasal passages, also cleanses the ida and pingala nadis.

Kapalabhati and bhastrika should be practiced in moderation, and you should approach them very cautiously. In the initial stages, kapalabhati and bhastrika are only practiced once a day, either in the morning or in the evening. After they have been mastered, they can be performed in the morning and in the evening. If you experience dizziness or lightheadedness at any time during their practice, stop immediately and rest in savasana.

Kapalabhati is sometimes practiced as a preliminary to bhastrika. The restrictions are the same for both, and they should be thoroughly understood. People with weak lungs or bodies, as well as those with problems such as glaucoma and high or low blood pressure, should not practice them at all. If you experience throbbing in the ears or chest, stop the practice immediately. These are indications that you need to work with asana and less intense pranayamas, such as nadi shodhana and viloma, to strengthen your *anna maya kosha* (physical sheath) and *prana maya kosha* (pranic sheath) before the techniques are resumed.

### **Bhastrika (Bellows Breath)**

In bellows breath, as the name implies, the air is rapidly forced in and out of the nasal passages without retention. Begin with a resurrection breath, followed by a long, slow, deep inhalation. A gentle mula bandha and uddiyana bandha should be held while



practicing both bhastrika and kapalabhati. During bellows breath, the inhalations and exhalations should be rapid and forceful and as long as possible. This continuous, repetitive action will imitate the sound made by air rushing out of a bellows. If you wish, the middle finger and forefinger of the right hand can be held together and placed horizontally under the nasal passages. The exhalation should strike against these fingers with full force. Stop the technique immediately if you become dizzy or lightheaded.

Ten inhalations and ten exhalations make one round of kapalabhati and bhastrika. After each round, take a slow, deep inhalation, hold it for two or three seconds, close off the right nostril, and exhale slowly through the left nostril. Rest for a short time and repeat two or three rounds. Only practice as many rounds as you find comfortable. Complete your practice by taking a long, deep inhalation, holding it for a few seconds, and exhaling slowly through both nostrils. If you find that the sound of the air moving through the nostrils diminishes during the practice of these pranayamas, or that the vigor becomes less intense, reduce the number of breaths within a round.

### **Kapalabhati (Skull Shining Breath)**

Kapalabhati is similar to the bellows breath with two exceptions:

1. The inhalation is slow and the exhalation is vigorous.
2. There is a split-second retention after each exhalation.

Kapalabhati can be performed sitting or standing. When standing, the feet should be about 12-18 inches apart, the hands are placed on the knees, and the practice of uddiyana bandha is accentuated. Begin kapalabhati with a resurrection breath, followed by a long, slow, deep inhalation. To open the nasal passages, pull the upper lip over the upper teeth firmly but gently. Inhale and exhale forcefully, quickly and smoothly, like the movement of a blacksmith's bellows. This will produce a somewhat shallow breath. There is a split-second retention after each exhalation. The inhalation should be slower, longer, and less vigorous than the exhalation. Stop immediately if you become dizzy or lightheaded. Finish your practice by taking a long, deep inhalation, holding it for a few seconds, and exhaling slowly through both nostrils.

If you plan to practice bellows breath or kapalabhati consistently for several weeks, it is recommended that you include a small amount of milk, cheese, or ghee (clarified butter) in your diet to prevent the nasal passages from drying out. Jala neti will also help to keep the nasal passages clear and healthy. If you feel dizzy or lightheaded at any time while practicing kapalabhati or bhastrika, stop and perform savasana.



## THE RITUAL OF CLARITY

There are magic moments in life. They are portals through which you pass that can transform you forever. Some open only once in a lifetime and others open with each breath. The question is whether you pass through them consciously or unconsciously? Will the magic moment be ruled by the karmic pattern of the past or will it be a Kriya, a conscious ritual?

We study the *Hora Shastras*, the science of cycles, to understand what these portals or cycles represent symbolically. In the West, this study of cycles is called esoteric astrology. All your study, all your practice, all your self-discipline and preparation are for these moments. Some of these portals are microcosmic and some are macrocosmic. In other words, some exist within the unique timing mechanism of your mind/body complex, and others affect all sentient beings at the same time. Some are personal patterns of experience and only affect you, whereas others affect all humans, though in subtly different ways.

Your meditation practice is one of these magic moments. As you approach the portal of your meditation each day, it is important to pass through it consciously. You need to be clear about what you are trying to accomplish, where you want to focus your mind and why, because your conscious and unconscious intent crystallizes into your life. This is why we all need greater clarity of purpose — the wisdom and insight to recognize what is truly valuable to create, sustain, or dissolve within our lives.

### Attaining Clarity of Purpose

Clarity of purpose is key to attaining your spiritual goal. The question is what are you seeking? More importantly, why do you seek it? What is motivating you? Most likely it is the karmic momentum of the past. Therefore, what is needed is a technique to break that momentum. Kriya is a ritual process that does this by strengthening your free will and building your self-awareness in such a way that you no longer respond automatically to the karmic pattern of your mind and body.

The Ritual of Clarity is an internal process by which you can gain deeper insight and clarity about yourself, the nature of your dreams, hopes and desires, and your experience of the world. We say your experience of the world because it is your subjective interpretation of life that creates your pleasure and pain. Clarity is the ability to see yourself and Life without distortion. When you become aware of your loyalties and prejudices and understand how your mind filters and interprets events, you will have more awareness about the choices you have made and are making in your life. Clarity of



purpose allows you to focus your self-awareness on those areas of your life that are most vital to your spiritual goal. It enables you to wisely remove the impediments to your health and happiness.

