



Temple of Kriya Yoga

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Month Six

Dear Kriology Student,

Following you will find your sixth set of materials. Begin your studies by reviewing the lesson plan and sadhana guide. The Notes on Practice for lesson six discuss the seven stages of preparation for Kriya practice. The sadhana section focuses on the upper limbs of practice and introduces two new techniques: Maha Mudra Kriya and Shambhavi Mudra. Maha Mudra is the fourth of the preparatory Kriyas. It is a rotational technique for awakening the kundalini and assisting it to ascend the sushumna. It also energizes and activates the etheric body. It should only be added to your sadhana after you have mastered Pavana Sanchalana. This lesson also includes the fifth chapter of the Kriya Ananda Upanishad, and an article on the importance of the ritual of reflection. The CDs that support this lesson are: The Occult Principles of Kriya, Isvara Pranidhana, Samadhi – Tape I, and The Method and Means of Kriology.

With gratitude and respect,

Temple Staff

STUDY GUIDE - LESSON SIX

Week One

1. Make time each day for your Sadhana Practice.
2. Read the Notes on Practice and Kriya Sadhana articles.
3. Listen to CD #26.
4. Read the Techniques article.
5. Begin Reading Assignments.
6. Review Study Questions and Assignments.
7. Record your reflections and observations in your spiritual journal.
8. Record your dreams each morning in your dream journal.

Week Two

1. Make time each day for your Sadhana Practice.
2. Continue Reading Assignments.
3. Listen to CD #27.
4. Read the Ritual Practice article.
5. Read the Kriya Ananda Upanishad.
6. Review Study Questions and Assignments.
7. Record your reflections and observations in your spiritual journal.
8. Record your dreams each morning in your dream journal.

Week Three

1. Make time each day for your Sadhana Practice.
2. Review the Notes on Practice and Kriya Sadhana articles.
3. Review the Techniques article.
4. Listen to CDs #28 & #29.



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 - SIX

Kriology	Week #1	Week #2	Week #3	Week #4
Study Guide				
Study Guide (pages 13-14)	Read		Review	Review
Sadhana Guide (pages 21-24)	Read		Review	Review
Personal Practice (7 days a week)				
Using Sadhana Guide	Practice	Practice	Practice	Practice
Sadhana Practice				
Notes on Practice (pages 23-28)	Read		Review	Review
Kriya Sadhana (pages 43-48)	Read		Review	Review
Techniques				
Maha Mudra Kriya (pages 51-54)	Read		Review	
Philosophy & Cosmology				
CD #26—The Occult Principles of Kriya	Listen		Review	
CD #27—Isvara Pranidhana		Listen		Review
CD #28—Samadhi - I			Listen	Review
CD #29—The Method and Means of Kriology			Listen	Review
Ritual Practice				
The Ritual of Reflection (pages 11-14)		Read		Review
Kriya Sutras				
Kriya Ananda Upanishad - V (pages 9-10)		Read		Review
Assignments (pages 27-30)				
Focus on the practice of asteya				
Spiritual Journal	Journal	Journal	Journal	Journal
Dream Journal	Journal	Journal	Journal	Journal
Reading Assignments (page 27)				
1. Spiritual Science of Kriya Yoga (pages 320-355)	Read	Read		Review
2. The Wisdom and Way of Astrology (pages 17-58)	Read		Review	
Personal Reflections (pages 29-30)	Review	Review	Review	Complete
Outlines (pages 65-74)	Review	Review	Review	Review
Study Questions (pages 21-24)	Review		Review	Complete
Miscellaneous				
Kriology Tarka Wheel - Lesson Six	Reflect	Reflect	Reflect	Reflect

SADHANA GUIDE – LESSON SIX

Lesson Six introduces two new techniques: Maha Mudra Kriya and Shambhavi Mudra. Maha Mudra is the fourth preparatory Kriya. It is a rotational technique for awakening the kundalini and assisting it to ascend the sushumna. If you have been practicing Pavana Sanchalana effortlessly, you can begin the practice of Maha Mudra. Make it a part of your daily practice. It can be practiced in place of Chakra Anusandhana, Nada Sanchalana, and Pavana Sanchalana or in addition to them, whichever you prefer. However, you should always breathe Hong Sau before and after you practice the preparatory Kriyas. If you make time for nothing else, breathe Hong Sau every day.

The practice of Maha Mudra includes a microcosmic rotation during full chalice. This shifts your awareness between three facets of the technique — shambhavi mudra in the head, khechari mudra in the throat, and mula bandha at the base of the spine. These three methods symbolically represent three chakras — the sun center, the mercury chakra, and the saturn chakra.

Your astral body is a solar system in miniature; it is a microcosmic model of the macrocosm. Each planet in the solar system exists within you as a state of consciousness and is represented by a chakra. These planetary forces orbit or rotate around the spinal axis of your astral body. One purpose of the rotation within a rotation that is practiced during Maha Mudra Kriya is to activate the upper two chakras, or planetary states of consciousness — the sun and mercury — and bring the expanded awareness this creates into the physical world to improve your life and help others. In the deeper esoteric practice of Kriya, this rotation creates what is called a planetary *containment*, which is written *sun-mercury-saturn*.

This planetary containment is transformed as you rotate your awareness from the sun center to the mercury chakra, and from the mercury chakra to the saturn chakra, generating two new containments. When you rotate to the mercury chakra, it generates a containment that is written *mercury-saturn-sun*. As you rotate your awareness to the saturn chakra, it produces a containment that is written *saturn-sun-mercury*.

The planetary containment generated at the sun center permits and causes your subconscious mind to have a greater astral ability to think, focus, and master the art of communicating with yourself and Life. The second containment, created by shifting your awareness to the mercury chakra, allows and causes your subconscious mind to



become more astrally flexible in dealing with your life, and with Life itself. It allows your subconscious mind to attain greater personal accomplishments. The containment activated by shifting your awareness to the saturn chakra causes the mind to develop an exceptional ability to systematize and categorize experiences. This allows you to develop well-structured and meticulous evaluations of the occult data received from the practice of Kriya and to use it. These three containments also relate to the activation of the three bodies. The physical body is related to the saturn chakra, the astral body is related to the mercury chakra, and the causal body is related to the sun center.

The whole process of Kriya is a process of symbolically attuning to astral forces and internalizing these forces in their proper place (a saturn state). This enables these astral forces to be released (a solar force) into your subconscious mind. Then you will be able to communicate (a mercury action) with your higher Self. The resonance that is formed between the sun and the mercury chakra, which is symbolic of your conscious mind being linked with the divine, is drawn down to the saturn chakra. There the cosmic consciousness that is realized in the upper chakras, which would otherwise become too subtle to perceive and would drift away, is held or locked in (mula bandha) and retained. The saturn chakra grounds the divine wisdom within your physical body and astral vehicle so that it can be used here on Earth to rebalance your life and to better enable you to serve others.

Lifestyle

1. Continue to be mindful of the symbols that surround you.
2. Observe how your mind responds to these symbols.
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 asteya (non-stealing).

Asana Practice

1. Continue to practice Mula, Uddiyana, and Jalandhara Bandha in supported savasana.
2. Breathe viloma I & II in savasana at the end of your asana practice.
3. Continue to refine 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 Purification when you bathe.
4. Perform the Ritual of Clarity as needed.
5. Perform the Ritual of Reflection.

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)
4. Pavana Sanchalana Kriya (7-15 rounds)
5. Maha Mudra Kriya (3-7 rounds)
6. Hong Sau Kriya (as long as you wish)



SADHANA GUIDE - LESSON SIX

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

ASSIGNMENTS - LESSON SIX

Reading Assignments – Lesson Six

1. Read and review pages 320-355 in *The Spiritual Science of Kriya Yoga*.
2. Read and review pages 17-58 in *The Wisdom and Way of Astrology*.

Tarka Practice – Lesson Six

Observe yourself and reflect on the subtle ways in which you do, or do not, practice asteya. Reflect on specific ways in which the practice of asteya affects:

Your perception
Your relationships
Your attitudes

The Practice of Asteya

The practice of asteya is the practice of non-stealing. It teaches us to refrain from taking anything that is not ours — physically, mentally, or verbally. Like many of the yamas, the physical practice is often the easiest. Little needs to be said about the inappropriateness of actually stealing physical objects. The laws of our civilization establish guidelines by which we as a culture agree to live. However, if we look at the status of the environment and observe just how much we have stolen from it, it is easy to understand how narrow our concept of stealing is culturally and just how much room for interpretation these manmade laws permit.

Stealing creates a void, an imbalance. Receiving a gift from nature or a person does not. The challenge that the practice of asteya poses is to understand how we can live fully and participate in the world without creating imbalance. Life is dynamic; it is always changing. Through the practice of ahimsa, satya and asteya, we learn to perceive and become sensitive to the changing order of life. In yoga, this order is called *rita*. It is rooted in reciprocity. The whole universe is a beautiful dance of interrelated systems giving to one another and receiving from one another. This insight enables us to receive and to impart as needed in order to sustain balance and equanimity within ourselves and in our relationship to the worlds around us.

