



Temple of Kriya Yoga

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Month Five

Dear Kriology Student ,

Following you will find your fifth set of printed lessons. Begin your studies by reviewing the lesson plan and sadhana guide. The Notes on Practice this month discuss the twelve laws of self-conscious awareness and how they relate to karma, the chakras, and the study of esoteric astrology. Beginning next month, it will be extremely helpful for you to have a copy of your natal chart because it is a map of your karma. If you send us the time, date, and place of your birth, we will send you a computer-calculated copy of your chart. Before sending us your information, please verify the time of your birth with your birth certificate, not just with your parents.

The sadhana section introduces two new techniques: Pavana Sanchalana Kriya and Khechari Mudra. Khechari mudra is a method that purifies the mind and assists in awakening the astral body. It also gives the physical body the added energy needed to sustain Kriya practice. Pavana Sanchalana is the third of the preparatory Kriyas. It is a method for rotating the breath as consciousness and developing sensitivity to the hemispheres of the chakras. It cultivates an awareness of the ida and pingala nadis and prepares you for the next level of Kriya practice. It should only be added to your sadhana after you have mastered Chakra Anusandhana and Nada Sanchalana. I suggest you review unmani mudra and the bandhas before you begin the practice of Pavana Sanchalana.

The ritual offered this month is called The Ritual of Purification. It is a ceremonial process that removes the emotional/mental impurities from your astral body. It can be used anytime you bathe. There are four tapes that support the philosophy section this month: What is Enlightenment, Hora Shastra: The Map of Karma, Kriya and Reincarnation, and The Cosmology of Kriya. You are also receiving the fourth chapter of the Kriya Ananda Upanishad and a series of handouts that will assist you in your studies.

Wishing you great joy upon your path,

Temple Staff

STUDY GUIDE - LESSON FIVE

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 #22.
4. Read the Techniques articles.
5. Begin Reading Assignments.
6. Review Study Questions and Assignments.
7. Record your reflections and observations in your spiritual journal.
8. Record your dreams each morning in your dream journal.

Week Two

1. Make time each day for your Sadhana Practice.
2. Continue Reading Assignments.
3. Listen to CD #23.
4. Read the Ritual Practice.
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 articles.
4. Listen to CDs #24 & #25.



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 - FIVE

Kriology	Week #1	Week #2	Week #3	Week #4
Study Guide				
Study Guide (pages 11-12)	Read		Review	Review
Sadhana Guide (pages 17-20)	Read		Review	Review
Personal Practice (7 days a week)				
Using Sadhana Guide	Practice	Practice	Practice	Practice
Sadhana Practice				
Notes on Practice (pages 19-22)	Read		Review	Review
Kriya Sadhana (pages 39-42)	Read		Review	Review
Techniques				
Pavana Sanachalana Kriya (pages 45-48)	Read		Review	
Khechari Mudra (pages 49-50)	Read		Review	
Philosophy & Cosmology				
CD #22 - The Cosmology of Kriya	Listen		Review	
CD #23 - Kriya and Reincarnation		Listen		Review
CD #24 - Hora Shastra: The Map of Karma			Listen	Review
CD #25 - What is Enlightenment?			Listen	Review
Ritual Practice				
The Kriya Ritual of Purification (pages 9-10)		Read		Review
Kriya Sutras				
Kriya Ananda Upanishad - IV (pages 7-8)		Read		Review
Assignments (pages 23-26)				
Focus on the practice of satya				
Spiritual Journal	Journal	Journal	Journal	Journal
Dream Journal	Journal	Journal	Journal	Journal
Reading Assignments (page 23)				
1. Spiritual Science of Kriya Yoga (pages 303-319)	Read	Read		Review
2. The Wisdom and Way of Astrology (pages 60-67, 112-124)	Read		Review	
Suggested optional reading:				
The Wisdom and Way of Astrology (pages 144-206)				
Personal Reflections (pages 25-26)	Review	Review	Review	Complete
Outlines (pages 55-64)	Review	Review	Review	Review
Study Questions (pages 17-20)	Review		Review	Complete
Miscellaneous				
Kriology Tarka Wheel - Lesson Five	Reflect	Reflect	Reflect	Reflect
The Cosmic Wheel - Handout	Review	Review	Review	Review
Solar and Lunar Hemispheres of the Chakras - Handout	Review	Review	Review	Review
Study Chart - Handout	Review	Review	Review	Review

SADHANA GUIDE – LESSON FIVE

Month Five introduces three new techniques: Pavana Sanchalana Kriya, Khechari Mudra, and the Ritual of Purification. Pavana Sanchalana is the third of the preparatory Kriyas. It is a method of rotating breath as consciousness and developing sensitivity to the hemispheres of the chakras.

If you have been practicing Nada Sanchalana effortlessly, you can begin the practice of Pavana Sanchalana and make it a part of your daily practice for the next month. It can be practiced in place of Chakra Anusandhana and Nada 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.

Khechari Mudra is a gentle curling of the tongue. It brings the underside of the tongue into contact with the upper palate, stimulating the mercury chakra. This permits the mind to focus more easily and enables it to perceive subtle thoughts, ideas, and concepts that are needed to attain deeper levels of meditation. It also releases the nectar of immortality (*amrita*). Because they are an integral part of most Kriya techniques, Khechari Mudra and the bandhas should be mastered in the early stages of your practice.

The Ritual of Purification removes thought forms that have impinged upon your subconscious mind and adhered to your astral body. It should be performed each day when you bathe or whenever you begin to feel weighed down by negative emotions or events. As always, practice at a pace and pattern that is harmonious for you.

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 your practices to get something. Focus your mind on what is happening within you, and let go of expecting to have a certain kind of experience. Cultivate sincerity, not seriousness, and practice the methods you have learned without attachment to the results. Cultivate the awareness that you are not the doer, but the observer of that which is done.



Lifestyle

1. Become more 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 satya.



Asana Practice

1. Practice Mula, Uddiyana, and Jalandhara Bandha in 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 Purification when you bathe.
4. Perform the Ritual of Clarity as a part of your evening Tarka.
5. Follow this by reflecting on the practice of satya.

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)



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SADHANA GUIDE - LESSON FIVE

Sadhana Practice - Lesson Five	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 Satya							
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							
Hong Sau Kriya							
Ritual of Clarity							
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							
Hong Sau Kriya							
Evening Tarka Practice (Use Tarka Wheels)							
Ritual of Clarity							
Ritual of the Moon							

ASSIGNMENTS - LESSON FIVE

Reading Assignments

1. Read and review pages 303-319 in *The Spiritual Science of Kriya Yoga*.
2. Read and review pages 60-67 and 112-124 in *The Wisdom and Way of Astrology*.
(Suggested optional reading: pages 144-206 in *The Wisdom and Way of Astrology*.)

Kriya Symbolism

To successfully use a technique or ritual to soften a specific piece of karma, you need to understand the cyclical nature of the karma—its timing and the environment in which it is most likely to trigger. In other words, you need to understand the causal force of the karma and its probable effects. You need to understand your natal chart. This is why the study of symbolism is central to Kriology, and why the next phase of your training includes learning the language of symbolism.

Review the study chart that accompanies this lesson. Use it to begin to memorize the relationships between the planets, signs, and houses of the astrological chart. For example, looking at the first house, you will see that it is associated with the sign Aries, the planet Mars, and therefore, the Mars chakra. The astral state of consciousness linked to Aries is “I am,” and it expresses itself assertively. First house karma includes your personality, your body, how you see the world, and your childhood environment. The second house is associated with the sign Taurus, the planet Venus, and therefore, the Venus chakra. The astral state of consciousness linked to Taurus is “I have,” and it expresses itself possessively. Second house karma includes your wealth, possessions, values, and memories.

Tarka Practice

Observe yourself and reflect on the subtle ways in which you do, or do not, practice satya.

Reflect on specific ways in which the practice of satya affects:

Your perception
Your relationships
Your self-image



The Practice of Satya

Translated literally, satya means truthfulness. The practice of satya calls upon you to be honest with yourself and with others. It requires you to quiet your mind, challenge your assumptions, release your loyalties and prejudices, and examine your subjective interpretations so you can see your Self and Life without distortion.

The concept of truthfulness is easily misunderstood because each person has a unique bias to his or her perception, which makes his or her awareness of life subjective. As the Buddha said, "Our mind is our world." You have had a unique set of life experiences, and because of the karmic pattern of your memory, you have synthesized them in a distinct way. Your interpretation of these events and the way these experiences have been stored into your memory determine the bias of your consciousness. Thus, everyone will have a different perception of the same events.

