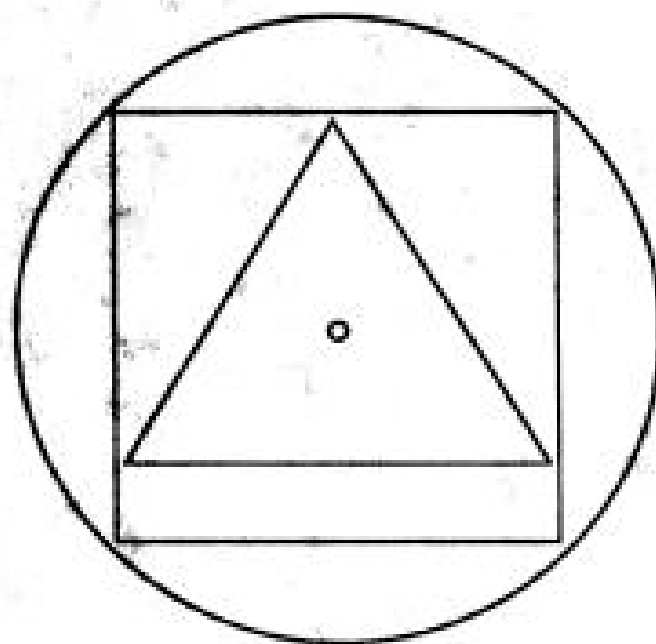


# DHYANA KRIYA



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# Dhyana Kriya

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*To Allfather,  
who has guided me in  
writing this booklet,  
as he has guided me  
all through life.*

*- JOST*

*For those who realize that to change the world,  
you must first change yourself!*

**NS Kindred**

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# Dhyana Kriya

Integral with the training of the body is the training of the mind. However, there is probably nothing more difficult than to control your mind. The ability of most people to concentrate their mind is dismally minimal. In spite of our efforts to concentrate on one thought, our restless minds tend to wander hither and yon as they will, and hence, the vast majority of our mental capabilities are lost or never developed.

But the power of a controlled or concentrated mind is immense. It can be readily observed that virtually every great leader, general, musician, composer, writer, scientist, etc. had an exceptional ability to concentrate. Clearly, the ability to concentrate is absolutely necessary to attain any advanced state of evolution. And so, the Siddhas developed a number of simple exercises by which one can train oneself to concentrate and hold the mind on one thought. These exercises are known as *Dhyana* (pronounced Dee-yah'-nah, which means "control of the mind")

The Siddhas understood very well the great difficulty in controlling the mind. They realized that it is easiest to train the mind by practicing concentration on something natural, like the breath. Hence, they developed Hong Sau as a powerful concentration exercise, or Dhyana. Once the concentration is shifted to the sensations of the energy along the spine, the power of Hong Sau increases even more.

Naturally, it takes strong concentration to raise the Pranic energy toward the highest center. But your ability to concentrate must also be strengthened to cleanse the emotions which are stored in the Swadhistana.

Training yourself to visualize the opal flame and holding your mind on the affirmation of oneness with Wotan strengthens the mind beyond the power of your suppressed emotions to disturb your inner calm. The cleansing exercise is also an important and powerful Dhyana.

Hong Sau and the cleansing exercise are extremely important Dhyanas, and that is why they were taught early in the course. Never neglect them. The exercises that will be taught in this step are specific techniques to train your concentration in visualization, perception, feeling, and sound.

Always remember that the purpose of these exercises is to train your mind to concentrate. Do not get discouraged if your mind keeps wandering away. That is usually what will happen for some time. Be patient. Use your will to lead your restless mind back to the object of concentration again and again.

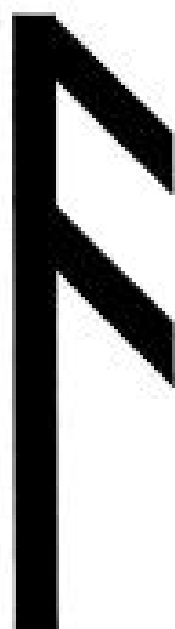
We recommend keeping a daily journal of your Dhyana practice. After each practice session of Dhyana, write down in a notebook what you experienced during your practice. Note the date and the exercise, and then jot down what you felt, or where your mind wandered to, or any success or failure to hold your concentration. This will help to orient you to the proper attitude of Dhyana — a training program to advance your evolution.

### **Asa Dhyana**

This simple exercise will strengthen your ability to concentrate on a visual image. For most people, this is the most difficult form of concentration. However, this is an important and necessary ability which will develop the latent abilities of the mind: clairvoyance, clairsaudience, and clairsentience. The Asa Rune, the Rune of Wotan, is

used in this exercise not only because of its spiritual significance, but also because of its simplicity of form. In visualization training, always focus on a simple form. Complex forms, such as faces or figures, are difficult to visualize, and concentrating on such forms should not be attempted until after you are more advanced in your Dhyana practice.