The benefits of disciplining your mind are clearly appreciated when you can see the results that your words have on the world. The more you practice satya with your words, the easier it is to embrace asteya as well. The greater the truthfulness of your mind, the



greater your honesty, the more easily you will speak in words that truly express your own experience of life and of self. If you try to emulate someone else, even a noble soul, you still will only be able to communicate what you have realized for yourself and made your own.

Most people do not steal physical objects. However, the loss of a possession is nothing compared to the loss of our health, self-image, or peace of mind. The practice of *asteya* calls on us to refrain from taking someone's happiness, moment of prominence, or dream. Like all the *yamas*, to observe *asteya* in a healthy, balanced way requires constant self-awareness, self-discipline, and wisdom. We need to be ever mindful of what we think, say, and do.

As you practice *asteya* this month, reflect on what it means to refrain from taking what you have not earned, as well as that which is not yours. There is a difference between what you have read or memorized and what you know and have made your own. Knowledge is only meaningful to the degree that you integrate it into your life. You can only share what you have truly understood and assimilated. You must live the teachings if you wish to share them. If you live your life based on a philosophy or value system that you have not made yours, you may end up trying to live someone else's life or someone else's truth. This will only create discontentment. When you fail to embrace *asteya*, you violate *satya* (truthfulness), which in turn disturbs the practice of *ahimsa* and *santosha*.



— Personal Reflections & Self-Study Questions —

The following questions and exercises are for you to reflect on over the coming months as a part of your tarka practice. 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.

Tarka on Asteya

1. How does the practice of asteya relate to the practice of santosha and aparigraha?
2. In what ways do you experience envy and jealousy? How do these relate to your practice of asteya, and how can you transform these emotions?
3. Cite at least one way in which your practice of asteya can improve your spiritual practice and your relationships with your family, friends, and co-workers.
4. In what ways do you think your awareness is affected when you fail to practice asteya?
5. Reflect on examples of when you neglected to practice asteya and consider the results.
6. Reflect on experiences in your life when you made a conscious decision to practice asteya despite the fact that it was difficult. What was the outcome of your decisions?
7. In what ways does your craving for that which you have not yet earned disturb your tranquility?
8. How does making the Teachings your own before attempting to teach others relate to asteya?
9. How is the practice of asteya, as it relates to your thoughts, more difficult than applying it to your speech and actions?



10. Are there ways in which your pride makes the practice of asteya difficult for you?
11. How does showing respect for the integrity and values of others relate to asteya?
12. What can you share with those around you to improve their world?



NOTES ON PRACTICE – LESSON SIX

All sentient beings have enormous potential that exceeds their wildest imagination. However, for most people their potential remains just that — potential. Each of us has an unbelievable capacity to experience different realms and dimensions of consciousness, but most humans value the physical world above all else and limit their experiences to a very small part of it.

The subjective universe in which you live is like a six story department store. Each level contains an infinite variety of departments, and there is a beautiful garden on the roof. The problem is that very few people ever ascend to the upper floors, and almost no one gets to the garden. The vast majority of mankind is not only stuck on a single floor but in only one department as well. Most people are unaware of what lies beyond their limited horizon of awareness. They assume that the purpose of life is merely to accumulate and possess things.

This six-story building is your mind/body complex. It contains six chakric levels of consciousness. To transcend it and reach the garden is to become aware of other universes and other beings and to experience other states of consciousness. Most people are living in a single petal or part of a chakra and have no idea what is around them, within them, and perhaps most sadly, what they are really capable of creating and experiencing.

The spiritual life entails a shifting of values, an ascension above and beyond what you are normally aware of. The goal is not to just reach the top. The purpose of ascending to the roof is to see what lies beyond it — the sky, the sun, the moon, and the stars. More importantly, when you reach the high place, you realize that the universe you inhabit is not the only universe. There are other universes that contain different experiences, different things, and different people. The spiritual life is about ascending to that which is beyond your ego and its values, so that you can experience the fullness of your creative potential and transcend the limitations of the subjective universe you exist within.

The Seven Stages of Preparation

There are two important prerequisites for fully experiencing the spiritual effects of Kriya practice. You must prepare your mind and body properly and you must practice the techniques consistently and in a specific sequence. If you fail at either of these, you will not experience the full transformational effects and the yoga siddhi that result from



the practice of Kriya. The sequence of your practice is of the utmost importance because each technique is interrelated with the method that follows it. Kriya is really a series of techniques that creates one true Kriya, or the method of Kriya. The methods have symbolic relationships as well as physiological and psychological relationships.

The correct preparation for Kriya practice can be divided into seven stages: the ability to attain and sustain physical health, the ability to control the physical body, the ability to control the mind and emotions, the development of a healthy and spiritually mature personality, the practice of bandhas and mudras, an understanding of the relationship between breath and consciousness, and an awareness of the nadis and chakras.

Attaining and Sustaining Physical Health

Sustaining your health is important because sickness and disease are obstacles to the goals of Kriya practice. The yogic definition of good health is the ability to forget your body. If there is physical discomfort of any type — physical imbalances that hold you to an awareness of your body or pain caused by physiological or psychological gripping — it will hinder your ability to practice Kriya. Most people need to practice hatha yoga in order to regain enough physical comfort and ease to practice the subtler upper limbs of yoga.

The practice of the first four limbs should create such a profound state of physical and pranic balance that the energy needed to sustain that balance becomes minimal. There are moments in asana practice when balance becomes so complete that all awareness of the body begins to disappear. This is the stillness of body that needs to be taken into your Kriya practice. When you remove physical discomfort and pain, you can forget your body and direct your awareness inward to rebalance the mental forces that precipitate disease.

Developing Control of the Body

Control of the body implies control of the appetites of the body. For most people, the control of the stomach is the most difficult. An uncontrolled or abnormal appetite for anything, whether it is food, alcohol, drugs, coffee, or sex needs to be overcome by the preliminary practices of yoga — yama, niyama, asana, shat kriyas, and pranayama. Control over the body also means developing some degree of flexibility and the ability to hold basic meditative asanas and mudras. If you cannot perform these basic techniques, you should definitely be practicing more hatha yoga. If you are having problems controlling the impulses of your body for food or stimulants, practice more pranayama, particularly the sipping breath.



Kriya Yoga does not require you to abstain from sexual activity. Sex is a natural part of physical life. The practice of Kriya does not require you to abstain from any natural function. However, it does require a degree of control and moderation. For example, the practice of fasting is vital in gaining control over the body, but the goal is not just to abstain from food or sex. The goal of abstinence is to abstain from continuous emotional thoughts about food, sex, power, or anything else. It is a transformation in and of the mind and body.

Gaining Control of the Mind and Emotions

It is vital that you have a degree of control over the mind and the emotions. Otherwise it is impossible to find contentment or to advance spiritually in the practice of Kriya. The importance of softening and dissolving emotionality has been covered extensively in earlier lessons. The practice of asana, pranayama, sense withdrawal, concentration, and meditation will quiet your mind, improve your mental and physical health, and assist you in gaining control of the body, mind, and emotions.

Cultivating a Mature Personality

This has been discussed in great detail already, but you must cultivate a stable, mature, and emotionally healthy personality in order to progress in the practice of Kriya. It will have desires, it will have needs, it will have regrets, it will have a unique way of expressing itself, but there needs to be optimism, enthusiasm, and balance in the personality. It must be unselfish, generous, kind, compassionate, self-disciplined, and genuinely interested in others.

The Practice of Bandhas and Mudras

The importance of bandhas and mudras has also been covered in earlier lessons. They are physiologically, psychologically, and symbolically vital because their use during Kriya practice stimulates the chakras and, therefore, the endocrine system. This activates and releases energies in the subconscious mind and the biological cellular memory that allow you to understand the karmic problems in your past, the potential for them to activate in the future, and most importantly the present predicament you are in, as well as the methods and means needed to correct and rebalance these karmic situations.

Understanding the Relationship Between Breath and Consciousness

In this stage of preparation, the primary awareness you need to develop is that breath is consciousness, and consciousness is breath. As your breathing pattern changes,



the pattern of your consciousness changes. For example, there is a very specific breathing pattern that causes you to fall asleep. If you disrupt this patterning, you experience insomnia. If you correct this pattern, you regain the sleep state easily.

There are three steps to developing a deeper understanding of the breath/consciousness relationship. The first step is to be continuously aware of the breath during Kriya practice. Simply be aware that the breath is flowing in and out of your physical body. The second step is to become aware that your astral vehicle is expanding and contracting with each breath. In this subtler stage, you become aware that the astral body has a masculine and feminine, or idic and pingalic, phase. You become aware that your astral body is expanding and contracting in rhythm with the breath.

The third stage in developing a deeper understanding of the relationship between breath and consciousness is the recognition that if you become aware of your breath, you will know what phase of consciousness you are in. Likewise, if you know where you are in your bharva chakra — which nadi or chakra your consciousness is focused on — you will know what phase of the breath you are in. Your awareness of the three phases of the breath — inhalation, exhalation, and hold — and where you are in that pattern needs to develop to the degree that you become automatically aware of it in every aspect of your inner and outer life — working, talking, sleeping, playing, and meditating.