When you look at the diversity of what is called truth, the subjective quality of it is quite apparent. Difficulties arise when you insist that what you find to be true is true for everyone. The more attached you become to your concept of truth or try to convert others to your point of view, the more you risk violating satya. Until you attain a state of vritti nirodha and momentarily break free of your mental mechanism and the memories that filter your perception, you will live in a shadow universe that reveals, at best, a subjective truth. Until you attain vritti nirodha, the challenge is to seek out and embrace your truth while honoring the truth of others.

If two children are playing and a dog walks into the room, each will respond according to the bias of his or her mind. One child may run and hide in the closet whereas the other child may let the dog lick her face. How many dogs walked into the room? You could say two dogs entered the room—one a symbol of danger and fear, the other a symbol of pleasure or playfulness. Just as there is a shadow universe within you, there is a shadow dog in each child's mind, projected by his past experiences. But Truth is not either of these subjective interpretations of the dog. To see Life as it is, and not as we fear it may be or desire it to be, is to observe satya.



— Personal Reflections & Self-Study Questions —

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

Tarka on Satya

1. What is truth?
2. What is the root cause of dishonesty?
3. In what ways do you need to become more honest in thought, word, and action?
4. How is the practice of truthfulness related to your spiritual goals?
5. How does your practice of satya reflect your progress toward the attainment of santosha?
6. How does truthfulness relate to the practice of svadhyaya (self-study)?
7. How do fear and insecurity affect your ability to practice satya?
8. Is there a relationship between satya and ahimsa? If so, what is it?
9. Reflect on a situation where you made a conscious decision to be honest with someone even though it was difficult. How did this affect you and the situation?
10. Reflect on a situation where you made a conscious decision to be dishonest or withhold the truth. Why did you choose this path? How did it affect you and the situation? What were the long term consequences of your choice?



11. What lies do you tell yourself?
12. In what types of situations and relationships do you find it most difficult to be honest? What does this tell you about the karmic nature of your mind and personality?
13. How is satya related to establishing a balanced lifestyle that supports your practice?
14. Are you responsible for the effects your honesty has on others?
15. What would you attempt if you knew you could not fail?
16. What is your greatest fear?
17. What are you waiting for God to do for you?
18. How does the practice of detachment relate to the practice of satya?



NOTES ON PRACTICE – LESSON FIVE

From the rhythm of your respiration to the rotation of the stars, you live in a universe of cycles. These cycles are governed by a set of principles that we call laws. In the physical world, we refer to these principles as the laws of nature. When we apply them to the structures of human interaction, we call them the laws of man. Mystics study these universal principles and the way in which they function through the dynamics of consciousness. They call them the laws of self-conscious awareness.

The Twelve Laws of Self-Conscious Awareness

There are twelve laws of self-conscious awareness. They are governing principles of consciousness that function through the masculine and feminine hemispheres of the chakras. Like the laws of gravity and karma, they are measurable, predictable forces that affect you whether or not you are aware of them or believe in their existence. The laws of consciousness are not arbitrary or manmade. They are universal principles that map the structure of the astral body. They are the dynamic forces through which you create, sustain, and transform the pattern of your consciousness, and thus, the circumstances of your life.

The laws of self-conscious awareness correspond to the twelve signs of the zodiac. They relate symbolically to the twelve months of the year, the twelve cranial nerves descending from the brain, and the twelve houses of the natal chart. In mythology and theology, the twelve laws have been metaphorically referred to as the twelve tribes of Israel, the twelve Disciples of Christ, the twelve sons of Aditi, the twelve labors of Hercules, and the twelve Knights of the Round Table. These symbols point to the structure and dynamics of human consciousness. However, there is always a thirteenth factor: You, the Atma, Christ, King Arthur, Moses. You are the hub of your microcosmic bharva chakra. You are the center of your chart, you are the Anointed One, you are the King, you are the Avatara, and you are the Law Giver. The horizon of your self-awareness, as balanced as it may or may not be, is the governing principle that regulates the laws of self-conscious awareness and the way they function within your microcosmic universe.

As Above, So Below. As Within, So Without.

The sages of old did not look outside of themselves to understand the laws of self-conscious awareness. They did not observe the planets moving through the twelve con-



stellations of the zodiac and try to find a correspondence within themselves. They perceived the laws in meditation — as streams of consciousness within the astral body that function through the twelve hemispheres of the chakras.

There is an old mystical axiom: As above, so below. As within, so without. What exists in the macrocosm also exists in the microcosm. Within your astral body, which is a microcosmic solar system, there is an astral sun. This inner sun orbits around the spinal axis of your astral body, rotating through the twelve constellations of your inner chakric universe. It ascends and descends through the twelve mansions of your astral spine, activating the idic and pingalic hemispheres of the chakras and precipitating the release of karma.

Kriya is an esoteric school of yogic thought. It is concerned with the creative dynamics of consciousness. The root of the word kriya refers to an action or ritual — an inner, conscious ritual that softens karma and rebalances your inner universe. In the same way that the earth's rotation around the sun is a cycle, the rotation of the breath around the astral spine during Kriya practice is a cycle. Just as the earth's rotation around the sun produces a year of evolution in nature, each Kriya rotation produces a year of spiritual evolution in your nature through the conscious rotation of the kriya currents around your astral spine.

The Laws of Self-Awareness, Meditation, and the Breath

The laws of self-consciousness awareness are revealed in meditation because they are the laws of meditation. There are three primary factors involved in meditation: the meditator, the object of meditation, and the act of meditating. However, a true state of meditation is attained when the meditator and the object of meditation become one. This is a fourth factor, and it is accomplished by making the Self the focus of one's meditation rather than an object within the mind. When you meditate on the Self, there are four factors. Two of them are the same because you are both the meditator and the object of meditation, both the sun and the moon. When you take four factors, two of which are the same, and arrange them in as many different ways as possible, you find that there are only twelve possible combinations. For example, the digits 1-2-3-3 can only be grouped into the following twelve sequential combinations: 1233, 3321, 1332, 2331, 3312, 2133, 1323, 3231, 2313, 3132, 3123, and 3213.

The laws of self-conscious awareness are also mirrored in the rhythm of the breath, the sacred ritual that sustains self-awareness in the physical body. The breath is com-



posed of four parts: an inhalation followed by a hold, and an exhalation followed by a hold. These are four factors, two of which are the same — the pause between inhalation/exhalation and the pause between exhalation/inhalation. When you have four factors, two of which are the same, there are only twelve patterns in which they can be experienced.

Astrology: The Map of Your Astral Body

The samskaras that activate karma are stored in the hemispheres of the chakras, the twelve compartments of the subconscious mind. Like seeds, they await the right condition or stimulus to activate. Karma is a samskara whose time to germinate has come. Esoteric astrology, properly understood, reveals when a particular karmic force will activate. The karmas stored within the chakras are the biases that affect the way you experience the world and respond to it. Their cumulative momentum is the causal force within your life, unless you apply the intensity of your self-awareness with enough duration to change it, unless you perform a conscious ritual — a Kriya.

Astrology is the symbolic and mathematical study of causal cycles (karma). The timing mechanism of any specific piece of karma (when a particular cause or effect will take place) is unique for each individual and can be calculated mathematically. The astrological chart is a map of your chakric system. It reveals the specific types of karma you will experience most intensely in this incarnation and the chakric level where each type will activate. The chart will show the intensity and timing of each type of karma and how they relate to each other. You study the timing, intensity, and nature of your karma mathematically in Kriology because each soul has a unique pattern of experience. Your birth chart (natal chart) symbolically represents this individual karmic pattern.

The value of your natal chart is that it reveals the cycle you are in, when a particular piece of karma will activate, and the area of your life in which it will manifest. This, in turn, tells you how to sustain balance internally, and therefore, in the circumstances of your life. The intensity of a piece of karma, multiplied by its duration, equals the force of the karma ($I \times D = F$). The natal chart tells you the duration and nature of your karma. If you know when and how a particular piece of karma is going to trigger, you can use intensity and duration to neutralize or soften it with self-awareness, self-discipline, and Kriya ritual. This is the esoteric process of Kriya Yoga.