You can experience almost anything you can conceive. All you need to do is know what it is, recognize that it takes time and effort, and, most importantly, feel worthy to receive it. Unless you know what you are really seeking and why, you are not likely to attain it. For example, a man may think, "I want to be wealthy," but that is not a clear or specific goal. He needs to first define what wealth means to him. Perhaps to him, wealth is knowledge or the capacity to create what he needs when he needs it. Perhaps it is simply being able to feed his family. Perhaps to him, wealth is power or stature. Other questions need to be clarified. When does he want to be wealthy? Can he wait until he is ninety years old or does he want it by next Friday? How does he want to attain his wealth? Is it acceptable to attain his wealth at the price of losing his health, family, or freedom? Most importantly, why does he want to be wealthy? Is he feeling unhappy with his job, is he concerned about his financial security, or does he want more time to pursue other activities? What is it he really wants?

Let us say he performs the Ritual of Clarity and decides that what he really wants is one million dollars in the bank three years from now by means that are legal and not destructive to his health and happiness, so he can quit his job and become a writer. That has more clarity of purpose than merely wanting to be wealthy. Next he needs to ask himself how he is going to do it. How is he going to get from where he is to where he wants to be? The Ritual of Clarity must be performed again because the answers to "how" are intimately linked to the question of "why." Why does he want what he wants? It may be because he does not want to work anymore or because he loves writing. The question is still why? Perhaps it is because writing and being creative bring him greater happiness and contentment. Ah! Now there is clarity of purpose. He is seeking happiness and contentment, which we all know money cannot buy. If he makes the time to be creative now, it will not only make him happier, in time it will also bring the wealth he seeks.

Perhaps his next reflection should be on the nature of happiness. What will make him happy? Who is responsible for his happiness? Where is happiness found? What are the obstacles to his happiness? Are his thoughts, words, and actions destructive to his happiness? How and why is he self-destructive? How can he sustain happiness? The same approach could be taken toward an emotion like fear. What is he fearful of? Why is he fearful? What is the source of his fear? When is he fearful? In what areas of his life does fear manifest? How can he remove his fear? Where and when does he feel least



fearful? You could perform the same exercise with enlightenment. What is enlightenment? When did you first conceive of the thought of enlightenment? Why do you seek it? Where is it found? Who is enlightened? How will you know when you are enlightened?

The five rays of discernment — who, what, where, when, and why — are excellent tools with which to reflect upon your life. However, simply sitting quietly and observing your mind, holding the intent to attain clarity, and letting a feeling state arise out of your subconscious are also means to attain clarity of purpose. The Ritual of Clarity can be used to gain an understanding about any facet of your personality and about the nature of the life around you. Use it to solve the daily challenges that confront you or answer questions you have. It can be performed anytime and anywhere, but it will be most fruitful if performed at sunrise following your meditation practice, at the new moon, or during your evening tarka.

### **The Ritual of Clarity**

A ritual is an internal mental process that should not be confused with an external physical ceremony. Though a ceremony can be performed in conjunction with a ritual and can help to intensify it, the external ceremony is not the ritual. The Ritual of Clarity is performed as a mental Kriya. If you wish to perform it as a ceremony, do not remove the clear gem from the vessel of water. Simply gaze gently into the vessel and reflect upon that which you wish to gain clarity about.

If you wish to perform the ceremony, you will need:

- An altar and altar cloth
- A small white candle (Light/insight)
- A beautiful glass (the vessel or chalice)
- Water (which fills the vessel)
- A small, clear, gem or glass marble (clarity of consciousness)

The Ritual of Clarity is very simple in practice, but it requires focus, self-awareness, and repeated practice to yield the desired result. The prerequisite to performing any ritual is stillness, which is achieved by finding a quiet, comfortable place where you can sit undisturbed without feeling rushed or having the need to do something. Close your eyes, perform a resurrection breath, and breathe Hong Sau to quiet your mind and emotions. When you have become completely relaxed and alert and have removed the surface noise and agitation of your mind, you are ready to begin the ritual.



Offer a short prayer or affirmation for success and begin the ritual by mentally lighting the white candle and placing it on the altar of your self-awareness (or on a ceremonial altar). In front of this candle, place the glass chalice that has been filled with fresh, clean water. The glass and candle should be arranged so that you can see the flame of the candle when you gaze through the water in the glass chalice.

In the aftereffect silence of your meditation, sit comfortably and draw your awareness to the ritual vessel. Do not think about what you are trying to do. Just be aware of the flame and the water. Maintain your intent to find clarity. Direct your consciousness toward seeing Life as it is and toward seeing your self and your motivations and desires as they truly are. Visualize a clear gem at your sun center. Place the gem in the water and focus your awareness upon it with this intention. Take the gem out of the water with your creative imagination and place it upon whatever you seek clarity about.

Place the clear gem into each of the twelve houses of the inner and outer wheels of reflection. Use the five rays of discernment: who, what, where, when, and why. Be aware of the first thing that flows into your mind as you observe each thought, desire, situation, or arena of your life. Do not become judgmental (*neti, neti, neti*). Each time you place the clear gem over something, it will take on the form of whatever you are meditating upon. Each time you remove the gem from an object in your mind, observe that it becomes clear once again. It is not stained by contact with thoughts and things. This is symbolically very important. Repeat this process until you gain the clarity that you seek. When you have finished, complete the ritual by placing the clear gem back into the water. Then draw it back into your sun center and meditate upon the no-thing-ness of the vessel. Once you have created a space within your consciousness (which is a vessel), nature will fill it with that which you have “willed” to receive — greater clarity.