Most people find it difficult to know where they are in their astral consciousness and easier to be aware of their breathing pattern. If you know where you are in the pattern of your breath, you will immediately know where you are in your consciousness. This is one of the reasons why you are being taught the practice of rotating your awareness around the astral spine. It links your breath with the movement of prana through the nadis and chakras.

Developing Sensitivity to the Nadis and Chakras

In order to advance in the practice of Kriya, you need to develop your awareness of the three primary nadis, the six chakras, and by polarity, the twelve states of consciousness within you. In this course, we have referred to the chakras and their hemispheres by their astrological names because the whole process of Kriology is the process of cosmologizing your individual soul so that it can reach out and remember cosmic consciousness. For example, we refer to the muladhara chakra at the base of the spine as the saturn chakra. Muladhara has very little meaning or association for most modern people east or west, but the word saturn has great symbolic meaning to the subconscious mind and to the conscious mind of many people.



Some yogis talk about knowing the nadis and chakras. Others talk about becoming familiar with them. What this means in practice is that you need to develop a sensitivity and awareness to your astral body. In time, you should be able to feel the breath moving through the astral spine. The Kriyas you are learning in this program make you aware of the flow of prana through the idic and pingalic channels of your astral body. As you inhale, you feel your breath as consciousness flowing up the lunar side of the astral spine through the ida nadi. As the breath flows in, the energy ascends, reaches the sun center, and then descends through the pingala nadi back to the base of the spine. As you exhale, the energy flows down through the solar side of the astral spine.

It is important that you begin to feel the movement of prana when you breathe Kriya, that you become aware of the movement that is actually taking place through the nadis and chakras. Several factors are required to develop this subtle awareness of the astral body. Your body must become completely relaxed; the mind must be purified of emotionality; phlegm and impurities must be removed from the physical body; you must develop fruitful concentration on the three phases of the breath; and you must live a quiet life — internally and externally.

The rotation of consciousness around your astral spine is important because it allows you to master the movement of prana through the nadis and chakras. The control of the flow of prana through the astral body enables you to master your internal astral states and rebalance them, making deeper meditation and the outer fringes of samadhi easier to attain. Once you gain control over the rotational movement of the kriya currents and you attain the outer fringes of samadhi, you will be able to enter into any state of consciousness or chakra with control. This is a key factor in the exploration and expansion of your consciousness.

The Effect of Kriya on the Mind and Body

The rotation of consciousness around the astral spine is an essential practice in Kriya because the ida and pingala nadis pass through the six chakras. This stimulates the various nerve plexuses around the spine of the physical body. It affects the parasympathetic nervous system, which in turn stimulates psychological and biochemical changes in the body and mind because these plexuses are directly connected to the endocrine system and higher centers in the brain.

One of the key functions of the parasympathetic nervous system is to reduce tension, thus creating a quietness of body and mind that is conducive to deeper practice.



There are two important parasympathetic nerves that are of special significance in the practice of Kriya. One flows out of the saturn chakra at the base of the spine, and the other from the mercury chakra near the throat. These two chakras are an integral part of many of the preparatory Kriyas, including Maha Mudra Kriya, which is included with this lesson. In the Vedic tradition, each chakra is symbolically associated with an animal. It is fascinating to note that the animal associated with the saturn chakra and the mercury chakra is the same — a multi-trunked elephant, a symbol of great power. However, there are important distinctions between these two symbols.

The elephant at the saturn chakra is black, whereas the elephant at the mercury chakra is white. The elephant that rules the saturn chakra is called Ganesha. He is the lord of the demi-gods that attend to Shiva, who is the aspect of the sacred Vedic trinity that represents the principle of dissolution and transformation. Shiva is the protector and benefactor of all yogis because he symbolizes the forces of our nature to which we must attune in order to break free and dissolve the forms that limit us. Ganesha is known as the Remover of Obstacles and the Bestower of Success.

The elephant that rules the mercury chakra is called Sadashiva, which translates *eternally Shiva*. Sadashiva is referred to in the Kivalya Upanishad as the fourth state of being. The other three states are waking, dreaming, and dreamless sleep. There are many powerful symbolisms here on which you can meditate. When your consciousness dwells in the saturn state of awareness or the saturn chakra, you are dwelling in the dark, in the unconscious levels of your mind where the forces of transformation are found and harnessed to remove obstacles from your life. When you can ascend this energy up to the mercury chakra and hold it there, literally and symbolically, you will transcend the normal boundaries of your self-conscious awareness and experience a super-conscious level of awareness, which transcends waking, dreaming, and sleeping. You will have awoken the unconscious forces within your being, lifting and transforming them into luminosity, into eternally balanced self-conscious awareness. This transformation is the very heart of the path of Kriya.



KRIYA SADHANA – LESSON SIX

Some students are so emotional and overzealous in their pursuit of a spiritual ambition that they never achieve their goal. They approach their practice with so much expectation and fervor that they are inevitably disappointed. If you want tangible, enduring benefits from your practice, you need to move forward slowly with practical objectives and without emotionality. The key to success is enjoying your practice. You need to find contentment and satisfaction today, wherever you find yourself. Otherwise it is too easy to become discouraged and walk away from your practice all together. It is a long trek to the summit of the spiritual mountain. It requires proper preparation, spiritual maturity, self-discipline, detachment, and realistic, non-emotional expectations to get there.

The karmic challenges you are experiencing today are the very road to your enlightenment. They are the method and means you have chosen consciously and unconsciously in the past to mature spiritually. If you find your present circumstances unpleasant or overwhelming, reflect on how you can change them. Ask yourself what kriya, what spiritual action of body, breath, or mind, will rebalance your life at this moment. How can you make your path more enjoyable?

Understanding Your Life is Your Path

The truth is that there is only one path — your path. Your life is the spiritual life. If you cannot find meaning and purpose here, you will not find it in another realm. The kriya marga is a path of joyfully awakening to the fullness and beauty of Life. It is the unfolding of your ability to understand and express the creative potential of your being, here and now. It is important that you sustain your practice and that you create time each day to meditate, but it is equally important to relax and engage in activities you find meaningful and satisfying. Then you will resume your journey refreshed, and you will enjoy your practice. If you are overzealous, extreme in your practice, or set on attaining some spiritual climax, contentment will elude you, you will not enjoy your practice, and you will not experience the true benefits of Kriya practice.

There is an order to the worlds in which you live. Everything in your inner and outer universe is cyclical. As a mystic, you are seeking to become aware of these cycles, understand them more fully, and harmonize them. Recognizing the karmic patterns of your past will allow you to see the probable design of the future more clearly. If these



patterns are not acceptable to you, you can change them, or at least soften them. However, this is only possible when you are aware of them. One of the main goals of Kriya practice is to help you move away from chaos and disorder in your life, toward order. This order, or disorder, is more inside your mind than anywhere else. Seeing the karmic pattern of your mind allows you to transform and improve it. In Kriology this is accomplished through the practice of the upper limbs — the art of concentration and meditation.

The Second Four Limbs of Kriya

The eight limbs of the Kriya system build on one another. They are practiced both sequentially and simultaneously. The first four — yama, niyama, asana, and pranayama — create a foundation on which the second four are established. The first four limbs promote the absorption of prana and cultivate greater control of the mind/body complex. The second four limbs — sense withdrawal, concentration, meditation, and samadhi — are tools for transcending the limitations of ego-centered awareness and achieving vritti nirodha. Like the first four limbs, the second four are paired. Pratyahara is paired with dharana, and dhyana is paired with samadhi.

The second four limbs are methods to expand the parameters with which you identify yourself and to embrace the totality of Life. Their practice makes that which is unconscious within you, conscious, and develops the ability to direct prana to activate the chakras. This balances and lifts your awareness, permitting you to transcend your ego personality. Once you can see the force fields of your mind without judgment and repression, you can redirect the prana within it. You can pull prana out of thoughts and emotions that are confining or destructive to your health and happiness and to others. You can also use prana to activate your intuition and creative free will — to think a thought you have not thought before.

The ability to perceive and rebalance the karmic forces within your mind is attained through the practice of the second four limbs. This movement, or turning around in consciousness, is the ability to withdraw the senses and concentrate your awareness, without distorting your perception or becoming unconscious. When you are able to quiet your thoughts and emotions and focus your mind, you will see yourself and your life much more clearly. This process requires a tremendous amount of self-awareness and self-discipline.



It is not enough to simply be aware of the conscious mind and the thoughts that produce your words and actions. You need to be aware of the structure of the mind and to delve into it deeply to understand the causational forces that are below the threshold of your everyday awareness. You need to perceive the karmic pattern of your mind. Then, and only then, can you truly transcend it. Otherwise you merely repress it or remain in a state of avidya, unaware of the vrittis, klesas, and samskaras within you.