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KRIYA SADHANA – LESSON FIVE

Kriya is a spiritual science, and the mystic is a spiritual scientist. His laboratory is Life — the interaction of spirit and matter. It is the matrix of consciousness where the knower encounters the known, and where the forces of free will and self-awareness meet with the momentum and resistance of the laws of self-conscious awareness.

Kriya is a method by which there is a conscious focusing and ascending of the pranic currents, the psychobiological energy fields that precipitate the karmic pattern of your life. It is a method that reverses the normal flow of these currents and moves you from unawareness to balanced self-conscious awareness, from the base of the astral spine (saturn) to the top of the astral spine (sun). In Kabalistic thought, this is referred to as ascending Jacob's ladder. The Alchemists called it turning lead into gold. The ancient Greeks referred to it as ascending Mount Olympus. To the yogi, it is the mystical migration of the Hamsa from the lower nest to the higher nest.

The Inversion of the Physical and Astral Bodies

If you look at the study chart that accompanies this lesson, you will note that Aquarius and Capricorn (the solar and lunar hemispheres of the saturn chakra) relate to the tenth and eleventh houses and are located at the top of the study chart. However, the saturn chakra is associated with the base of the physical spine. The reason for this is that the natal chart is a map of the karma stored in the astral body, and the astral body and physical body are inverted to one another. The bottom of the astral body is at the top of the physical body and vice versa. This is why the ritual washing of the feet is considered a sacred act. It is symbolic of touching and purifying the top of the astral body, the thousand-petaled lotus. As the kriya current ascends in the astral body, it descends in the physical body. As the current descends in the astral body, it ascends in the physical body. This is a vital factor to understand in the practice of Kriya, and it will be discussed in greater detail later in the program.

If you take the astrological study chart that accompanies this lesson and invert it so the Leo/Cancer sections are at the top of the chart, you will have a two dimensional map of the twelve hemispheres that constitute the six primary chakras in your astral body. If you take your natal chart and hold it in the same way, you will have a map of the karma that is stored in your chakric system. The handout titled "The Cosmic Wheel" illustrates the relationship between the chakras and the signs of the Zodiac.



Planets, Signs, and the Chakras

Each planet in your natal chart maps a complex of samskaras that will activate karma. Each planet is found in a specific sign of the zodiac, and each sign of the zodiac is related to a chakric hemisphere. The position of each planet in your natal chart indicates the chakric level where its karmic force will most readily find expression. For example, if in your natal chart, the planet Mars — which represents your desire nature — is in the sign of Capricorn, it indicates that your Mars karma will trigger most intensely through the saturn chakra, producing a subconscious desire or need for power. If Mars is in Gemini, it indicates that your Mars karma is stored in the Mercury chakra, and will activate as a subconscious drive or desire to communicate or teach. If Mars is in Taurus, it means that the samskaras that are mapped by the planet Mars are stored in the Venus chakra, indicating a subconscious desire or need for wealth.

Each chakra has a solar and lunar hemisphere. One side of each chakra is predominantly idic and the other pingalic. The twelve laws of self-conscious awareness, symbolized by the masculine and feminine signs of the zodiac, modify or govern the karmic expression of the planets. Karma that activates through the solar half of a chakra tends to precipitate events in the world around you, whereas karma that activates through the lunar side of a chakra tends to activate forces in your mind. The twelve signs of the zodiac relate to the chakras as follows:

♌ - Leo	Sun/Moon	♋ - Cancer
♍ - Virgo	Mercury	♊ - Gemini
♎ - Libra	Venus	♉ - Taurus
♏ - Scorpio	Mars	♈ - Aries
♐ - Sagittarius	Jupiter	♛ - Pisces
♑ - Capricorn	Saturn	♒ - Aquarius

Sun/Moon Chakra

Cancer is the law of consciousness that governs the lunar side of the ajna chakra.

Leo is the law of consciousness that governs the solar side of the ajna chakra.

Mercury Chakra

Virgo is the law of consciousness that governs the lunar side of the mercury chakra.

Gemini is the law of consciousness that governs the solar side of the mercury chakra.



Venus Chakra

Taurus is the law of consciousness that governs the lunar side of the venus chakra.

Libra is the law of consciousness that functions through the solar side of the venus chakra.

Mars Chakra

Scorpio is the law of consciousness that governs the lunar side of the mars chakra.

Aries is the law of consciousness that governs the solar side of the mars chakra.

Jupiter Chakra

Pisces is the law of consciousness that governs the lunar side of the jupiter chakra.

Sagittarius is the law of consciousness that governs the solar side of the jupiter chakra.

Saturn Chakra

Capricorn is the law of consciousness that governs the lunar side of the saturn chakra.

Aquarius is the law of consciousness that governs the solar side of the saturn chakra.

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PAVANA SANACHALANA KRIYA

Pavana Sanchalana is the controlled rotation of the breath around the astral spine. It is a technique that prepares the practitioner for the mystical Kriya pranayama that softens karma. It links the conscious mind with the unconscious mind, and the microcosm with the macrocosm. In Sanskrit, the letter *v* is often pronounced as a *w*, so the word *pavana* is actually pronounced *pawana*. Pavana has several meanings. It is one of the names of Vayu, the wind God, and it means the cause of blowing. It also means the purifying. The wind is the breath that sustains consciousness in the physical body. The breath that purifies is pavana. The word pavana is also used to describe the control of the breath that is required when performing different types of pranayama. Sanchalana means with rotation. Therefore, Pavana Sanchalana Kriya is the controlled rotation of breath.

Ascending and Descending Chakric Hemispheres

The solar and lunar sides of the six chakras are the twelve storage tanks of your soul. They contain the karmic proclivities of the past. Each sign of the zodiac represents one half, or one hemisphere, of a chakra — one facet of the twelve primary states of self-conscious awareness. Pavana Sanchalana is a method of rotating breath as consciousness and developing sensitivity to the hemispheres of the chakras. This cultivates an awareness of the ida and pingala nadis and prepares the practitioner for the next level of practice, which softens karma by balancing the movement of prana through the chakras.

As you ascend the spine in the practice of Pavana Sanchalana, you mentally associate the ascending hemisphere of each chakra with its corresponding sign of the zodiac. As you descend, you mentally associate the descending hemisphere of each chakra with its corresponding sign. The ascending breath is cool and symbolizes the lunar side of the astral body. The descending breath is warm and symbolizes the solar side of the astral body. The ida nadi is balanced by the ascending inhalation along the inside of the spine, the pingala nadi by the descending exhalation over the outside of the spine.

Pavana Sanchalana Kriya is similar to Nada Sanchalana, the preparatory technique you received in your last lesson, but there are several important differences. Nada Sanchalana is a method of rotating sound, whereas Pavana Sanchalana is a process of rotating the breath. Both techniques link the breath with rotation. However, in the practice of Pavana Sanchalana, both inhalation and exhalation are performed through the



nose and should be of equal intensity and duration. Both techniques ascend consciousness through the center of the spine and descend it over the outside of the spine. However, in the practice of Pavana Sanchalana, the ascending and descending breaths are used to help you become aware of the masculine and feminine hemispheres of the chakras and to link them with the corresponding sign of the zodiac.

Like the practice of Nada Sanchalana, the eyes are open during inhalation and you form unmani mudra with the exhalation; the head is lowered toward the chest during the ascending breath and tilted back during the descending exhalation; and a gentle mula and uddiyana bandha are held. However, during the practice of Pavana Sanchalana, khechari mudra is also formed.

Lowering the chin toward the sternum is similar to the practice of jalandhara bandha. It opens the mercury chakra and helps the ascending current enter it and pass through unimpeded. The head is then leveled to balance the astral current so that it flows equally into the sun, moon, and mercury chakras.

In the practice of Pavana Sanchalana, the breath is momentarily retained at the sun center. This transforms the current that is being held at the ajna chakra. Bending the head gently backward opens the moon center, releasing the current and permitting it to descend. This allows ripples of joy to descend the astral spine. As these ripples of joy descend, the opened moon center causes waves of bliss to be pulled from the macrocosm into your inner universe. These waves neutralize karma and angular energy. In time, they produce a state of samadhi and cosmic consciousness.

The Practice of Pavana Sanchalana Kriya

Sit in siddhasana with the eyes closed 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 mula bandha, and at the same time, descend part of your consciousness down the astral spine to the saturn chakra. When your awareness reaches the saturn chakra, open the eyes 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. As your awareness reaches the sun center, the head should be level and the lungs full.