Sit in Swastikasana, arms in Swastik Mudra, and hold your eyes in Ajna Mudra. Gaze into the Ajna Chakra and visualize the Asa Rune, which is illustrated below. Use your will to hold the image of the Asa Rune in your mind's eye. If your mind wanders, do not get discouraged. Training the mind is what this exercise is all about. Patiently bring your mind back to the Asa Rune. Concentrate on the Asa Rune for 10 to 15 minutes.



**Asa Rune**  
**(Rune of Wotan)**

The second stage of this exercise is to develop your direct perception, that is, your ability to obtain information intuitively from the superconscious mind. A staggering amount of information — far more than we realize — comes to us through inference or conjecture, either our own or that of various authors, journalists, teachers, researchers, or politicians. Scientific theories, historical "facts", and our ideas about such things as diet, civilization, health, etc. are far more determined by inference than direct experience. That is why, of course, these "facts" are always changing! Nobody really has enough information to make good inferences (or the information is distorted or suppressed for political or financial reasons). But the individual of advanced evolution obtains information directly from the superconscious mind, which is irrevocably linked with the infinite consciousness, the storehouse of all knowledge and absolute truth. The next stage of the Asa Dhyana will train you to begin using the superconscious faculties of your mind.

After 10 or 15 minutes of practicing visualization of the Asa Rune, let the image fade. Keep your eyes focused in Ajna Mudra. If the image of the Asa Rune remains without effort, you may keep your gaze focused on that, but do not use any energy to keep it visualized. Begin thinking about the Asa Rune, what it means, where it came from, its significance to family and Folk, etc. Ask yourself questions about it. Leave your mind open for any information on the Asa Rune, or answers to your questions, which may come to you.

It is helpful if you supplement this exercise with some research on the Asa Rune. But do your research only from sources which are devoid of pseudo-mysticism and specious interpretations which will confuse your efforts. We recommend Wardle's *Rune Lore* (available from Kindred Publications). During your Asa Dhyana you can

contemplate Wardle's commentary and ask about any deeper meaning of the Rune.

Spend 10 minutes contemplating the Asa Rune. After your practice is over, write in your Dhyana journal how you fared in your visualization of the Asa Rune, and what you perceived in your contemplation of the Asa Rune.

Note: Everything that "comes to you" about the Asa Rune may not be from the superconscious mind. It may be from the subconscious mind, and not be valid at all. Don't let this worry you. Remember that this is a training exercise, not a test. With practice, you will begin to realize what is and what isn't from the superconscious mind. It will take time to cultivate this ability, so don't get discouraged. Moreover, information about the Asa Rune may occur to you sometime after your Asa Dhyana practice, or even at night during sleep. This is normal. In time, you will be able to summon information at will, but at first it may come to you at most any time.

After you have developed sufficient visualization skills on the Asa rune, and you feel that you have perceived sufficient information or answers to your questions, you can begin working on one of the other Runes. After you have visualized and contemplated all the Runes, then you can start on other spiritual symbols such as the Swastika. Gradually, you can train yourself to be able to visualize and concentrate on more and more complex forms such as faces, persons, etc. But do not get discouraged if it takes you a long, long time to master the Asa Rune. Controlling the mind is extremely difficult. But never give up! Remember that every time you practice this exercise you will be a little more in control of your mind, and your mind will be a little more powerful.

## **Kechari Mudra**

The next Dhyana requires another Mudra, *Kechari Mudra* (pronounced Keh-chahr'-ee). This is probably the most important of all Mudras. Unfortunately, however, it is also the most difficult to master. The tongue must be brought back behind the soft palate and locked up into the nasal passage. The Siddhas discovered that this position creates a cycle of Pranic energy in the head which generates a magnetic field, and this magnetic field stops the usual downward flow of energy to the lower energy centers, and draws energy upward from the lower centers to the highest center in the brain. This energy can be actually experienced in the mouth as a sweet, nectar-like taste, which is called in the ancient Aryan tongue, *Sama* (pronounced Sah'-mah, which means nectar, i.e. nectar of the Gods). In fact, one of the ancient Aryan writings, the *Sama Veda*, is named after this tasteful energy field.

The correct practice of Kechari Mudra eliminates the need for food and drink. In Kechari Mudra, the physical body begins to extract Pranic energy directly, without the medium of food or drink — and ultimately even breath. I have experimented with Kechari Mudra at times when I was very thirsty, and I found that as soon as I assumed the Mudra the thirst indeed vanished. Even after I removed my tongue, it was some time before I felt thirsty again. I had the same results with hunger. (It is said that bears assume this position during hibernation.) However, the importance of Kechari Mudra is in generating an energy field to draw energy up to the highest centers, thereby accelerating our evolution. Other effects are only of secondary importance.