The Nature and Structure of the Mind

You are accustomed to defining your experience of self by external sensory input. Sensory information is acquired through the organs of perception (*jnanendriyas*) and the organs of action (*karmendriyas*). The *jnanendriyas* are the eyes, ears, nose, tongue, and skin. The *karmendriyas* are the arms and legs and the organs of speech, reproduction, and excretion. The *jnanendriyas* and *karmendriyas* provide the information that the mind or inner instrument (*antahkarana*) assembles into the experiences you call your life.

In yoga, the mind is referred to as the inner instrument in order to distinguish it from the dense body, which is the outer instrument. The mind is composed of four parts: *manas* (the cognitive faculty of sensory input), *buddhi* (intellect and discernment, sometimes referred to as the higher mind), *ahamkara* (the sense of ego self), and *chitta* (mentality or mind-stuff, sometimes referred to as the lower mind). The *chitta* is composed of the other three facets of the mind. It is that part of the inner instrument where all sensory experiences in your life are stored, correctly or incorrectly, as information to be used when needed.

Every esoteric system offers techniques to focus the mind. Kriya uses the first six limbs plus the practice of mantra or *japa*, the repetition of a thought form. It is the nature of the mind to receive information through the senses and to process it. Since we need to discipline the mind but cannot deny its nature, we need to give it something to do that will help it focus. Linking the breath to the practice of visualization, mantra, and rotation are ways to keep the mind occupied. When we do not give the mind something to do, it wanders and free associates. By focusing the mind through the practice of concentration, it will eventually rest effortlessly at a fixed point.

Developing Fruitful Concentration

There are two types of concentration — limited concentration and expansive or fruitful concentration. In limited concentration, you are only aware of the object on which



you are concentrating. In fruitful concentration, you can concentrate completely on the object and at the same time remain conscious of your self-awareness. In fruitful concentration, you begin to grasp the mechanisms of your biology and psychology. It is there that you begin to understand the deeper occult and mystical laws that govern your being.

Fruitful concentration only occurs when there is true concentration — concentration arising naturally from a deep relaxation that produces a tension-free focusing of the mind. If your mind is forced to concentrate, it tends to lock into one point. Then it is difficult to expand your awareness or move away from that one point. Meditation will not follow naturally, and meditation should naturally follow concentration. In the early stages of your practice, the secret is to apply enough intensity to focus the mind, but not so much that it produces tension or stress. This is why we continue to emphasize that you should practice a technique only as long as it is comfortable and enjoyable. This means the body and mind are relaxed, the breathing pattern is natural, and you are experiencing some degree of detachment and satisfaction in your practice.

In the development of fruitful concentration, you are not trying to suppress a given thought or stream of thoughts. You are trying to be conscious of what is happening in the field of your awareness and to continually and gently return your focus without emotion back to your object of concentration. If this is done consistently and correctly, it will begin to slow the mind down and move it closer and closer to a state of meditation. If you try to suppress the thoughts or to pull the mind back to the object of concentration with too much force, it causes the mind to become agitated and energized, moving you farther away from a state of meditation.

In the early stages of Kriya practice, you are seeking a controlled state of expansive concentration. This means that within the concentration, you are allowing your consciousness some freedom of movement, freedom to move within a given pathway. Rather than fixing on one thought or image, you fix your awareness on a specific repetitious stream of symbols. This is important to understand because that is what meditation is — a flowing not from one object to another but to the associated objects in a stream of consciousness. This may seem contradictory to many of the standard rules that are written in yogic textbooks, but remember Kriology is a mystical science. It is the study of esoteric yoga, and its approach is slightly different. This distinction makes it more beneficial, positive, and effective.



The first step in developing fruitful concentration is to learn to relax the mind and body while remaining fully conscious. As you begin to relax and remain aware, you automatically begin to turn around in consciousness and explore your inner universe. If there is tension in your life physically or psychologically, there will be irritation in your mind and body, and you will become more extroverted. This means that the external world, and therefore, external objects, symbols, and events, will have more emotional influence over your mind. The more deeply relaxed you become physiologically and psychologically, the greater your awareness of your inner world becomes, and your control over that inner world increases naturally. This produces a transcendence of the emotionality caused by external events and circumstances.

Fruitful concentration is a focusing of the mind that is only possible when you are completely relaxed, mentally and physically. In the early phases of their practice, most people try to force their mind into concentration by suppressing the ever-changing distractions caused by their thoughts, desires, and emotions. When you suppress the normal flow of thoughts and desires, it does not neutralize these forces. It intensifies them and allows them to gain greater control over your mind and your life.

Fruitful Concentration Leads to Meditation

Concentration is an intermediate practice that leads to meditation. Meditation is the effortless control of the contents of the mind. It is an intermediate stage leading toward the outer fringes of samadhi. The emphasis of your practice should be placed on the attainment of fruitful meditation, which is a spontaneous, one-pointed, effortless holding of the mind to a given symbol or series of symbols.

In the early stages of your Kriya practice, you are not being taught to withdraw your awareness from the external universe, to concentrate on a single internal object, or to stop your mind from functioning. You are not being guided to focus on one point to the exclusion of all other thoughts or objects. You are being taught a practice that stops your mind from vacillating back and forth, a practice that channels your mind. You are doing this by rotating your awareness around your astral spine. This circulation produces a fuller awareness of the contents of your consciousness and develops greater control over what manifests out of your subconscious and unconscious mind. You become aware that there are “post office boxes” in your soul, centers of consciousness that attract and collect various types of thoughts, emotions, and memories. Rather than trying to stop the mechanism of the mind or focus it on one thing, you consciously and purposefully create an activity on which to concentrate your mind — a kriya ritual. This ritual is the practice of asana, pranayama, pratyahara, mantra, yantra, and tantra — all combined into the practice of Kriya meditation.



The Importance of Detachment

The only way you will be able to draw yourself at will into a deep, relaxed meditative state is if your daily lifestyle is peaceful and relaxed. This is essential. This does not mean you need to sit in a cave. It means you need to develop enough inner peace and detachment that external events and conditions do not upset or disturb you. They are simply the flow of karma in your life. Seek to soften them and to develop the ability to become detached from your reactions to them.

There are two kinds of detachment — inner and outer detachment. Outer detachment is the ability to detach yourself from your emotional reaction to the outside universe and enter your inner mind without distraction. Once you are able to do this, you must practice inner detachment or higher detachment, which is the ability to detach yourself from your inner experiences and enter into communion with the experiencer of these two worlds.

The Goal of Concentration is Self-Awareness

Kriology is more concerned with awareness than with concentration. The ultimate goal is balanced self-conscious awareness — not just awareness of your inner world or your outer world but awareness of the observer of these worlds, the experiencer of the experience, the knower of the known, the seer of that which is seen. Self-conscious awareness is a continuous attention to the thoughts, feelings, emotions, ideas, objects, and people that are moving through the field of your consciousness and how they are affecting your mind. The first step is simply seeing or perceiving these objects, internal or external, without filtering, coloring, or distorting them. This is why detachment and non-emotionality are so important. You want to stop your memories and emotions from interfering with experiencing a direct perception. When this is accomplished, you will see the world around you as it is, you will see your inner universe as it is, and you will see the explorer of these two realms.

There are three factors involved in balancing your awareness — you, your universe, and your inner reaction to that universe. Depending on the amount of self-awareness and self-discipline you have, this interaction produces either an unconscious karmic reaction within you or a mindful, conscious response. The development of self-conscious awareness reveals where in the twelve streams of thought your attention is focused at any moment. It reveals where you are in the repetitious cycles of your life. It reveals the relationship between the activity of your mind as perceptions and you as the perceiver of those perceptions. This, in turn, reveals the activity or kriya that is taking place. It reveals a great truth: You are the knower and you are the known — ahambrahmasmi.



MAHA MUDRA KRIYA

Maha Mudra Kriya is a rotational technique for awakening the kundalini and assisting it to ascend the sushumna. It also energizes and activates the etheric body. The Sanskrit prefix *maha* means great, and though most often referred to as a hand gesture, the word *mudra* means an attitude or seal that affects the flow of prana through the astral body. Mudras can be formed with a gesture, movement, or posture. The purpose of a mudra is to energize a specific chakra or to gather and release prana through a series of chakras. This can be accomplished through the use of the hands, eyes, and tongue, or the entire body. It can also be accomplished with visualization.

Maha Mudra Kriya is similar to the practice of Pavana Sanchalana in many ways, but there are important differences. Both techniques link the ascending and descending breaths with the hemispheres of the chakras and their corresponding signs of the zodiac. Like Pavana Sanchalana, the ascending breath is cool, the descending breath is warm, and inhalation and exhalation are performed through the nose. Both methods require the practice of khechari mudra, mula bandha, and unmani mudra. However, in the practice of Maha Mudra, mula bandha is held only during full chalice, the head remains level during the descending breath, and unmani mudra is practiced during both inhalation and exhalation. The eyes can remain closed during practice, if you prefer. The most important distinction between the two techniques is that in the practice of Maha Mudra, during full chalice, a rotation is performed between the sun center, the root of the tongue, and the saturn chakra. Another important distinction is that shambhavi mudra is held while the breath is retained and the rotation is performed. You need to be familiar with shambhavi and comfortable with its practice before exploring Maha Mudra. A brief explanation of shambhavi mudra follows the description of Maha Mudra Kriya.