Retain full chalice for two to three seconds at the sun center as you mentally repeat the word *Leo* three times. Begin to exhale with an ujjayi breath through the nose as you rotate your consciousness up and over the top of the head and down to the moon center. As your awareness begins to descend toward the moon center, slowly and gently tilt the head backward and form unmani mudra. As your awareness passes over the moon center, mentally say *Cancer*. Continue to descend your consciousness with the ujjayi exhalation over the outside of the spine to 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 consciousness 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 Pavana Sanchalana Kriya. The head then gently drops forward once again, the eyes slowly open, and you immediately start the next round by mentally saying *Capricorn* and ascending back up through the center of the spine with an inhalation. When you begin this practice, perform three to nine rotations. For most people, seven rounds is a good number with which to start.

To review: A gentle ujjayi breath is used during inhalation and exhalation. The ascending breath is cool and moves up through the center of the spine. The descending breath is warm and moves down the outside of the spine. Full chalice is retained for two or three seconds at the sun center. 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. Open the eyes during the ascending inhalation, form unmani mudra as 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 during the entire 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, the head is tilted slightly backward, placing a minimal amount of pressure on the moon center. As you reach the saturn chakra at the end of the descending breath, the eyes will be completely closed and the lungs will be empty. Begin the next round by opening the eyes, gently bending the head forward, and mentally acknowledging each chakra as you inhale back up the spine. Remember to hold khechari mudra, mula bandha, and uddiyana bandha throughout your practice.

Developing Your Practice of Pavana Sanchalana

The rotation of your consciousness and breath should be smooth and natural. With the exception of a short hold at the sun center, there should be no break in the breath or your rotation around the spine. In order to accomplish this, you will find it helpful to memorize the ascending and descending sign associated with each chakra before beginning the formal practice of Pavana Sanchalana.

Sit quietly and recite the names of the signs to yourself in the proper order until you memorize the pattern and it becomes automatic. After you have memorized the order of the signs, close your eyes and begin to rotate around the spine. As you do this, associate each sign with its corresponding chakra. Do not be concerned about linking the breath with the rotation in this phase of your practice. Link the inhalation and exhalation with rotation only after you can ascend and descend your consciousness effortlessly around the spine and associate each sign of the zodiac with its corresponding chakra. After the breath has been incorporated into your practice and it has become smooth and natural, add the gentle movement of the head and the opening and closing of the eyes.

It is important that you remain comfortable while practicing Pavana Sanchalana. Do not rush through it. When you have completed your last round, sit quietly in the aftereffect of your practice and enjoy the stillness. Try to experience the subtle rotation that continues even after you have consciously stopped the technique.

The Ascending & Descending Signs Associated with each Chakra

Ascending Signs

Leo, Leo, Leo

Virgo

Libra

Scorpio

Sagittarius

Capricorn

Sun/Moon

Mercury

Venus

Mars

Jupiter

Saturn

Descending Signs

Cancer

Gemini

Taurus

Aries

Pisces

Aquarius



KHECHARI MUDRA

Khechari mudra is a gentle curling of the tongue that brings the underside of the tongue into contact with the upper palate. Because it is an integral part of many Kriya techniques, it needs to be mastered in the early stages of sadhana practice. For those wishing to unfold spiritually, it is one of the most valuable mudras. It opens the moon center, allowing prana to flow more freely into the physical body, astral body, and mind. This purifies the mind and assists in awakening the astral body. It also gives the physical body the added energy needed to sustain Kriya practice.

The Five Elements (Tattwas)

Each of the four lower chakras is symbolically associated with one of the four primary elements (*tattwas*): earth, air, fire, and water. In Kriology, the elements symbolically represent states of consciousness, as well as levels of existence and spiritual evolution. The saturn chakra is associated with the earth element (*prithvi*), which symbolizes a state of unconsciousness. The jupiter chakra is associated with water (*apas*), which symbolizes a level of subconscious awareness. The mars chakra is linked with fire (*agni*), which is mankind's normal state of waking awareness. The venus chakra is associated with air (*vayu*), which symbolizes a level of self-conscious awareness. The mercury chakra is associated with ether or space (*akasha*), the fifth element, and symbolizes balanced self-conscious awareness.

The translation of the word khechari means akasha walking or space walking. It comes from the Sanskrit verb *char*, meaning to move. When it is used during Kriya practice, khechari mudra helps to shed illusion, confinement, and ignorance. It moves you into the infinities of space that exist within you. Because it awakens the astral body from its sleeping state or resurrects it, some texts say that khechari mudra actually creates the astral body, which they sometimes refer to as the divine body. This, in turn, allows one to move into the *akasha* region and enter into the Room of Books, the akashic record that exists at the mercury chakra. There one is able to see the past, present, and future clearly.

Releasing The Nectar of Immortality

Khechari mudra stimulates the mercury chakra. This permits the mind to hold a steady stream of thought more easily, and this is vital to the mastery of concentration.



This mudra invigorates and, at the same time, quiets the mind in a way that enables it to perceive subtle thoughts, ideas, and concepts that are needed to attain deeper levels of meditation. It also releases the nectar of immortality (*amrita*), which gives conscious immortality to those parts of the mind that it touches. The mystical process of Kriya is a way of distributing or pouring this nectar over the totality of the mind and astral body. When this is accomplished, you experience continuity of consciousness and never die or become unconscious again. In yoga, this is referred to as the attainment of conscious immortality.

Khechari mudra, as taught in Kriology, is quite different from the classical practice of khechari. Classical khechari required the cutting of the muscles under the tongue. Over time, the tongue would be trained to reach up and into the nasopharynx, where it would stimulate nerve centers that trigger the release of amrita. Classical khechari is only practiced under the strict supervision of a guru. Khechari mudra, as taught in Kriology, does not necessitate the cutting of the tongue muscles. It requires only the stretching of the tongue. Therefore, it can be practiced by anyone without supervision and previous preparation and training.

The Practice of Khechari Mudra

Khechari mudra is formed by curling the tongue up and back so that the underside of the tongue touches and makes firm contact with the upper hard palate of the mouth. The tip of the tongue is then gently pushed back toward the soft palate as far as it can go without causing stress or strain to the tongue, throat, or jaw. It should not inhibit the breath in any way.

Khechari mudra is performed in conjunction with ujjayi pranayama during the practice of many Kriya techniques, so it is important that you work with khechari mudra until it is comfortable and can be performed without strain. Any excessive stress, strain, or discomfort will interfere with the flow of prana. The key is to refrain from pushing too hard. This is facilitated by relaxing the throat, jaw, and ear canals.

When first holding the mudra, it is completely normal to experience a slight strain under the tongue or in the throat and jaw. With repeated practice, this will pass. The muscles under the tongue will stretch, strengthen, and become comfortable with the mudra, and you will be able to hold khechari for longer and longer periods. If you find yourself straining or experiencing any discomfort, back the tongue off a little or release the mudra for a short period of time. Rest, and then continue.



THE KRIYA RITUAL OF PURIFICATION

Since the beginning of time, water has been used literally and symbolically to purify the mind and body. The Ritual of Purification is a ceremonial ritual that removes emotional/mental impurities from your astral body. It should be performed whenever you begin to feel weighed down or besieged by negative thought forms, emotions, or events. Of all the Kriya rituals you will receive, it is most important that the Ritual of Purification be done consciously. Though the process itself is quite simple, performing it with a conscious intention is the gateway to releasing the power within the other Kriya rituals that you will learn. The repeated practice of the Ritual of Purification cleanses your aura and removes the incapacitating and debilitating thought forms that have impinged upon your subconscious mind and adhered to your astral body.

To perform the ritual, you need a ritual bowl, the shower, a clean, large towel, and a bar of sandalwood or eucalyptus scented soap. The shower should be warm, neither hot nor cold. Enter the shower with the conscious intention that you choose to wash away all negative astral forces — physically, mentally, and emotionally. Begin the ritual by washing yourself thoroughly with the scented soap and then rinse the body completely. Allow the water to pour over your head and body. As the water is flowing over you, visualize it washing away and removing all stress and strain, all worry and concerns, and all negative astral forces.

Offer a simple prayer or invocation. As the water gently hits the top of your head and runs over your body, continue to visualize and experience all the negative forces being released and washed away from your body, mind, and astral being. Allow the water to hit the back of your neck and shoulders. As it runs down over your spine, close your eyes and take three to five deep breaths, holding each for a few seconds. Fill the ritual bowl with water from the shower, exhale forcibly through the open mouth, and visualize that you are exhaling all the negative forces within you as you pour the ritual waters in the bowl slowly over your head. Repeat this process three times. As you do this, hold the awareness that all the emotional/mental impurities in your astral body are being washed down the drain.