There are three stages of Kechari Mudra, the simple, intermediate, and advanced. Each of the simpler stages have some of the benefits of the advanced stage, so be sure to always practice at least the simple stage. But for



maximum advantage, however, we highly recommend that the advanced stage of Kechari Mudra be mastered and practiced.

The first stage almost everybody can master fairly easily. Simply press the tip of your tongue against the roof of your mouth at the soft palate (the soft area back toward the throat). Initially, you may only be able to comfortably press the tip of the tongue against your hard palate at the center of the roof of your mouth. But with practice you will be able to push the tongue farther and farther back until it presses comfortably against your soft palate.

The intermediate stage is to push the your tongue farther back and press the tip against the uvula. The uvula is the soft, fleshy appendage that hangs from the back of your soft palate at the entrance to your throat. It looks somewhat like a hanging grape, hence, it is called the uvula, which in Latin means grape. Just the constant practice of the simple stage of Kechari Mudra will eventually enable you to get your tongue to this position.

The advanced stage will take some effort to master. You must insert your tongue past the uvula, back upward into the nasal passage, and hold it there. This will push the soft palate down, allowing the tongue to move forward into a more relaxed position. The natural tension of the tongue against the inside of the soft palate will hold the tongue in place comfortably.

The obstacles to mastering this technique are the shortness of the average tongue and the phrenum (the cord that holds the tongue to the floor of the mouth). Note: there are a number of seemingly knowledgeable sources which recommend that the phrenum should be cut to facilitate the mastering of Kechari Mudra. This is yet another example of dark-age influence on the ancient

Aryan science. Under no circumstances should you cut your phrenum! The phrenum was put there by Nature to prevent us from swallowing our tongues. To cut it may also sever an important nerve which goes to the tongue. Cutting the phrenum is foolish, dangerous, and unnecessary. Both the tongue and the phrenum are only muscles and they can be stretched to accommodate the position of Kechari Mudra.

One method of stretching the tongue is by "milking" it with a damp cloth. Hold your tongue with a damp cloth and pull it outward and downward several times. The phrenum can be stretched simply by turning your tongue back, and pressing the base of it against the roof of your mouth. The best method that I know of (and the one I used) is to stretch the tongue by "clicking" it out of the mouth. Suck your tongue up against the roof of your mouth as you open your mouth. When your mouth is all the way open, thrust out your tongue and try to touch your chin with the tip of your tongue. When the tongue pulls away from the suction against the roof of your mouth it makes a clicking sound, and so this is called "clicking out your tongue". This will stretch both the tongue and the phrenum. After you have clicked out your tongue fifty times, roll your tongue back (tip toward the throat) and push against the base of your tongue with your fingers, pushing the tip of your tongue back as far as you can towards your throat. If you can, massage your uvula with the tip of the tongue. This too will help stretch the tongue and the phrenum, and it will get you used to the tongue in the throat area, eliminating the gagging reflex. Eventually, you will be able to push your tongue past the uvula and upward into the nasal cavity. If you click out your tongue at least fifty times each day for six months, you should be able to push your tongue into full Kechari Mudra position. Eventually, you will be able to place the tongue into position without the use of your

fingers, although some people have such a short tongue that they always have to push their tongues into the Kechari position with their fingers (I still use my fingers).

### **Chakra Dhyana**

The Siddhas discovered that there are certain Mantras which affect each energy center, and that the energy centers could be stimulated and strengthened when the subtle vibrations of these Mantras were focused into the centers. The Chakra Dhyana is an extremely powerful concentration exercise which not only trains your ability to visualize, hear, and feel subtle sensations, but stimulates and strengthens each energy center, and moves the Pranic energy upward toward the higher centers.

Sit in Swastikasana, with your arms in Swastik Mudra. Lock your eyes into Ajna Mudra and your tongue into at least the simple stage of Kechari Mudra. Breathe normally through your nose and begin focusing your attention on the Muladara Chakra (energy center), which is at the perineum in men or in the vagina in women. Visualize the Muladara Chakra as clearly as you are able. It is red in color and round in shape (Chakra means "circle" or "wheel"). Visualize it as any size you like, and as if you are looking at it from and through the Ajna Chakra. Begin *mentally* chanting the Mantra *Lum* (rhymes with *come*) into the Muladara Chakra. Concentrate on feeling the vibration of the Mantra in the Muladara. Hold the image of the Muladara as you chant the Mantra 108 times. Chant the Mantra at whatever speed you like, so long as each Mantra is clear and distinct. You can calculate 108 times by chanting it rhythmically in 3 sets of 4, for 9 times:

"Lum Lum Lum Lum, Lum Lum Lum Lum, Lum Lum Lum Lum, one";

"Lum Lum Lum Lum, Lum Lum Lum Lum, Lum Lum Lum Lum, two";

"Lum Lum Lum Lum, Lum Lum Lum Lum, Lum Lum Lum Lum, three";

and so forth up to "nine", which will give you 108.