The Practice of Maha Mudra Kriya

Sit in siddhasana with the heel of the underfoot pressing gently on the perineum. Close the eyes and gently focus your awareness at the sun center. Turn your head to the left and perform a resurrection breath. Face front and allow the head to gently bend forward, but do not press it against the chest. Form khechari mudra and descend part of your consciousness down the astral spine to the saturn chakra. When your awareness reaches the saturn chakra, form unmani mudra and mentally say *Capricorn*.

Inhale through the nose with a soft ujjayi pranayama. Feel the coolness of the breath in the nostrils and draw that sensation up the center of the astral spine. As you ascend your consciousness up to the jupiter chakra, mentally say *Sagittarius*. As you pass through the mars chakra, mentally say *Scorpio*. At the venus chakra, mentally say *Libra*. At the mercury chakra, mentally say *Virgo*. As your awareness passes through the mercury chakra and up toward the sun center, begin to gently lift the head. Mentally say *Leo* at the sun center and continue to lift your consciousness up and over the top of the head and down to the moon center. As your awareness reaches the moon center, the head should be level and the lungs full.

When you reach the moon center, suspend the breath without strain and form mula bandha and shambhavi mudra. Holding full chalice, mentally say *shambhavi*, *khechari*, *mula bandha* while simultaneously rotating your awareness to the center of these three practices. In other words, rotate your awareness from the sun center to the root of the tongue and from the root of the tongue to the saturn chakra. This is done three times while mentally saying *shambhavi*, *khechari*, *mula bandha*. Your awareness should be focused at the sun center when you mentally say *shambhavi*, at the root of the tongue as you mentally say *khechari*, and at the saturn chakra as you mentally say *mula bandha*. Then return to the sun center and repeat the rotation two more times.

When you first practice Maha Mudra Kriya, only perform the full chalice rotation of your awareness three times. When this becomes comfortable and effortless, you can perform five rotations. Later you can rotate seven times. In advanced practice, you can perform up to twelve full chalice rotations, but the breath must be suspended naturally. The rotations performed during full chalice in Maha Mudra must be done without any stress or strain, or they should not be done at all.

After you have performed the proper number of full chalice rotations, bring your awareness back to the sun center and then immediately to the moon center. Release shambhavi mudra. Release mula bandha *only* after you have released shambhavi mudra. (The order in which you release shambhavi and mula bandha is important.) As your awareness returns to the moon center, mentally say *Cancer*. Form unmani mudra once again, and with an ujjayi exhalation, begin to descend the current of your consciousness down over the back toward the saturn chakra. Feel the warmth of the exhalation in the nostrils, and draw that warmth down the astral spine with the breath. Try to make the exhalation equal in duration and intensity to the inhalation. As the breath descends over the mercury chakra, mentally say *Gemini*. As it descends over the venus chakra, mentally say *Taurus*. As it descends over the mars chakra, mentally say *Aries*. As your con-



sciousness descends over the jupiter chakra, mentally say *Pisces*. When you reach the saturn chakra, the lungs should be empty as you mentally say *Aquarius*. This completes one round of Maha Mudra Kriya. The head then gently drops forward once again and you immediately start the next round by mentally saying *Capricorn* and ascending back up through the center of the spine with an inhalation.

Start by breathing three to twelve rounds. For most people, seven rounds is a good number with which to start. Perform three rotations with each full chalice. When you can breathe seven rounds and you can perform three full chalice rotations in each round without stress, strain, or forcefully holding the breath, you can increase the number of rounds you perform each day. When you are breathing at least eighteen rounds each day, you can slowly increase the number of full chalice rotations you perform in each round, one or two at a time. Do this until you can perform seven effortless rotations during each full chalice.

The most important thing to remember is that you do not want to increase the number of rounds or rotations you are practicing beyond the point where it is comfortable and effortless, and never forcefully hold the breath. The key to increasing the number of rotations in each round is to quiet the mind and body and slowly increase the number of rounds you enjoy practicing. As you extend your practice, the blood stream absorbs greater amounts of oxygen. As the blood stream becomes saturated with oxygen, the breath will begin to suspend itself without effort.

To review: A gentle ujjayi breath is used during inhalation and exhalation. The inhalation and exhalation should be of equal intensity and duration. As you inhale, mentally associate the ascending hemisphere of each chakra with its corresponding sign. As you exhale, mentally associate the descending hemisphere of each chakra with its sign. Form unmani mudra during inhalation and exhalation, or if you prefer, the eyes may remain closed during the entire technique. The head is bent gently forward during the ascending inhalation and held level during full chalice and exhalation. Remember to hold khechhari mudra and a gentle uddiyana bandha throughout your practice.

The ascending breath is cool and moves up through the center of the spine. The descending breath is warm and moves down over the outside of the spine. Full chalice is retained at the moon center. Mula bandha and shambhavi mudra are performed while you rotate your consciousness from the sun center to the root of the tongue and from the root of the tongue to the saturn chakra while you mentally say *shambhavi*, *khechhari*, *mula bandha*. Your awareness will be focused at the sun center when you mentally say *shambhavi*.

Your awareness will shift to the root of the tongue when you mentally say *khechari*. Your awareness will drop to the saturn chakra when you mentally say *mula bandha*. Begin by practicing three rotations with each full chalice. If you find shambhavi mudra too distracting or uncomfortable, practice Maha Mudra without it. After the appropriate number of full chalice rotations is performed, your awareness returns to the sun center, and from there to the moon center. You release shambhavi mudra followed by mula bandha and descend your consciousness with an ujjayi exhalation.

The Practice of Shambhavi Mudra

Shambhavi mudra is similar to the practice of unmani mudra. The significant difference is that shambhavi mudra is the practice of gazing at the sun center, whereas unmani mudra is the practice of gazing at the sun center with the eyes half closed. Shambhavi is practiced in the following way.

1. Sit with the eyes closed and relax the body.
2. Open the eyes and focus them toward the sun center.
3. Without straining, fix your gaze at the center of the eyebrows.
4. Do not close the eyes.
5. Direct the eyes upward as well as inward toward the sun center.
6. When this is done, you will see two curved images of your eyebrows.
7. These lines meet and merge at a point near the top of the nose.
8. This V-shape points to the location of the sun center.
9. Be sure that you do not strain the eyes.
10. Practice only as long as the mudra is comfortable.
11. If discomfort occurs, relax the eyes for five seconds, and then form the mudra again.
12. If you find shambhavi too distracting or uncomfortable, practice Maha Mudra without it.



THE RITUAL OF REFLECTION

The ritual of reflection is like an inn on the path. It offers you an opportunity to stop, rest, and reflect on your journey — where you have been, where you are now, and what you are traveling toward. Are you moving in a circle or a spiral? Is your path a conscious movement (kriya) or an unconscious karmic pattern? When you practice the ritual of reflection, you begin to see the cycles of your life as part of a whole, as part of a larger pattern. You slow down, become quieter, and see your life and your path with greater clarity. You begin to make your path a conscious ritual — a Kriya.

Ritual Practice and the Law of Cause and Effect

Everything you think, say, and do is subject to the law of karma, the law of cause and effect. However, you cannot always be aware of the effect that a particular cause will produce. You want to become more conscious of the causal forces you are releasing, but you need to be especially mindful of the probable effects these forces will create. This has been beautifully expressed in the mystical statement, “Be careful what you pray for. You might get it!” You need to be aware of what you think, say, and do because every cause has an effect, and the nature of the effect is determined by its cause. Your actions will generate results that are not always easy to foresee and often not what you expected. This is why the ritual of reflection is such a vital practice — it develops self-awareness.

When working with a ritual, it is extremely important to have an understanding of the law of cause and effect (karma). One of the most vital factors of any endeavor is timing. Understanding the principle of time (*kala*) and its relationship to karma is essential if you want to understand when and how to use a ritual to yield a specific result. This is especially true if you are trying to soften a specific piece of karma through the use of kriya ritual, because the same technique used at different times can yield different results. To use ritual effectively, you also need to understand the symbolic process of the ritual and what you want to accomplish with it. Following a bread recipe without understanding how a stove functions, the interaction of yeast and sugar, or the importance of kneading the dough will yield very disappointing results. Likewise, you need to understand the ritual you are using and the nature of your mind-body complex. Most importantly, you need to clearly understand what you are attempting to do.



Wheels Within Wheels

You live in a matrix of consciousness, a universe of inner and outer cycles — a microcosm and a macrocosm. Esoteric astrology is the symbolic and mathematical study of the interaction of these internal and external cycles. Ezekiel describes the interrelationship between these two patterns in the Bible. He explains, “There are wheels within wheels.” You have an individual karmic pattern that can be mathematically and symbolically studied in your natal chart, but you also exist within the macrocosm. The macrocosmic universe contains not only countless other beings who are microcosms unto themselves, but a karmic pattern of its own. For example, the orbit of the Earth around the Sun, which initiates the change of seasons, and the rotation of the Earth on its axis, which creates our experience of day and night, are both macrocosmic cycles that affect those who dwell on the Earth.