When you are done, step out of the shower and wrap yourself in the clean towel. Lie down on the floor or on a bed and visualize something beautiful and calming. This completes the ritual. If you fall asleep, so much the better.



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KRIYA ANANDA UPANISHAD - IV

- 4.1 When a self-existent being incarnates into a physical body, it gains a greater awareness of the earth plane than it had on the astral. At the same time, however, it loses awareness of the inner Self. Thus, in ancient times, it was said that a soul (the memory of one's experiences and of the Self) must be "resurrected" again.
- 4.2 With each reincarnation, with each rebirth, the memory of the Self is perfected and completed to a greater degree. However, in each incarnation, one must re-remember the past. This is the esoteric connotation of the statement "Ye must be born again," before its meaning was corrupted. It did not refer to the Self (atma) being reborn but was a reference to regaining complete consciousness of the soul (memory of the past and future). "Born again" means regaining the memory of cosmic consciousness.
- 4.3 The regaining of consciousness of the Self is accomplished by the practice of pratyahara, together with the rotation of the kriya currents lengthwise around the astral spine. This rotation helps to pull the prana from the chakras in the correct order, allowing you to withdraw the kriya current from the lower three chakras and from the sense organs associated with them.
- 4.4 Concentrating on the ajna chakra, while rotating kriya currents around the spine, enables you to withdraw the life energy from the involuntary physical organs and to place it in your astral body. In time, this will allow you to enter the causal plane and to attain the outer fringes of samadhi.
- 4.5 Cosmic energy first enters into your being through your astral chakric system, which is aligned with the brain and spine. It then descends through the chakras and out into the physical body, where it enters the sense organs. This keeps your mind occupied with material and biological maintenance.
- 4.6 As the kriya currents reascend, they deactivate your sense organs and the functions of your physical body, inducing an awareness of the higher chakras and an ever increasing, ever new expansion into cosmic consciousness, wisdom, and bliss.

- 4.7 The kriya currents are two-fold: the currents that are of the macrocosmic universe and the source of all living forms, and the specific kriya currents that exist within each individual soul's microcosmic universe.
- 4.8 One of the problems with having a physical body is that the outgoing currents become locked into the body, causing an individualized state of consciousness that rapidly becomes self-absorbed, selfish, and cut off from the rest of Reality.
- 4.9 The second problem with having a physical body is that it produces forgetfulness of one's original nature, cosmic consciousness, which is omnipotent, omnipresent, omniscient, and omnificent. One loses awareness of his true nature and is not able to use these divine qualities to become free and to help others. Being bound to his embodied self, one forgets his relationship to the cosmos.
- 4.10 Kriya is a mystical process by which an individualized state of consciousness, which has a small amount of self-conscious awareness, redirects cosmic life energy, which is not self-conscious, so that it can become consciously reconnected to cosmic consciousness once again.
- 4.11 The seat of this cosmic life energy is the astral moon center, which is aligned with the physical medulla oblongata. The moon center is the female half of the ajna chakra. The ajna chakra has many names: the eye of Shiva, the all-seeing eye, the third eye, and the sun center. It is also known as the single eye. It is said, "If thy eye be single, thy whole (astral) body will be filled with Light."
- 4.12 With proper, continual practice of the primary Kriyas, the single eye will be opened and the gift of cosmic intuition will manifest. This will pour vast wisdom and immense joy upon you and all in close proximity to you.

CD #22—The Cosmology of Kriya

- I. Two levels of Understanding Cosmology
 - A. Exoteric
 - B. Esoteric

- II. Dualistic Principles in the Kriology and Shankarya Systems
 - A. Prakriti
 - B. Purusha

- III. The spark and the Flame of God
 - A. God is elder brother. The spark and Flame contain the same qualities
 - B. To understanding the spark is to understand the flame
 - C. Three primary qualities of the Flame
 - 1. Omniscient (all knowledgeable)
 - 2. Omnipotent (all powerful)
 - 3. Omnipresent (present throughout all creation)

- IV. The axis of the world (axis mundi)
 - A. The importance of centering and lifting the currents

- V. Galactic Cosmology
 - A. Evolving from the outer edge of a planetary system to the center
 - B. One point where spirits drop down into form out of the astral
 - C. Gamma Bodies
 - D. Our solar system
 - E. Alpha Centaurs

- VI. The Symbolism of Cosmology
 - A. Cosmolizing your being (placing the planets within you)
 - B. Evolving from the saturn chakra to the sun
 - C. Learning to respond to the various levels or vibrations of your microcosmic solar system
 - D. The pole star is the doorway out of this universe

VII. The Symbolism of Spirit

- A. Tasting the honey vs. becoming the honey of existence
- B. Self-existent beings in transfinite space seeking a balanced being
- C. Isvara, our elder brother
- D. Humans are so enmeshed within physical creation that they have forgotten what is outside
- E. The importance of removing emotions, which distort our perception
- F. The need to gain greater awareness and move toward balanced awareness
- G. To share the honey of existence (she who teaches is taught)

VIII. God and Our Place and Purpose in His Creation

- A. There are two creations
- B. The descendants of Adam and Eve, and Adam and Lilith
- C. Sons of God (self-existent ones)
- D. God has Karma
- E. From goodness only goodness can come
- F. We must balance our creation ourselves



CD #23—Kriya and Reincarnation

- I. Reincarnation and Transmigration
 - A. Theories of reincarnation
 - 1. You are a man, you die and go to the astral and come back as a man
 - 2. You may come back as a man or a woman
 - 3. You are always a woman until evolve to a man and then come back as a man and always come back as a man
 - 4. You are on the earth plan and then move to new planes in the astral, die on the astral and move to another plane, then finally come back to earth, die and go back to astral: evolution takes place on earth and astral planes
 - B. Transmigration as evolutionary karma
 - 1. Indian and Greek civilization philosophy
 - 2. Transmigration as symbolism

- II. Reincarnational Pattern and the Moment of Death
 - A. Resolving dissatisfaction in your life
 - B. What happens at death
 - 1. Time on the astral plane
 - 2. Nature of the astral plane
 - 3. The astral as a mental realm
 - 4. The “cosmic theater”
 - C. The 3 major desires/symbols
 - 1. Symbols as lessons to be learned, needs to be fulfilled
 - 2. Symbols/desires as the universe, you, and your inner reaction

- III. Birth and Karma
 - A. What happens at birth
 - B. Interpersonal aspect of karma

- IV. Fear of Death
 - A. The face of glory
 - B. Unconsciousness
 - C. Neutralizing karma: $E=F$: the force of an experience or karma is equal to the multiplication of the intensity times duration

V. Reincarnation as a Cycle

- A. 3 day cycle
- B. A breath cycle
 - 1. Kriya breathing and the neutralizing of karma

VI. Astral and Physical Body Linkage and Reincarnation

- A. Silver thread from sun center of the astral body the moon center of physical body
- B. Golden thread from moon center of astral to sun center of the causal body
- C. Kavalia or total liberation

VII. Value of Meditation in the Reincarnational Pattern

- A. Preparation of mind for death
- B. The afterlife and the subjective microcosm

VIII. Death and Dying by Sickness and Reincarnation

- A. Afterlife on the astral
- B. Finding satisfaction and happiness

IX. Planes of Existence

- A. The chakric levels
- B. The planes of existence and consciousness on earth



CD #24—Hora Shastra: The Map of Karma

- I. Karma - The Importance of Understanding the Doctrine of Karma in the study of Kriology
 - A. Everything that has come into our life is caused by us
 - 1. All is self-caused by prior thoughts, words, or actions
 - 2. You can never be a victim
 - 3. You are in control of your life
 - B. Value of people is they are the bringers of our karma (activators)
 - 1. Surround yourself with noble being by surrounding yourself with noble thoughts
 - 2. Make thoughts stronger and more consistent and it will create magnetism to draw noble people into your life
 - 3. People trigger mechanism, but we can choose how to react to it
 - C. Karma is only an impulse
 - 1. We respond to the karma (what matters is our response)
 - 2. Attitudinal karma
 - a. First level of karma
 - b. We can soften or neutralize our karma by changing our attitude
 - c. Attitude only depends on me for me and you for you
 - D. Realization that you have control over your life
 - 1. Realize you have past karma to deal with
 - 2. You have the choice to respond to the karma
 - 3. Must be able to sustain good karma
 - 4. We will respond to karma according to our nature
 - E. Realizations through self-awareness
 - 1. We are limited
 - 2. States of consciousness change
 - a. Easy and impossible moments
 - b. Timing is important
 - F. People and things are only bringers of our karma
 - 1. You can only be killed if you have the karma to be killed
 - 2. "Strings" being pulled are karmic impulses from the past
 - 3. There are many causes for things, but only concerned with immediate cause
 - 4. Karmically, there are always 7 causes
 - 5. Three bringers of our karma