If you have performed the ritual as a ceremony, put the candle out when you are finished, but do not blow it out. A candle flame is a symbol of spiritual consciousness. The breath, which is the sacred link between spirit and matter, should never be used to extinguish consciousness. After you put the candle out, empty the glass chalice by pouring the water onto the earth and returning it from whence it came.

When you finish the inner ritual, “empty your vessel” that you might be filled anew. Study that which serves the nature of life and offer it to the world. On the altar of your self-awareness, offer your life’s breath again and again. There are magic moments in life, portals through which you pass and are transformed. All that came before is but for these magic moments.



### KRIYA ANANDA UPANISHAD - III

- 3.1 The fifth stage of Kriya practice is sense withdrawal. It can and should manifest at will. When you have gained enough control over the kriya currents that you are able to withdraw the currents from the sense organs at will, you have mastered sense withdrawal. Only then will you be able to consciously and continuously enter into the microcosmic universe of your inner astral world.
- 3.2 Withdrawing the kriya currents from the sense organs will cause you to become unconscious unless you have first prepared your body and mind by the practice of various shat kriyas and meditation.
- 3.3 This is why finding interest and joy in the inner world of your mind is vital. If you do not, you will pull away from that inner state and become unconscious as you approach sense withdrawal. This happens to most students when they go to sleep.
- 3.4 Sense withdrawal means control of the gross senses. It means that you will no longer experience external sense distractions. However, there will be major internal distractions if you do not first establish yourself in the practice of yama and niyama.
- 3.5 Sense withdrawal is the interiorization of the mind without losing consciousness, without losing self-conscious awareness. It is the fundamental and basic stage by which you become free from the ever-present surface mind that is churned because the external senses are continuously fed sensory data and impressions.
- 3.6 Each stage in the kriya system brings forth an exact and distinct modification in your state of awareness and your state of consciousness.

**Yama/Niyama** brings peacefulness to your mind and harmony to your life. It makes the mind a fit chalice to receive and gather the scattered kriya currents.

**Asana** brings a physical tranquility that allows the mind/body complex to become a fit chalice to hold the collected kriya currents.

**Pranayama** brings control over astral consciousness by transcending the desire forces within the mind, enabling the mind to abandon the so-called external desire-forces (thought forms) that affect it. This softening and/or dissolving of the desires of the mind allows you to generate new kriya currents.



**Pratyahara** brings the ability to overcome the sensations and their force fields that constantly arouse and agitate the mind, so that spirit cannot be perceived.

**Dharana** brings stillness to the mind if asana has been mastered first. It produces fixed attention, thus generating the ability to direct the kriya currents to the higher chakras. This action helps soften various types of subtler karma. It also helps dissolve karma that has not yet begun to activate because the time of its manifestation is quite distant and there is more time to soften it.

**Dhyana** brings joy to your consciousness. Thus, it assists other souls to find joy as well. It frees you and others from everyday troubles as well as petty thoughts. By the practice of dhyana, the kriya currents can be raised harmoniously with no angularity toward and into the sun center. This produces wisdom and spiritual intuition.

**Samadhi** brings the ability to overcome all karma and thus all limitations. In time, this produces cosmic consciousness and enlightenment. Samadhi can only be attained if you master dharana and dhyana, which can only be attained if you master pranayama and pratyahara. Pranayama and pratyahara can only be mastered if asana is mastered. The level or degree of your attainment of samadhi is totally dependent upon the degree of your mastery of yama and niyama. While you are working on mastering yama and niyama, spend more time developing your asana practice.

3.7 The kriya ritual is a blending of: asana, pranayama, pratyahara, dharana, dhyana, mantra, and yantra (visualization).

3.8 The end and aim of all kriya techniques is to generate, gather, lift, and direct the kriya currents in order to attain samadhi. Samadhi is the yogic state of complete trance in which there is no movement of consciousness, no thought of inner or outer cosmos, or the things therein. However, there is full-awareness of the all of entirety.

3.9 Nirvi-kalpa samadhi manifests when there is a total awareness of the ocean of cosmic consciousness, and at the same time an awareness of self as body-mind-soul (memory tract) and at the same time, an awareness of something far beyond and quite different from both of these.

3.10 Beyond the noble goal of samadhi, there is still a nobler goal to attain.

Om Tat Sat Om





**CD #18—Balancing the Ritual of the Sun & Moon**

- I. We live in a dualistic world
  - A. In that duality is disharmony
  - B. Two rituals were created
    - 1. Ritual of the sun means when your consciousness is in the everyday world
      - a. Dealing with people
      - b. The rules are the rules of the sun
      - c. Manmade rules
      - d. We must learn to adjust to them
  - C. Attune to those around you and their language
  - D. Also speaking the patterns, tones and ethics of the world of the sun
  - E. Connotational language and denotation language
    - 1. Adjust, acclimatize and adapt without condescending or sinking into it
  - F. Ritual of the moon is different world
    - 1. Yourself, shadow people, astral beings
    - 2. The rules change
    - 3. The rules of consciousness change
    - 4. The values change
  