It is the intermeshing of the microcosmic karmic wheel within your astral body, and the macrocosmic wheel, or *bharva chakra*, around you that activates your karma. However, independent of the cycle you find yourself in on the wheel of life, it is the hub of self-awareness that brings clarity of purpose, direction, and the strength to walk the path you have chosen. The value of the ritual of reflection is that you begin to ask yourself some fundamental questions. What are you dedicated to in your life? What is the hub or center of this incarnational pattern for you? There can be only one hub or center. All the spokes or “houses” must fit harmoniously into this hub if the wheel of your life is to be balanced and true.

Removing the Limitation of Saturn Karma

The key purpose of the ritual of reflection is to become aware of the saturn karma within your soul — the hardened attitudes and emotions of the past that limit your awareness today. Your astral body is a solar system in miniature; it is a microcosmic model of the macrocosm. Each planet in the solar system exists within you and is symbolically represented by a chakra. They are fundamental states of consciousness, which must be experienced, brought into balance, and harmonized with one another. These planetary forces orbit or rotate around the spinal axis of your astral body, activating the karma that is stored in the twelve mansions of your soul. Each zodiacal sign represents one side, or hemisphere, of a chakra. The earth and water signs of the zodiac are *idic*, or feminine. They rule the feminine hemispheres of the chakras, which store the karma related to inner mental and emotional experiences you have had. The fire and air signs are *pingalic*, or masculine. They rule the masculine hemispheres of the chakras, which store the karma that has more to do with self-expression and the memory of external events.



Mystically, saturn is forgetfulness. Psychologically, we could call it repression. It is one of the most destructive, unbalanced forces within us — the old, painful, and often distorted memories (samskaras) that bind us to a very limited range of perceptions and experience. These memories need to be balanced and integrated. This is accomplished by practicing the ritual of reflection. Wherever saturn is found in your astral spine, it is the teacher and taskmaster. Every two and a half years, it moves into a new zodiacal sign or chakra, activating the karma that is stored there. Saturn karma creates limitation, confinement, and resistance. It can also bring consistency, patience, and perseverance into your life. Saturn is a planetary state of consciousness that produces the order and structure of your life. It represents your past. Its nature is slow, cold, constrictive, and inevitable. It activates your oldest, and therefore, most difficult karma. Saturn creates resistance, limitation, and the necessity for hard work. Though saturn karma always tests you through its delays and seeming denials, the disappointments and losses that saturn often brings teach you to be patient and to persevere, to be humble and self-disciplined, and to cultivate wisdom.

The ritual of reflection is critical for gaining insight into the nature of the saturn karma within you because all learning is but a remembering. Without that remembrance, we lose the awareness of the time and place within which we find ourselves and we forget our dharma, and with it, our knowledge of right action. We are limited within a mental pattern that produces the same limited reaction over and over. In that ignorance (avidya), in that forgetfulness, we create pain for ourselves, and even worse, for others. The ritual of reflection offers you an opportunity to become aware of the limitations that exist within your mind. Awareness is the important first step to removing those limitations through the rituals you will receive in following lessons.

The Ritual of Reflection

The ritual of reflection activates your memory track and opens the door between the conscious and unconscious layers of your mind. The ritual may be performed effectively at anytime, but it will be most fruitful if performed at sunrise on Saturday. Like many rituals, it is very simple. Yet it requires great self-awareness and repeated practice to yield the desired result. The prerequisite to performing it is stillness. This is achieved by finding a quiet place where you can sit undisturbed, when you will not be rushed or feel the need to do something. Close your eyes and breathe Hong Sau or use a similar technique to quiet the mind and emotions. After 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.



Light a candle, offer a short prayer or affirmation for success, and begin the ritual by reflecting on the last two and a half years of your life. What have you been trying to achieve, and why? Have you succeeded? What were your mistakes? Where were your triumphs? How have your values changed? What recurring problems have you encountered? How have you changed? Reflect on what you have created and sustained in your life and what needs to be dissolved. What are you truly dedicated to in your life, and why? They are a living system that can be used to produce a transformation in consciousness that will improve your life and benefit others.

The laws of self-consciousness awareness you are studying are not philosophical dogma. Continue the ritual by reflecting on each of the twelve houses of your life. Assess the positive and negative qualities of each of the planetary forces within you. Ask yourself why you entered the path. What do you conceive the path to be? How has your conception of it changed over time? What is your philosophy, your theology? Is it yours, or someone else's? Is it healthy for you and those around you? If not, why not? What do you know to be true, as opposed to what you believe to be true, or hope is true? Are you living in harmony with the laws of the universes in which you find yourself? If not, why not? What hurts from the past are you holding onto? Are you blaming others consciously or unconsciously for your unhappiness or dissatisfaction?

After quietly reflecting upon these things, ask yourself one last question: What will bring contentment into your life? Wait quietly for the answer. Having received your answer, one more step is essential. To extract the deepest value from this technique, you need to perform one last kriya. Do what is necessary to bring that contentment into your life, surely, swiftly and most harmoniously. Then offer it to the world. This is the key to sustaining what the ritual has released.

Journaling the answers that flow from the ritual is an excellent way to crystallize your insight and to balance any negative emotional memories that may arise. Journaling will help you process and integrate, rather than repress, these memories. It is also an excellent way to store your experience for future reference. By the repeated practice of the ritual of reflection, you can integrate ever deeper levels of awareness, expand the limits of your perception, and bring greater freedom into your life.

KRIYA ANANDA UPANISHAD - V

5.1 The practice of advanced Kriya techniques will lead a seeker to liberation and enlightenment. Kriya techniques produce effects that are understandable and unambiguous. These effects can be calculated mathematically and are based upon the following factors:

1. How correctly you perform your Kriyas.
2. How many Kriyas you breathe in any one sitting without a break in your breathing pattern, and without stress, tension, and strain.
3. How many times each day you sit for practice.
4. How many days per week you practice.
5. How deeply you breathe your Kriyas.
6. How free your body is of physical toxins.
7. How free your mind is of mental toxins.
8. How much prana you absorb into your astral system.
9. How effectively you direct the kriya currents upward.
10. How high you lift the kriya currents.

5.2 When you reflect on these factors, you will understand that the effects of Kriya practice are not caused by just one force. They are not the result of a single event.

5.3 The way in which something occurs can be expressed as a mathematical formula. In Kriology, one of the key mathematical formulas is intensity multiplied by duration equals force. $(I \times D) = F$. This formula can also be expanded and expressed as $(ID)^2 = F$. This says that the force of an event is equal to the intensity of the event multiplied by the duration of the event squared by the repetition of the event. When this formula is applied to Kriya practice, the emphasis is on understanding how prana and the kriya currents can be converted into one another.

- 5.4 Kriya concentration results in the magnetization of the astral spine, causing macrocosmic prana to be transmuted into microcosmic, personal, conscious kriya currents. This causes bodily forces to become mental forces that manifest as spiritual forces. This, in turn, facilitates the process of softening and/or neutralizing constrictive karma. One sub-effect of this softening is the lengthening of physical life because of the rejuvenation and regeneration of the muscle tissue and organs.
- 5.5 Advanced Kriya practice has a profound effect on the gray matter and muscular tissue. The blood is decarbonized and recharged with oxygen. The atoms of this extra oxygen are transmuted into kriya currents that rejuvenate the brain and spinal centers.
- 5.6 During advanced Kriya practice, the gray matter in the brain and nervous system becomes electrically more negative, whereas the muscle tissue becomes electrically more positive. This is a direct effect of the difference in ability of the muscle tissue and nervous system to absorb the extra oxygen that is drawn into the body during practice. When the physical body is cleansed of excess toxins and the mind purified of mental toxins, the prana that exists abundantly in the air you breathe generates kriya currents that rejuvenate the brain, nerves, and spinal centers. As this process continues, it activates the chakras and causes a release of kriya kundalini. This, in turn, brings about enlightenment and liberation.
- 5.7 One of the lesser effects of this Kriya process is that the body and sense organs are purified. Thus, they become more receptive and sensitive to spiritual truths, and the power of the mind increases.
- 5.8 When the mind is focused, it has great power over the brain. When the brain has gathered what it needs, it can have instantaneous effects upon the body.
- 5.9 Thus, the magnetization of the astral body, especially the astral spine, will have an immediate result on the body. The effect will be feeble at first, but when Kriya manifests as meditation, it will cause the effect to become extremely forceful. This immediate effect upon the body by the brain, caused by the mind, will soften your karma markedly and will thus speed up your spiritual evolution. Over and above this, when the Kriyas directly affect your physical body, they influence your physical environment.