- a. Mankind; human beings; people (most common)
- b. Animals
- c. Forces of nature (i.e. lightning)
- G. Realization the I am the bringer of other people's karma
 - 1. I should only bring good karma
 - 2. Can refuse to respond to negativity
 - a. Don't fight with people who want to fight
 - b. Don't respond emotionally to people who are emotional
- H. Recognize all karma functions on 2 basic levels
 - 1. Mercury/mental level and Saturn/physical level
 - 2. Internal and external; karma can effect us mentally or physically
 - 3. One of 3 types of karma - san chitta karma: karma from all lifetimes
 - a. Can be harmonious or inharmonious (good or bad)
 - b. No entropy in karma - it continues on and never stops
 - i. Can shift from physical to mental
 - ii. Example: Single person to married to married with kids - all increases in karma
 - 4. Without understanding karma we throw the problem/blame "out there"
 - a. We think we are helpless
 - b. We can draw it into ourselves and balance it
- I. Karma activates/fires on several levels
 - 1. Saturn karma
 - a. Confinement
 - b. What most people need to break
 - 2. Jupiter karma
 - a. Greed/excess
 - b. Danger of immediacy
 - 3. Mars karma
 - a. Fear
 - b. If the fear is inside, not external, can use tarka (reflection)
 - c. I am not my mind, not my thoughts, neti, neti, neti
 - d. Draw inside and create new thought to counteract and neutralize fear
 - 4. Venutian karma
 - a. Love
 - b. For most people it is negative, possessive
 - c. Need to let go of possessiveness



5. Mercury karma
 - a. Mind and attitude
 - b. Where we need to work then move down
- II. More ways to understand karma
- A. There is intensity and a force to each piece of karma
 1. Intensity (I) multiplied by duration (D) equals force (F)
 2. I from intensity and D from duration = ID or ego
 - a. Ego brings the problem
 - b. How we see it, not as it is
 - c. We only need to change ourselves, nothing outside
 - B. It is vital to know you can eliminate piece of karma by moving or taking away the possibility
 1. Karma then mutates into the mind in next life
 2. You can regain control
 - C. F (force) of the karma of this lifetime = I X D of karma of last 6 lifetimes
 1. Bharva Chakra of your life (symbol)
 2. Go into meditation or tarka or kriya ritual and change intensity
 - a. Internal ritual (ceremony is external)
 - b. Intensify mind force (Will)
 - c. Can neutralize karma in much shorter time (Increase intensity and you shorten duration)
 3. Each piece of karma has a particular intensity and duration
 - a. Go inside and increase yogacity to reduce it
 - b. Know when and where it will potentially happen
 - D. There is no real kismet or fate
 1. If we "fall asleep" we can predict from our samskaras and karma what will happen
 2. Wake up in consciousness
 - a. Recognize inside is microcosm of outer macrocosm
 - b. Control not by controlling macrocosm, but by turning inward and controlling microcosm we live within
 - c. Self-discipline
 - d. Moves you to new realm in macrocosm ("Garden of God")

CD #25—What is Enlightenment?

- I. What is Enlightenment?
 - A. It has nothing to do with your attitude
 - B. There are different levels of enlightenment
 - 1. It is where you see clearly what it is out of balance in your life and you begin to work on it
 - 2. It has nothing to do with being perfect
 - C. To see the face of God
 - 1. The secret is to remember
 - 2. A state of samadhi – to see the pattern of the universe
 - 3. A nano-second of memory
 - D. Enlightenment is but a remembering
 - 1. The snows of yester-year
 - 2. Enlightenment is remembering what we have already seen
 - 3. All learning is but remembering something very specific in soul
 - 4. Daniel and the lion's den
 - a. The fifth sign – Leo
 - b. The Leo age is the age of enlightenment
 - c. We exist in the sign of Leo, #5 house
 - E. Find the fifth house
 - 1. The creations, thoughts, and emotions
 - 2. Meditation
 - a. The thinker is what is valuable, not the thought
 - b. The act of loving that mirrors us and we find ourselves
 - c. Thought, the act of thinking, and the thinker
 - 3. The awareness that the thought and the thinker are the same, but different
 - 4. Find the thinker of the thought
 - F. Find the thinker, the knower
 - 1. Trim the mind, finding the trimmer, finding the self
 - a. Can dial in on anything we want
 - b. The value is in the lover, not the object of love
 - c. The beloved and the love become one
- II. Sub-Levels of Enlightenment
 - A. You get rid of your worrying and all negative emotions
 - 1. vital stage



- B. Get rid of fear
 - 1. This is not me
- C. Look at mind and memory track
 - 1. Remove all hatred - Neti, neti, neti
- D. Who am I? What am I?
 - 1. What is God? Who is God?
 - 2. The answer is neti, neti, neti
 - 3. A total merging the microcosm and the macrocosm
- E. No resistance to anything is enlightenment
 - 1. adjust, adapt and acclimatize
 - 2. to see the pattern of your life and to know the path that has to be walked
- F. Enlightenment in Japanese Zen philosophy
 - 1. Satori. A piece of understanding
 - 2. Meditate upon the satori
 - 3. Mastering of your life
 - 4. Not psychic phenomenon
- G. Enlightenment is recognition we don't have to defend ourselves
 - 1. All that is coming at us is our own karma

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STUDY QUESTIONS - LESSON FIVE

If you wish to have your study questions reviewed, please type your answers on a sheet of paper titled "Kriology Study Questions – Lesson Five." 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 twelve laws of self-conscious awareness?
2. What is the thirteenth factor?
3. How did the sages of the past discover the laws of consciousness?
4. Explain the meaning of the axiom "As above, so below. As within, so without."
5. What are the three primary factors involved in meditation?
6. What is the fourth factor involved in meditation?
7. Into how many different combinations can the four factors of meditation be grouped?
8. What are the four parts of the breath?
9. What is astrology?
10. Why is karma studied mathematically?

Kriya Sadhana

11. What do the planets map in a natal chart?
12. In the natal chart, what does the sign position of a planet indicate?
13. List each sign of the zodiac and its corresponding chakra.



Pavana Sanchalana Kriya

14. What do the twelve storage tanks of your soul contain?
15. What does each sign of the zodiac represent?
16. What is the purpose of Pavana Sanchalana Kriya?
17. What do the ascending and descending breaths symbolize?
18. What do the ascending and descending breaths balance?
19. What are the similarities and differences between Nada Sanchalana and Pavana Sanchalana?

Khechari Mudra

20. Why is khechari mudra such a valuable spiritual practice?
21. What are tattwas, and what do they represent symbolically?
22. List the five elements in English, and the chakra with which each is associated.
23. Why is it said that khechari mudra creates the astral body?
24. What is the value of stimulating the mercury chakra?
25. What is conscious immortality?

CD #22 – The Cosmology of Kriya

26. What are the two levels on which you can understand cosmology?
27. What are the three primary qualities of God?
28. What does it mean to say, “To understand the spark is to understand the flame”?
29. What is the purpose of cosmologizing your being?

CD #23 – Kriya and Reincarnation

30. What is the difference between the doctrines of reincarnation and transmigration?
31. Why is the moment of death so important mystically?
32. Why is it important to resolve dissatisfaction in this lifetime?
33. Why do many people fear death and seeing the “face of glory”?
34. Why do most people go into sleep and death unconsciously?
35. How does meditation help the transition from the earth plane to the astral plane at death?

CD #24 – Hora Shastra: The Map of Karma

36. What is the cause of everything that comes into your life?
37. Fill in the blank: Karma is only an _____.
38. What are the three bringers of karma?
39. On what two basic levels does karma function?
40. What are the five levels or types of karma discussed on this tape?
41. How does the equation $I \times D = F$ apply to karma?
42. How can you neutralize a piece of karma in this lifetime?
43. How can you prevent your life from being predetermined by your samskaras?