- II. In ritual of the sun and moon bring together the two forces of solar and lunar
  - A. Some forces bring us to reality to test what has been learned
  - B. There is room for all values
    - 1. Difficult to say both values are right
  - C. There is a world beyond the sun and the moon; the world of divine fire
    - 1. It cleanses, purifies, nourishes, creates, sustains
    - 2. The divine fire is closer to the sun than the moon
      - a. Does not mean this world is closer to the outer than the inner world
  - D. Understand the values and beliefs within us are key fundamental signposts telling us where we are going wrong or right
    - 1. Must apply awareness to find the value
      - a. If a belief is strong but no need to force on others then probably a spiritual belief
      - b. If you feel challenged or emotional when others disagree then probably not a spiritual belief
        - i. Important because can tell where limitations are



- III. When you wake in the morning you must adjust your mind to world around you
  - A. You don't have to believe the same but must attune and empathize to communicate
    - 1. If not, miscommunications will flow into your inner mind affecting, irritating the shadow people within you
  
- IV. Balance the inner and outer worlds
  - A. Vital is the primary - middle pillar - divine flame
  - B. Do everything we can to harmonize the inner world
    - 1. Meditate
    - 2. When we enter the inner world can ascend and not be limited by forces of outer world
  - C. Also do what you can to harmonize the outer world
    - 1. Be a solution, with compassion, kindness and helpful means
  - D. Compartmentalizing the inner and outer life causes untruth when the two worlds are not in harmony with each other
    - 1. Speaking and doing in opposite directions
      - a. What we do and speak should be result of what we think
    - 2. In external world try to do good without interfering
      - a. At same time hold harmonious thoughts that build thought forms and affect the world around us
  
- V. When we go inside (dream or meditative state) we need to use skillful means and thought forms in dealing with the internal world
  - A. Bring together the ida (lunar) and pingalic (solar)
  - B. Goal is to become aware of what is happening within you when you are in the solar world and when you are in the lunar world
  - C. You are the divine flame and pivotal point for bringing the outer and inner together
    - 1. Requires adjustment; not so much to you but the soul or memory track
    - 2. We look at memory tracks and change them—distort
  
- VI. We live by our interpretation not by our experience, which distorts both inner and outer awareness
  - A. First get rid of false interpretations of memory tracks
    - 1. Remove the filters



- B. The deeper we go into this world and ourselves, the more important it becomes
  - C. Difficult because the nature of the mind is to learn from imitation
    - 1. Most of what we have to learn from is negative
    - 2. Others have their own agenda and you should have yours
  - D. Look at the world and know the people that irritate you are who you need to learn from spiritually
    - 1. Dissolve away the emotionality and your interpretations
  - E. If you want to bring together the sun and the moon you have to get rid of your prejudices and your loyalties
  - F. Wisdom is the awareness in these two worlds that there is you, the spirit and your memory track of all experiences
- VII. Breathing Kriya, practicing Kriology techniques, are ways of drawing the energies of the sun and moon toward the center where there is a collapsing of the real and shadow people into force fields of nonexistence
- A. What is left is you, the experience of eternity
  - B. There is harmony, truth and wisdom
  - C. When you see this you realize that all is a product of your mind
    - 1. You can be drawn to people by something in your distorted memory
      - a. Let go of the memory by blessing and helping them genuinely
    - 2. Find what is out of balance and angular in your being
    - 3. Then there is a collapsing of the sun and the moon and you are no longer controlled by what is within you
    - 4. If there is latent karma within, it needs to be worked out in the shadow world, the astral world
      - a. Most effective to work on in meditative state
      - b. Bring meditation into the world instead of world into meditative state
        - i. When we do that, there is a harmonizing and karmic negativity becomes softened and dissolves
  - D. At first, others will get their way and you won't
    - 1. What do you want—to win the external battle or become free?
    - 2. That is the test of what you value



- VIII. The ritual of the sun and the moon; adjusting your mind to the awakened world and adjusting your mind to the inner world
- A. Need to recognize that limitations, fears and aggravations are due to our misinterpretation of past life and earlier life experiences
  - B. Recognize there are spiritual disciplines that can bring these two worlds together and bring harmony to the inner and outer life
  - C. For most if we harmonize the inner world then the outer cannot threaten us
  - D. Sadhana is living the life that brings harmony to you and truth to the memory tracks of the past
    - 1. Sadhana is your way of life; everything you think, speak or do
    - 2. Sadhana dissolves fears, removes limitations, clarifying the distortions
    - 3. This is called Kriology; Kriya Yoga
  - E. Adjust your mind in the morning; recognizing what needs to be done today. What are the errors or emotionality of the past to guard against this day
    - 1. Bring harmony to family and workplace by first producing it within you
  - F. Turn to ritual of the moon to deal with you and the values within you that you have suppressed and distorted
    - 1. Come out invigorated, strengthened, wiser and demagnetized from the negativity of this earth life