CD #26—The Occult Principles of Kriya

- I. Occult is an astronomical word

- II. Awareness of thought
 - A. Observation of brain thinking it is thought
 - 1. First thought is usually strongest
 - 2. Label of thought: Mars thought, Venus thought, etc.
 - 3. Observing frequency of one thought and absence of another
 - 4. Try to make each thought more and more noble and pure. Make a dream that is more and more positive
 - B. Everything is caused by our own day dreams
 - 1. You alone sustain it
 - 2. You caused it, you can change it
 - C. Tarka
 - 1. Why? (seed concept) do I dream it this way?
 - 2. It is often hidden and look to see more clearly, and proper action to correct it
 - a. Mystics see beyond the mist
 - b. All is caused
 - 3. Cannot blame anyone else including ourselves
 - 4. Self awareness. Observing your mind and what it's attracted to.
 - D. Where we put our mind we put our energy.
 - 1. Give the mind something to do that cannot be completed
 - 2. Spine

- III. Meditation is getting rid of something
 - A. What can I not see?
 - 1. Do not have any vested ego
 - 2. Desire to see it as it is. Hold that feeling, that thought
 - 3. Thoughts are immortal, you did not create that thought

- IV. Insight that you are worthy and you are a part of that goodness, not apart from it.
 - A. The beauty is to not forget the beauty within you and others

CD #27—Isvara Pranidhana

- I. Ishta Devata
 - A. One's chosen deity
 - B. Deva = lord of the manner
 - C. Svadhyaya = self-study
 - D. Can emotionally relate to
 - E. Attaining the final goal
 - F. Nefter (Egyptian)
 - G. A force of nature that is made personal
 - H. It's alive
 - I. Trust and love for guru expands into world
 - J. Patanjali's self-study, contact Ishta Deva

- II. Isvara
 - A. Iish = to have power
 - B. Isvara = the final ultimate power holder
 - C. The indwelling reality, the unformed power holder within each entity
 - D. Vedic—the power of the master
 - E. Arthaveda—divine power
 - F. The Lord of immortality, continual
 - G. Kriya Yoga-Vasu Deva, Lord of the breath (prana)
 - 1. Breath-conscious
 - 2. Slow down breath—sleep
 - 3. Breath leaves—death, lose consciousness
 - 4. Om Namō Bhagavate Vasu Deva
 - 5. Hong Sau
 - H. Patanjali—a special being, not stained
 - I. Behave wisely
 - 1. Do not create new karma
 - 2. Dissolve accumulation of karma
 - 3. Help those around us
 - J. Primary color of aura
 - 1. Varna-tint
 - 2. Caste system
 - 3. Slave/slave-holder

K. Isvara is ubiquitous (in all things)

1. Lord Vishnu of preservation gave life to Lord Brahma's creation
2. Meditate on: What is this that is giving us life?
3. References:
 - a. First seen in Mihardnuka Upanishad
 - b. Mahabarita, 25th principle of creation
 - c. Bhagavad Gita, yantra
 - d. Classical Yoga, special being independent of time
 - e. Patanjali, the first teacher
 - f. Isvara Gita, Puranas, Lord Shiva (of dissolution) yoga is one-mindedness in which anything is attainable

CD #28—Samadhi - I

- I. Samadhi is a state of balanced self-conscious awareness induced artificially
 - A. A natural state of samadhi is attained through eons of rebirth and reincarnation
 - 1. Natural state is not permanent but the memory is
 - a. Somewhere in your memory banks is the memory of natural samadhi.
 - b. Once induced remains forever.
 - B. Cosmology - Evolution
 - 1. Unconscious life forms through the struggle become more conscious.
 - a. Example of unconscious life forms instinctual behaviors.
 - b. Evolution from unconscious activity to conscious activity.
 - c. Awareness of self grows into greater self-awareness.
 - d. Greater self-awareness grows into balanced self-awareness.
 - 2. Intensity is weak and duration short
 - C. What is Samadhi?
 - 1. It is a state of pure feeling
 - a. Feeling is pure perception
 - 2. No compulsion to cause action
 - 3. Can take decisive action
 - 4. Emotion is distorted perception
 - a. Drives us to take action, a compulsion
 - b. Keeps us from thinking meaningful, vital thoughts, thinking a new thought
- II. Occult anatomy
 - A. Physical, subtle, super subtle body; physical, astral, causal
 - 1. Many channels that move energy from one place to another
 - a. Three vital; ida on left, pingala on right, sushumna in center
 - 2. Ida (lunar) has to do with feeling states, emotional states, creative visualization
 - 3. Pingala (solar) has to do with thinking, analysis
 - 4. Sushumna, divine fire
 - 5. When two energies (Ida and Pingala) come together through Kriya techniques they merge and become balanced revealing the middle channel of sushumna
 - a. The revelation of the sushumna is the outer fringes of samadhi.
 - b. Everyone has the capacity to touch the outer fringes of samadhi.

- c. Attainable in this lifetime
 - 6. The sushumanic state - or being in a state of samadhi
 - a. Is a feeling state with no impulses, or compulsions—true freedom
 - b. When we have a thought we are impelled to do or think something
- III. The foundation of Kriya Yoga in terms of symbolism
- A. Story of the demon and Nirasimha
 - 1. The twelve letter mantra and the sushumna
- IV. State of samadhi produces many things
- A. Is a karma neutralizing process
 - 1. In our memory tracts we have a lot of karma
 - 2. Samadhi neutralizes the negative karma
 - a. There is no good or bad karma its just a proclivity
 - B. Samadhi state gives us space for new things
 - 1. Balanced self-conscious awareness is full attention without tension
 - 2. All contents of the mind are found
 - 3. One moves from consciousness in time to timeless consciousness
- V. Thousands of levels of samadhi
- A. Can be classified into two major groups
 - 1. Samprajnata (with something) samadhi
 - a. Contains an object
 - 2. Asamprajnata (without something) samadhi
 - a. Contains no object
 - B. Each major division has two subdivisions
 - 1. With scrutiny or examination
 - a. Occurs when there is still a desire to know the object
 - b. Known as samadhi with seed
 - 2. Knowledge without desire to know the meaning of object
 - a. Known as samadhi without seed
- VI. All actions leave a memory with an impulse with action (samskara)
- A. Samadhi neutralizes the impulses to act on the memories of the past and has no samskara to it
 - B. The action of samadhi leaves a memory tract with an impulse to do something

1. Three samaskaras result from the action of “doing” samadhi
 - a. A habit mold which leads to further attunement to deeper states of samadhi
 - b. The suppression of all other internal and external states of consciousness (fluctuations of the mind)
 - c. Most important - softens and dissolves negative karma which leads to kivalya (liberation)
2. Kivalya has three stages
 - a. Bliss - ananda
3. The mind can try to distort
 - a. Wisdom
4. Insightfulness allows us to see what needs to be done without effort
5. Sometimes karma is so strong that we can't take the action to accomplish
 - a. Self Knowledge
6. Insight of the higher self (Atma)
7. We remember and are no longer afraid



CD #29—The Method and Means of Kriology

Goal of Kriology course: The development of awareness

- I. 3 worlds: high, middle and low earth
 - A. Heaven=high earth, planet earth=middle earth, hell=low earth
 - B. In heaven there are angels, in hell there are demons, neither of which have free will
 - C. In middle earth, we who live here have been given 1/3% to 3% free will, while around 97-99% is preprogrammed

- II. One must be consistent in order to use free-will
 - A. Concentrate on one mantra, hold the helm to one course in order to keep greed at bay
 - B. Attain detachment so that you can move away from the greed of the heart and the goals of past lifetimes

- III. Preprogramming is karmic impulses
 - A. Mysticism is getting to the thought you can't think
 - B. One must break the samskara or endless wheel of preprogrammed thoughts and desires by learning "ekka" or one-pointedness

- IV. We're trying to be wise
 - A. One must study data in order to orient one's life and develop focus.
 - B. Sometimes the goals or preprogrammed desires of past lives are so powerful they cannot be denied
 - C. We must take the energy of these karmic proclivities to improve our own lives.
 - D. We can use our imagination to move ourselves to a higher plane of awareness

- V. We need to meditate
 - A. We must discover what activities and symbols open up our souls as individuals
 - B. Also, we need to know what causes us to become fearful and how to neutralize that fear within us and others
 - C. Love causes the soul to open up and therefore we should love ourselves, body and mind, and have respect for other people
 - D. Respect is a less possessive word than love



- VI. We're here because we've earned the free will of middle earth, though it's a small amount
- A. Most people are not using free will, though they have it
 - B. Will is defined as a non-emotional focusing of the mind
- VII. We're here to do three things and to become aware
- A. To develop the 1/3% of free will to 3% free will
 - B. To help others by the use of our free will
 - C. To be sure that our free will is not used destructively, egotistically
 - D. Self-interest gets us into trouble by causing a shift in truth: satyam
 - E. It is the awareness of the ego that is immortal, not the ego itself
- VIII. Each person has the problem of self in relationship to the universe, a.k.a.: karma.
- A. Each action one takes has a positive or detrimental impact in relation to the universe: this causes karma
 - B. We need to burn off the karma because it causes so much emotionality.
 - C. We must soften the karma, stop the accumulation of new karma, stop the inflow of more karma, and not respond to the old karma.
- IX. Here's the rub: it's about you and your world, yet there's very little cosmic interaction.
- A. We must shift focus away from the ever-present worldly connections, enough so we can attune to cosmic consciousness
 - B. The benefit to this, however, is that attunement to cosmic consciousness makes us sweeter and wiser, thus worldly relationships and activities are more joyful
 - C. We're here not to judge people but to be alive and see different people as interesting.
- X. There's lots of different karma packages.
- A. You must determine which house of karma is most difficult to work at neutralizing-keep hold of it until some improvement in that area is made.
 - B. Ask yourself: if there were one problem that could be solved that would really improve my life, what would it be? THAT's the karmic problem.
- XI. We're looking for a philosophy that encompasses everything.
- A. The garden of God contains everything in the universe