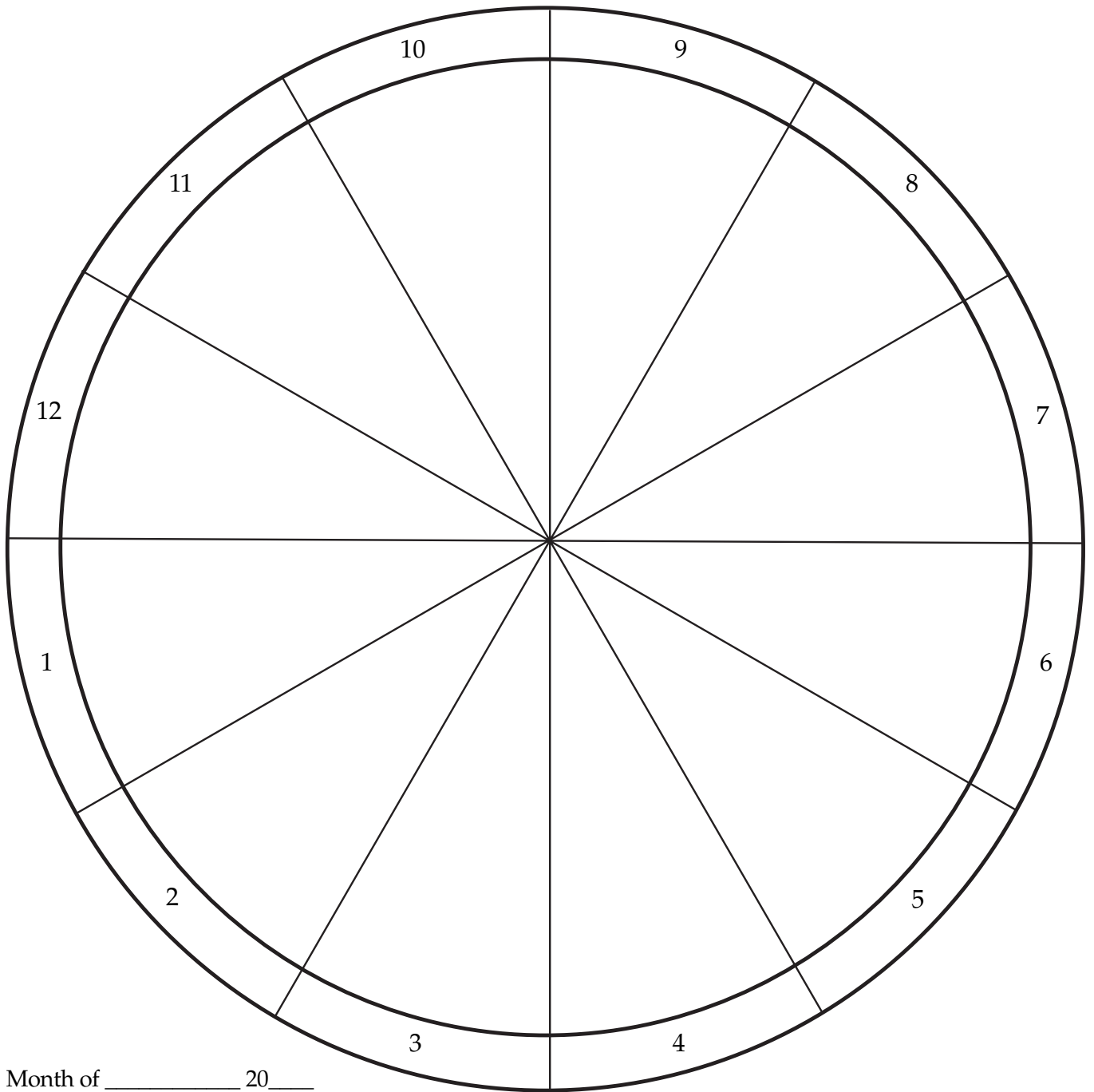
CD #25 – What is Enlightenment?

44. What is the value of experiencing enlightenment for even a moment?
45. What is samadhi?



46. What is the 5th sign of the zodiac, and what is its mystical relevance?
47. What does the 5th house of the natal chart symbolize?
48. What does Kriyananda say that people are missing?
49. How does the Taoist describe enlightenment?
50. How is enlightenment described in Zen Buddhism?

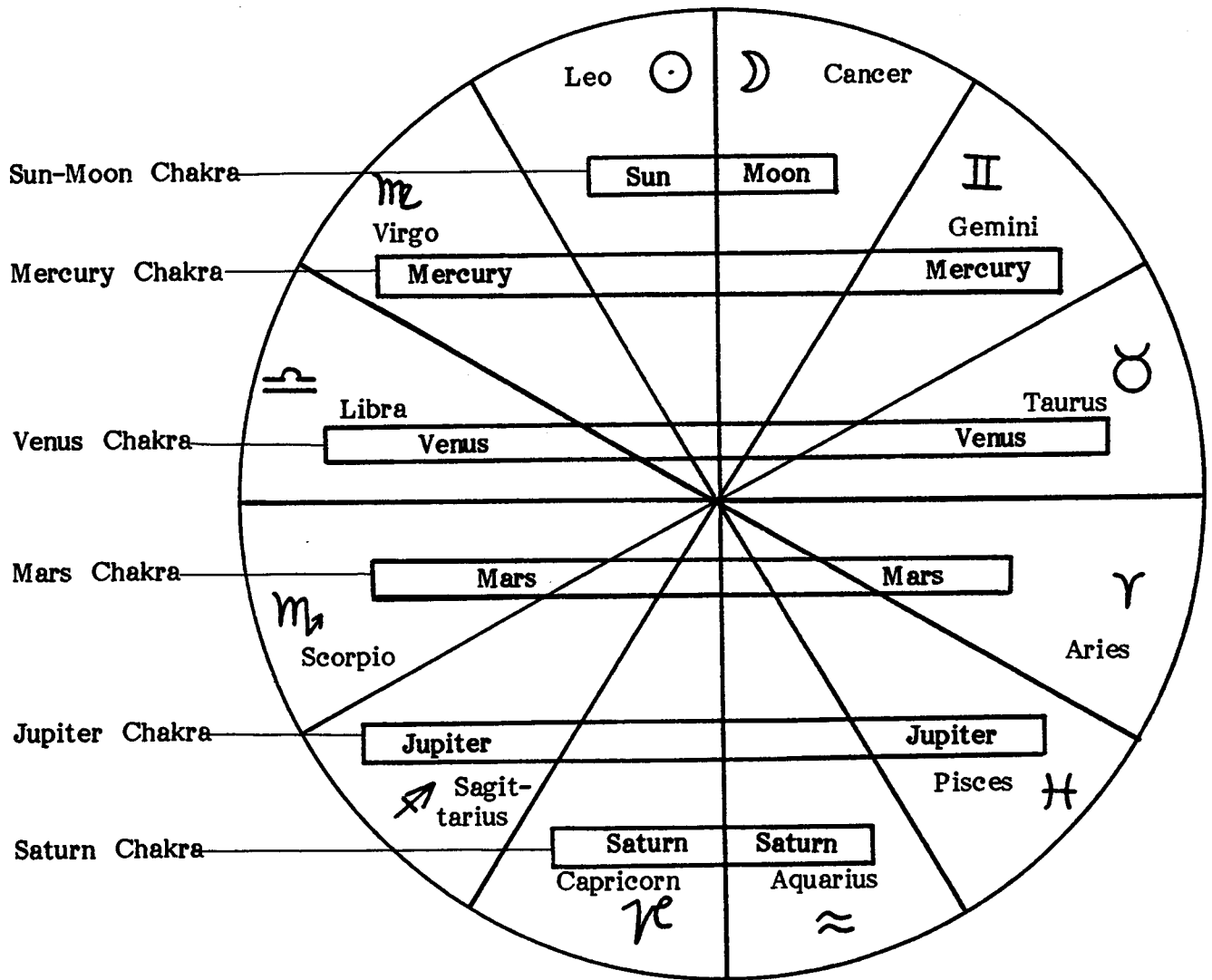
Kriology Tarka Wheel - Lesson Five



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.