**CD #19—Bharva Chakra: The Wheel of Existence**

- I. Definition of Bharva Chakra as the wheel of life within you; a map of your soul
- II. Language of symbols is used to describe this map
  - A. Without words we cannot think and express
  - B. The spiritual life is dependent on your ability to speak the language of symbols
  - C. Mystics have this common language of symbols
    1. Symbols are a way of condensing, unifying, understanding, relating to ourselves, and relating one experience to another
    2. The language of Kriology, Kriya Astrology, is not one of prediction as much as it is one of self-communication
- III. PSHA – the four fundamental parts of the language of symbols
  - A. Signs – 12- astral, high mental planes, these modify the houses
  - B. Houses –12- masculine, pingalic, earthy, elementary forces; these are where events will happen
  - C. Aspects – energy level- harmonious or inharmonious
  - D. Planets – planetary force fields
    1. Mars – god of war; planetary force field of action, war, fighting
    2. Mercury – messenger of god; communication field; writing, speaking, study, learning
- IV. Bharva chakra is a microcosm of our being. It is made up of nadis which the life force and emotions flow through
  - A. Ida – left nadi; feminine energy, relates to the modifier-signs
  - B. Pingali – right, masculine, relates to the houses-where is the energy manifest?
  - C. Sushumnic – Planets are sushumnic primarily, but are modified by signs. Then energy drops down into the houses and manifests in your life.
- V. Use of the bharva chakra
  - A. With loving kindness we come to realize that everyone is doing the best they can with the karma they have—and it still might not be acceptable to us!
  - B. If we can see this in others we can see that we are doing the best we can also, and then we can use Kriology and introspection to make ourselves function better.



- C. We look at the bharva chakra to see where the energy is flowing using introspection and reflection. Take a few minutes for reflection each night and morning. At the full moon spend an hour in reflection. Ask, “What has my mind/body done?” “What is out of balance?” and, “Where am I pouring my energies?”

#### VI. Awareness

- A. The Law of Kriology is the law of balanced, self-conscious awareness
- B. We move from unawareness; to semi-awareness; to awareness; to self-aware; to balanced self-awareness

#### VII. Goal

- A. We are trying to take all negative symbols and force fields within and convert or transmute that energy into a new form and put it into the place where energy lacks
  1. We tend to have emotional energy in unhealthy places; we need to transmute it. The answer is to bring the energy in and balance it.
  2. Most of the time the lack is there because no energy is going there, not because there is no good karma there.
  3. Self-awareness and introspection tell us where the lack is—what is the one thing you would remove from your life? Where is the greatest constriction in your life?

#### VIII. Bharva Chakra

- A. Critical tape about the essence of Kriology
- B. Bharva chakra is the microcosmic mirror of the macrocosm
  1. If your microcosm is out of balance you will distort what you see in the macrocosm.
  2. Our attitude and energy (or lack of energy) determines the play between the macrocosm and the microcosm.
  3. What we are trying to do is balance the microcosm so in balance we can see the macrocosm more accurately; so in dealing with the world around us we can find it more beautiful, harmonious, and we will be less destructive to it.
    - a. We should work harder to heal the hurts around us; in this we truly help ourselves.
- C. Analyzing the bharva chakra
  1. To understand the microcosm within us we need a language.



- a. This is the language of Kriya Astrology. It has 4 groups: planets, signs, houses, and aspects. (all things are thrice compounded)
  - i. Planets - specific energy force fields
  - ii. Saturn - heaviness, delay, limitation, concrete
  - iii. Jupiter - king of the gods - thought, philosophy, religion, law; noble thoughts
  - iv. Mars - god of war – violence; not always used properly – damsel in distress
  - v. Venus - beauty and love – possessive love is a lower vibration; heart, color, form, line
  - vi. Mercury – communication; writing, teaching, learning, travel, transportation
2. Most of us function unconsciously on the lower three chakras: violence, greed, hatred. In Kriology, we are trying to get the energy to move up from the lower three chakras to the Venus chakra so that life will become beautiful and what we create will be beautiful.
3. Mercury is the hardest for most people to access; place of student/scholar
4. Placing: Saturn-base of spine; Jupiter-small of the back; Mars-belly button; Venus-heart; Mercury-throat; Sun and Moon at the level of the eyebrow-Sun in front at the root of the nose, Moon in back of head at the medulla oblongata. 6 created masculine and feminine-12 in all
  - a. Moon – mother, nurturing, female social concepts, cellular memory, cell structure, imagination (lower moon vibration is emotionality)
  - b. Sun – feeling center, the self-observer, can only go there when we are unemotional, state of God-consciousness
5. The important thing is the ability to communicate with yourself and other people with a communication that transcends cultural influences, patterns and conditioning and therefore allows us to become free from the so-called external (and then in time from the internal forces) and reach a state of moksha-liberation.

## CD #20—The Mystical Psychology of the Soul

- I. Kriology
  - A. Definition: A spiritual science based upon the laws of self-conscious awareness, not based upon faith or belief
  - B. Karma is the hardened habits of the mind
  - C. The mind
    - 1. The spiritual psychology of the soul
    - 2. Begins and ends with the mind/consciousness
  - D. The soul—memory tracks—We are what our memories are.
    - 1. Balancing the forces within us, bringing peace, tranquility, harmony to life and joy and happiness to others
  - E. Chakras
    - 1. Petals
      - a. Karma locked into the petals of the chakras
      - b. Mars petals contain memories of violence of the past
    - 2. All karma is magnetic and will continue to grow unless removed
    - 3. Last 6 lifetimes are locked to the six chakras and the moon chakra.
      - a. All of these combined produce personality—manifests at the sun center
      - b. You are the manifestation of all of the previous six lifetimes
      - c. Goal is to unify and utilize this information. We are using very little of it.
      - d. We have a tendency to draw in and activate negative karma
      - e. Good news is that the good karma from all of those lifetimes is there waiting to be used.
- II. How to have greater self-awareness
  - A. Five aspects that enhance self-awareness
    - 1. Proper food/diet
    - 2. More water
    - 3. More exercise/play
    - 4. Balancing our earth life
    - 5. Paying attention to the dream state
  - B. The role of the ego—the ascendant, the gatekeeper
    - 1. Tells us what we can and cannot see
    - 2. Tells us what will and will not manifest