- B. Most of us are sitting on a compost heap, never thinking of moving off the garbage to the flowers.
- C. Everything in the garden of God is for you in equal vibration: no aspect is better than any other.
- D. Stop the judgementalness of yourself and your goals

XII. Everything that happens is caused

- A. That which your mind is focused on you become and can master.
- B. We're trying to get to consciousness itself, not to the things we are conscious of.
- C. Go ahead and spend a few lifetimes in the garden of God, healing your soul and body before you move on

XIII. The key factor is being able to deal harmoniously with your universe.

- A. You can deal with the problems in your universe only with the wisdom you have.
- B. Think: what will be the result of the thought or action you take? Then, take that and replicate it to find out what the long-term pattern would produce.
- C. If your action or thought pattern is destructive to those around you, then it is destructive to you.
- D. We're all linked anthropomorphically-become aware of that linkage.
- E. When you encounter negative external symbols, counter them internally with a positive visual symbol.
- F. You must know where you are going and who you want to be in order to be the master of your inner universe

XIV. Things you ought to do: Get wisdom

- A. Being loving and kind: how you treat people is how you treat your world and you ARE your world.
- B. All sentient life can gain free will and we can serve them by being loving, kind and compassionate
- C. Eat the right foods, drink the right water, and uplift and sublize the mind by thinking noble thoughts.

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STUDY QUESTIONS - LESSON SIX

If you wish to have your study questions reviewed, please type your answers on a sheet of paper titled "Kriology Study Questions – Lesson Six." 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. What are the two prerequisites for fully experiencing the spiritual effects of Kriya practice?
2. Why is the sequence of Kriya practice of the utmost importance?
3. What are the seven stages that preparation for Kriya practice can be divided into?
4. What is the yogic definition of good health?
5. What is the most difficult appetite for most people to control?
6. What is the goal of abstinence?
7. List at least two important reasons behind the practice of Kriya rotation.
8. What is needed to develop awareness of the movement of prana through the nadis and chakras?
9. How does the practice of Kriya rotation affect the mind and body?
10. What are the four states of being?

Kriya Sadhana

11. How do you achieve tangible, enduring benefits from your practice?
12. Why is it important to relax and engage in activities you find meaningful and satisfying?



13. What techniques are used in Kriology to observe the karmic pattern of the mind?
 14. What does the practice of the first four limbs promote?
 15. What are the second four limbs a tool for?
 16. What are the jnanendriyas and karmendriyas?
 17. Why is the mind referred to as the inner instrument?
 18. What is the chitta, and what is it composed of?
 19. What methods are used in Kriya practice to focus the mind?
 20. What is fruitful concentration?
 21. What happens when you force the mind to concentrate?
 22. What is the first step in developing fruitful concentration?
 23. What happens when you suppress thoughts and desires?
 24. What is balanced self-conscious awareness?
 25. What is self-conscious awareness?
- Maha Mudra Kriya**
26. What is the purpose of Maha Mudra Kriya?
 27. What is the purpose of a mudra?
 28. What are the similarities and differences between Pavana Sanchalana and Maha Mudra?
 29. What is Shambhavi Mudra?



30. What is the purpose of the rotation that is performed during full chalice in Maha Mudra?

Ritual of Reflection

31. Why is timing an important consideration when using a ritual to soften a piece of karma?

32. What is saturn karma?

33. What does it mean to make your life a conscious ritual?

34. What is the mystical significance of the Biblical statement, "There are wheels within wheels"?

CD #26 – The Occult Principles of Kriya

35. What does the word occult mean?

36. What is purity of thought, and how do you attain it?

37. Where is the symbolic center of the universe within your body?

38. What is the great secret that is discussed near the end of CD #26?

CD #27—Isvara Pranidhana

39. What is the Ishta Devata?

40. What is the primary purpose of the Ishta Devata?

41. What is the twelve-letter mantra?

42. What does it mean to attune to the indwelling Reality?

CD #28—Samadhi - I

43. What is Samadhi?

44. What are the two classifications of samadhi?

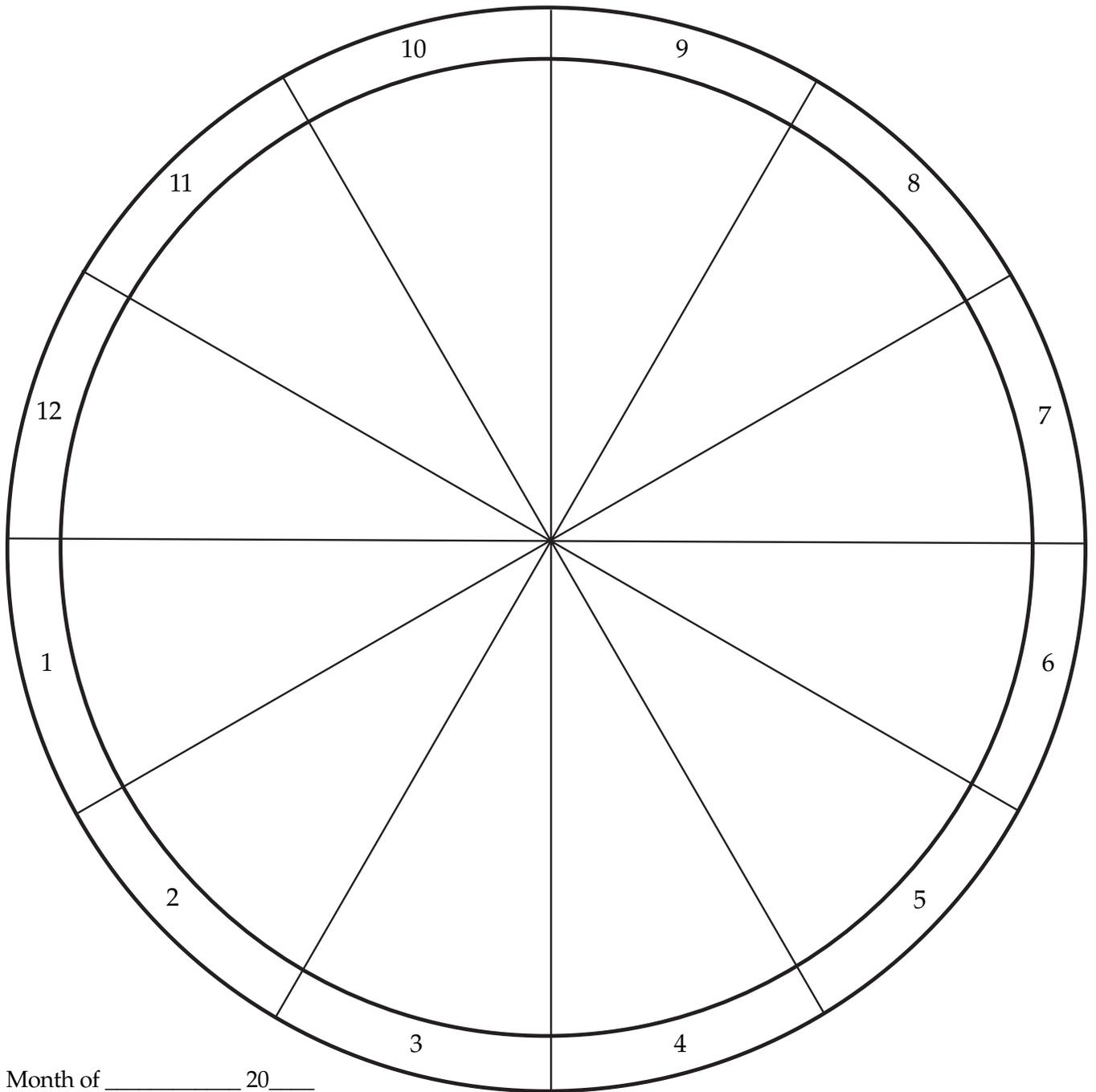


45. What are the three samskaras that result from the act of samadhi?
46. What happens when the ida and pingala nadis are balanced and brought together?

CD #29—The Method and Means of Kriology

47. What is *the* goal of Kriology?
48. What can you do with an egotistical impulse that is too strong to overcome?
49. How can you become more aware of the archetypical symbols within your mind?
50. What is more important than removing your own fear?

Kriology Tarka Wheel - Lesson Six



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.