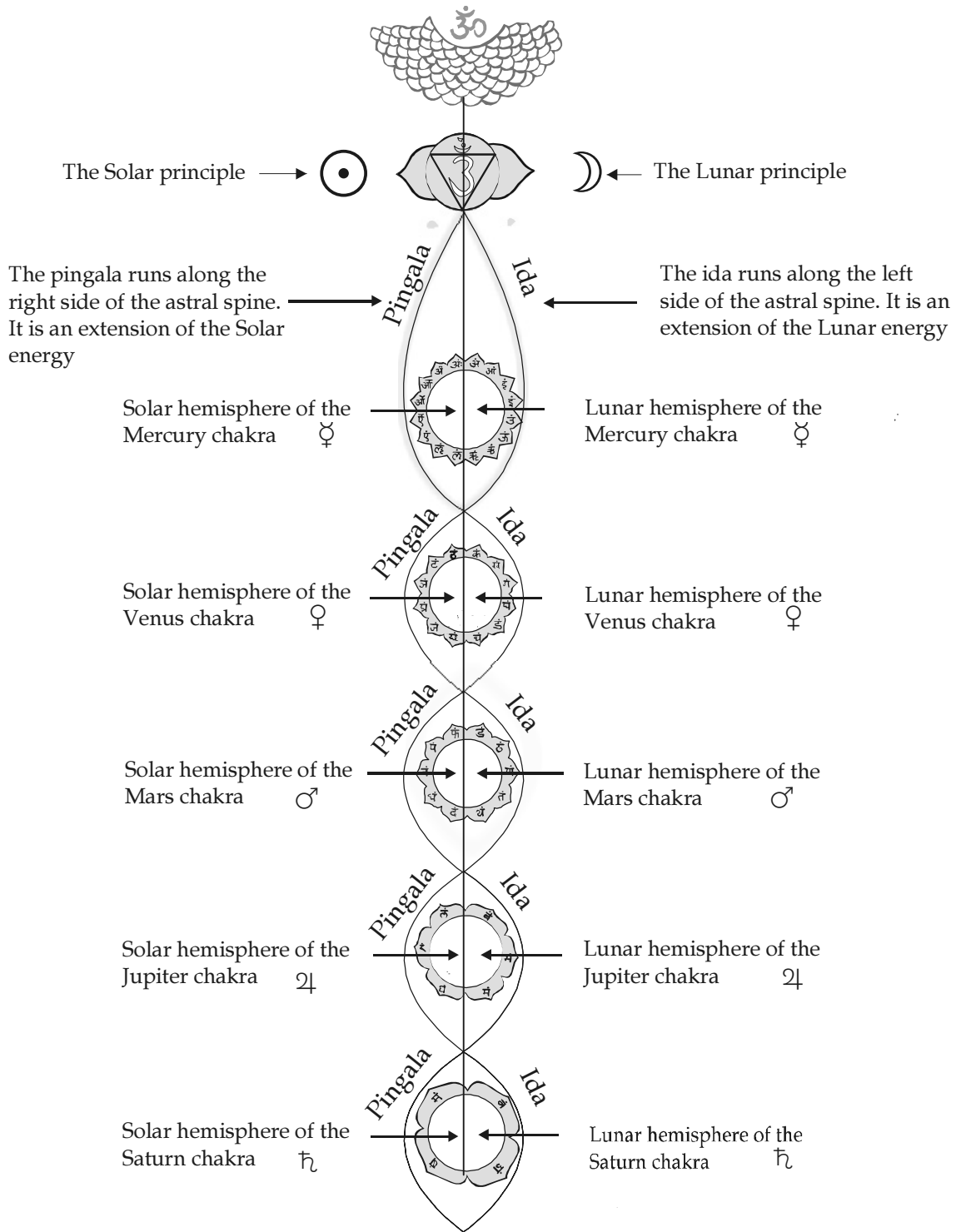
THE COSMIC WHEEL



Handout

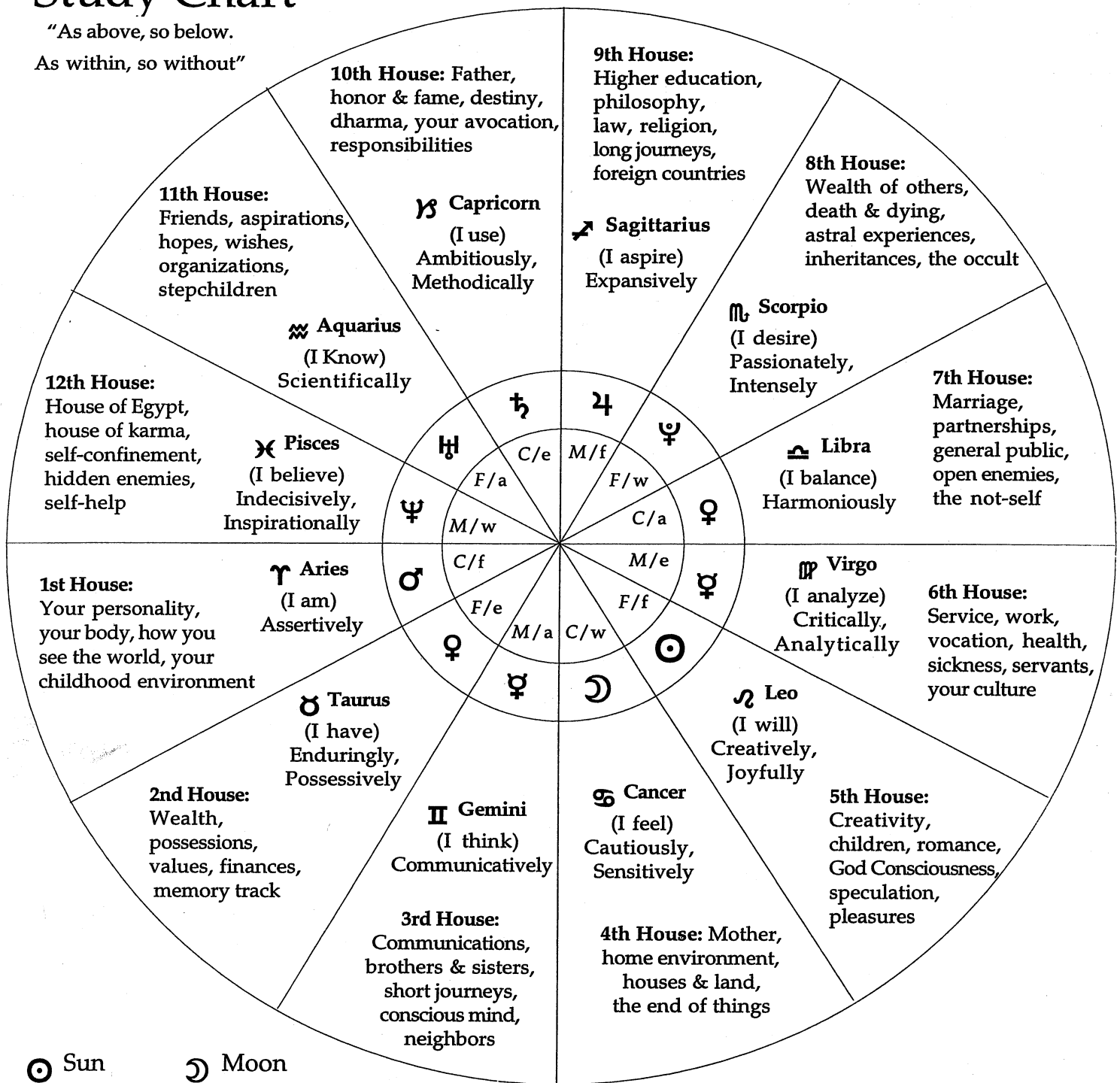
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SOLAR AND LUNAR HEMISPHERES OF THE CHAKRAS



Study Chart

"As above, so below.
As within, so without"



- ☉ Sun
- ☽ Moon
- ☿ Mercury
- ♀ Venus
- ♂ Mars
- ♃ Jupiter
- ♄ Saturn
- ♅ Uranus
- ♆ Neptune
- ♇ Pluto

Planets = archetypal proclivity or urge (what)
Signs = internal, mental, lunar experience (how)
Houses = external, solar area of expression (where)

- Aspects**
- ☉ ☿ Conjunction = 0° (Sun)
 - ☿ ♊ Semi-Sextile = 30° (Mercury)
 - ☿ ♋ Sextile = 60° (Venus)
 - ♂ ♌ Square = 90° (Mars)
 - ♃ ♍ Trine = 120° (Jupiter)
 - ♄ ♎ Inconjunct = 150° (Saturn)
 - ♇ ♏ Opposition = 180° (Moon)