- C. Churning the ocean
  - 1. Planets are moving around and bringing forth the nectar of immortality
    - a. Poisons can also be brought up
  - 2. Death is unconsciousness
  - 3. Immortality is permanent self-conscious awareness
    - a. Kriology is used to purify the nectar of immortality
    - b. Emotionality can be brought up as poison and can be destructive
      - i. Destroys self-awareness and perceptions, can produce hallucinations
    - c. You may not have a problem now, but you may bring up emotionalities when you start churning
    - d. Benefits outweigh the danger
- D. Love everybody. Don't be judgmental.
- E. Disciplining the mind
  - 1. Expand the mind with study
  - 2. Take time to be silent and meditate
  - 3. Tapping into wisdom and good karma from past lifetimes
- F. Charity: compassion, loving kindness, wisdom—helping other people
  - 1. Each time you help someone, you help yourself
  - 2. Helping someone to overcome his/her Saturn will help you to overcome yours because there is only one Saturn
  - 3. The more you feel they do not deserve it, the more freely and lovingly you must give.
  - 4. To be charitable is the best way to attain enlightenment
    - a. You can only give what you have

### III. Spiritual Psychology Terms to be Defined

- A. Reality: Everything, the entirety, everything that is
  - 1. As you destroy the universe, you destroy part of you
  - 2. As you purify, build and strengthen yourself, you beautify, purify and strengthen your universe
- B. Spirit: consciousness, the divine element of Life
  - 1. Gives us our ability to see, grasp, understand, modify, duck, to control and to create in a better, more conscious sense
  - 2. Each time the spirit moves, it has an experience which is the memory track
- C. Soul: the memory track, the bundle of memories that we carry
- D. Mind: complex, has many layers



- E. Ego: discussed earlier (see above)
- F. Divine Insight: "How did I get here? I really didn't think this is what my life was going to be about."

#### IV. Samyama

- A. Stage beyond samadhi; means with control
- B. The clear gem, the adamant diamond, crystal, quartz
  - 1. Takes on the color of whatever you put it on but is clear on its own
    - a. It perfectly reflects anything you put it on, but when it's removed it is perfectly itself
- C. Samyama is the sun center, the ajna chakra, the jewel of Lord Shiva
- D. Process of how we gain wisdom, knowledge or a feeling state
- E. We need to think a thought we haven't thought before

#### V. The 3 Fold Discipline

- A. Physical training: pranayama, asans, fasting, dieting
- B. Mental training: pranayama, mantra, meditation, concentration
- C. Astral training: ritualizing and manipulating symbols, mandalas
  - 1. Spiritual unfoldment, growth toward cosmic consciousness

#### VI. Occult Anatomy

- A. Protein in red blood is storage place for memory tracks
  - 1. Need to draw out the negative memories that are there and intensify the positive memories/karmic seeds
    - a. Best done by fasting, breathing techniques, mantra, visualization, and by being content
  - 2. Being careful of what we eat—don't eat animals
    - a. Karmic seeds of the animal being eaten can be picked up
    - b. Hierarchy of meat: beef to lamb down to fish
    - c. Protein is the memory carrier
      - i. exist from one last incarnation plus this incarnation
- B. Cellular memory—biological memory track of our cellular bloodline
  - 1. Cellular group karma
  - 2. Exist from the last 6-7 incarnations
- C. Petals of the chakras stored and have manifested for far more than 7 incarnations



VII. Aura Building Technique

- A. Mental deflector
  - 1. Close eyes, visualize sun center glowing with a blue light fountain overhead, pours down and covers the whole physical vehicle
- B. Build protective aura to not be so sensitive to people's emotions
- C. Will neutralize the impact on your unconscious/conscious mind

VIII. Transformation of the Ego

- A. Ego as gatekeeper
- B. Work to remove judgmentalness from ourselves
  - 1. As we judge others, the ego judges us
- C. Moving toward cosmic consciousness, a higher ego
- D. Fear will close down the ego/consciousness. (blacking out, unconsciousness, death)
  - 1. Love will open it up
- E. You must love the world and give love and encouragement to people. Inspire them to lift up to their higher selves.

## CD #21—Meditation and Kriya Practice

### I. Meditation

- A. Definition: an effortless holding of the mind to one thing, thought or concept
  - 1. Cannot manifest without concentration first manifesting
- B. Concentration is an effortful holding of the mind to one thought, thing or object
- C. Exercises to increase concentration
  - 1. Counting from 1 to 3 and stretching it out
  - 2. Staring at a lit candle is not recommended
    - a. Can be dangerous and damaging to the retina
    - b. Try using a blank wall with a red or blue dot instead
  - 3. Love—focusing on the face or photograph of someone you love
  - 4. Geometric symbols like a triangle
    - a. Good to use because they aid in visualization and have few emotional connotations
    - b. Hold focus—when the mind wanders, gently bring it back
    - c. The awareness can then expand from the symbol to a meditative state
      - i. Once in the meditative state, the noetic data can be extracted from the symbol
- D. That which you meditate upon, you become
- E. Trident—microcosm of ourselves
  - 1. Gods have been depicted as having a trident i.e., Neptune
  - 2. Symbolism—3 pronged fork is the symbol of the 3 nadis/channels that exist within us: solar: pingalic, right side; lunar: idic, left side; sushumana: center pillar of trident—longer than the others, has higher vibration
  - 3. The three nadis run through all seven levels of the chakric tree (i.e., Saturn level, Jupiter level, Mars level, Venus level, Mercury level, Sun/Moon level).
  - 4. There are four lower centers of consciousness in the sushumna, 4 in the ida, and 4 in the pingala

### II. Chakras

- A. 4 levels/chakras that we are talking about
  - 1. Saturn, Jupiter, Mars and Venutian levels
  - 2. These are the 4 manifested worlds/the 4 elements
- B. States of awareness

1. Contained in each nadi
2. Left vs. right—left is lunar, right is solar, center is sussamana
3. Meditation is drawing us towards the center point, away from the idic and pingalic extremes

### III. Value of Meditation

- A. Can help balance out Pingala vs. Ida
  1. Most of us are right-handed and have earthly values.
- B. Can have a positive effect on conscious values
- C. Can change samskaras, the patterns of the past, which can change the external world, making it more harmonious
  1. If you change yourself, you can change the world. You are your external world.
- D. Value of beauty: We become what we see
  1. It is important to surround yourself with beauty
  2. Clean up and simplify your house
  3. Fewer things are better—quantity does not equal quality.

### IV. Goal of Meditation is to move away from collectiveness back towards dream state

- A. Conscious vs. Dream state
  1. To dissolve what needs to be dissolved and to create what needs to be created
  2. Will bring greater balance into the outer world
- B. Recommendations for Meditation
  1. Meditating five times a day for 48 seconds minimum is recommended
  2. Wherever we are, we need to lift
    - a. Lifting is not centering
  3. Meditation is a two-fold process: drawing inward and upward
  4. People with mental problems should not meditate because imbalances may be activated
- C. Four Manifested Levels
  1. Air, Earth, Fire, Water
  2. 5<sup>th</sup> level Ether, void, unmanifested mind
  3. 6<sup>th</sup> level/element: consciousness
- D. Key point of meditation: Realization that everything in our outside world was created within ourselves, by us.
  1. We have basic needs that are unfilled from past lives or sometimes from this lifetime.
    - a. The suppressed needs drive us to symbolically fulfill (Actions, collections of things symbolize particular events)



2. Turning inward to find satisfaction and to find out what we are trying to accomplish
- E. 3 Mind states
1. External mind state, the everyday world, the awakened state
  2. The dream state, the unconscious state, the inner states
  3. The real world, the samsaric state
- V. Problems in Meditation
- A. Need to break free from our limitations
1. Break free from Mars chakra, right-handedness
  2. Break free from the level
    - a. It is a lateral and vertical process
- B. Just to meditate is not enough
1. Kriya techniques such as rotation will help
    - a. Rotating around the spine to get unstuck from one chakra
    - b. Any rotation has a gravitational field, it draws energy into it from the externals into the center being. It is a feeling state, a divine state.
- VI. The Bliss of Being
- A. Is the sun looking at the moon or is the moon looking at the sun?
1. When the energy moves, sun becomes the observer/moon is the object being perceived
  2. The knower and the known; the seer and the seen
  3. Sense of bliss; sense of knowing
- B. Bliss of being is beyond emotionality; feeling of accomplishment
- C. As we ascend the spine, we are the observer coming up to the throne of God. This produces waves of wisdom.
- D. As we descend, there are waves of creativity and bliss, which neutralize pieces of karma.



## STUDY QUESTIONS - LESSON FOUR

Study questions are intended to help you review and assimilate the Teachings imparted in Kriology. Study questions and assignments can be sent to the Temple for review. If you wish to have your study questions reviewed by the Temple, please type your answers on a separate sheet of paper. The page should be titled, "Kriology Study Questions – Lesson Four." Include your name and the date. Make copies for yourself and return your answers to the Temple by e-mail or postal service. If you wish us to e-mail you the questions in an MS Word document, please contact the Temple.

### Notes On Practice

1. Why do you want to remove expectation about your sadhana practice?
2. What is the spiritual limitation that expectation produces?
3. How is self-conscious awareness balanced? What sustains it once it is balanced?
4. What is the bharva chakra?
5. How can you experience something beyond your memory and the bharva chakra?
6. What activates and energizes the mind?
7. How is samadhi attained?

### Kriya Sadhana

8. How is the attainment of samadhi related to yama and niyama?
9. Why are asana and pranayama paired together?
10. Why are pratyahara and dharana paired together?
11. What are the three parts of a chakra?
12. What do the twelve mansions of your soul, or astral houses, represent?



13. How does Kriya practice soften karma and move toward neutralizing samskaras?
14. What happens when the currents collapse into sushumna?
15. What is kundalini?
16. What are granthis?
17. Why does the yogi seek to balance the chakras?
18. Why is daily Kriya practice so important?
19. How does Kriya practice balance and awaken the chakras?
20. What limits the mind/body complex from absorbing enough prana?
21. Why are self-acceptance and positive self-image important aspects of Kriya practice?
22. Why does the ego need to be strong, yet soft and balanced?
23. What are asmita and ahamkara?
24. What does the study of your horoscope reveal?

**Bandhas**

25. What are bandhas?
26. What are the Sanskrit names of the three key bandhas?
27. What are vayus?
28. What is the relationship between apana vayu and mula bandha?
29. What happens when the descending current ascends?
30. How do uddiyana and jalandhara bandha facilitate the lifting of the currents?



**Ritual Practice**

- 31. What is the difference between a ritual and a ceremony?
- 32. Why is the breath never used to extinguish a flame?

**Wisdom and Way of Astrology (pages 1-16)**

- 33. What is astrology?
- 34. What does PSHA stand for?
- 35. List the names of the planets and a key word for each.
- 36. What do the circle, crescent, and cross symbolize?

**CD #18 – Balancing the Rituals of the Sun & Moon**

- 37. What is the ritual of the sun?
- 38. What is the ritual of the moon?
- 39. What is the primary difference between the two rituals?
- 40. How can you bring your inner and outer worlds into harmony with one another?

**CD #19 – Bharva Chakra: The Wheel of Existence**

- 41. What does the language of symbols allow us to do with our experiences?
- 42. Regroup the following nine factors into three columns that accurately relate the nadis to astrology. Place a nadi at the top of each column.

Ida	Signs	Planets
Energy	Sushumna	Areas of Life
Houses	Filters	Pingala

**CD #20 – The Mystical Psychology of the Soul**

- 43. Where are memory tracts stored in the physical body and astral body?

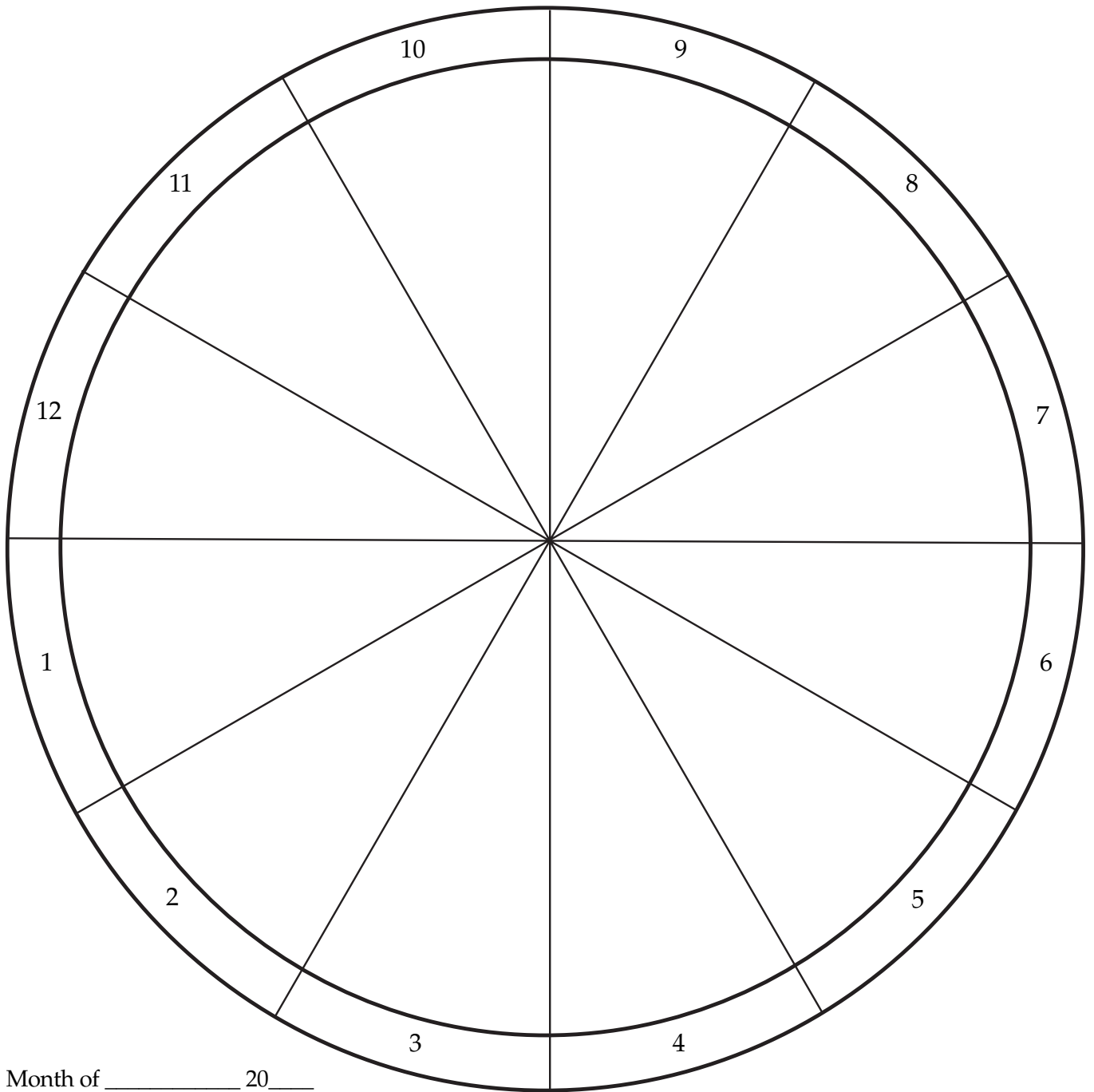


44. Describe the technique Goswami Kriyananda gives for building the aura.
45. Mystically, what is death?
46. Define the word soul as it is used in Kriology.
47. Why is it important to transform the ego and remove fear?
48. What does Kriyananda mean by the statement, "There is only one saturn"?

**CD #21 – Meditation and Kriya Practice**

49. Near the end of CD #21, Goswami Kriyananda discusses three benefits that arise from rotating consciousness around the spine. What are they?
50. What are the two energy waves generated by ascending and descending consciousness around the spine?

## Kriology Tarka Wheel - Lesson Four



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.