When you have completed 108 Mantras to the Muladara, focus on the Swadhistana Chakra (energy center), about an inch above the base of the spine. Proceed just as you did with the Muladara, except that this center is orange in color and the Mantra is *Vum* (also rhymes with *come*).

After you have finished mentally chanting 108 Mantras to the Swadhistana, focus on the Manipura Chakra (energy center), across from your navel. Proceed just as you did with the other Chakras, except that this Chakra is yellow in color and the Mantra is *Rum* (also rhymes with *come*).

After you have finished mentally chanting 108 Mantras to the Manipura, focus on the Anahata Chakra (energy center), across from the center of your chest (heart). Proceed just as you did with the other Chakras, except that this Chakra is green in color and the Mantra is *Yum* (also rhymes with *come*).

When you have finished mentally chanting 108 Mantras to the Anahata, focus on the Vishudha Chakra (energy center), across from the hollow of your throat. Proceed just as you did with the other Chakras, except that this Chakra is blue in color and the Mantra is *Hum* (also rhymes with *come*).

After mentally chanting 108 Mantras to the Vishudha, focus on the Ajna Chakra (energy center), in your forehead at the point between your eyebrows. Proceed just as you did with the other Chakras, except that this Chakra is indigo or opal blue in color and the Mantra is *Aum* (pronounced Ah-ohm').

After mentally chanting 108 Mantras to the Ajna, focus on the Sahasrara Chakra (energy center), at the crown of your head. Proceed just as you did with the other Chakras, except that this Chakra is light violet in color. The Mantra is also *Aum* (pronounced Ah-ohm').

The following chart will help you learn the Chakras (energy centers), colors, and Mantras:

<b><u>Chakra</u></b>	<b><u>Location</u></b>	<b><u>Color</u></b>	<b><u>Mantra</u></b>
<b>Muladara</b>	<b>Perineum/Vagina</b>	<b>Red</b>	<b>Lum</b>
<b>Swadhistana</b>	<b>Coccyx</b>	<b>Orange</b>	<b>Vum</b>
<b>Manipura</b>	<b>Navel</b>	<b>Yellow</b>	<b>Rum</b>
<b>Anahata</b>	<b>Heart</b>	<b>Green</b>	<b>Yum</b>
<b>Vishudha</b>	<b>Throat</b>	<b>Blue</b>	<b>Hum</b>
<b>Ajna</b>	<b>Eyebrows</b>	<b>Opal Blue</b>	<b>Aum</b>
<b>Sahasrara</b>	<b>Brain</b>	<b>Light Violet</b>	<b>Aum</b>

When you have completed this exercise, remain in position and practice the following exercise, Omkara Dhyana:

### **Omkara Dhyana**

*Omkara Dhyana* (Pronounced Ohm'-Kahr-ah, which is a name of Shiva meaning "the one who produces the sound of Om) requires that you block out as much external noise as possible. The easiest method is to use ear plugs or ear muffs, but the position described below is preferred, as this position is a Mudra position in itself. If you use ear plugs or muffs, keep your arms in Swastik Mudra.

Remain in Swastikasana and keep your eyes in Ajna Mudra. You may relax your tongue from Kechari Mudra, or remain in Kechari Mudra as you like. Remove your arms from Swastik Mudra. Place the tips of your thumbs against the flap of skin which is just forward of your ear canals. Close off the ear canals — and outer sounds — by pressing on this flap of skin. Gently press the tips of your little fingers against the corners of your closed eyes, holding the eyeballs in the Ajna Mudra position.

Rest the tips of your other fingers gently against your forehead. Holding this position for any length of time is difficult and can be distracting, so you may wish to rest your elbows on a pillow placed on a table. Arrange the height so that your spine can be held straight. In ancient times, a T-shaped elbow prop was often used. You can make such a device of wood, and to the proper length to use when you are sitting in Swastikasana.

Focus your gaze on the opal blue Ajna Chakra and begin mentally chanting the Mantra *Aum*, over and over. Concentrate on listening carefully in your right ear for a low pitched vibrating sound, like a motor or the roar of the ocean. It should sound similar to the sound of the Mantra. When you hear this sound, concentrate on it until you feel the vibration of this sound throughout your whole body. This is the sound of the flow of the Pranic energy. As you perceive this sound more and more, your awareness will elevate. In superconsciousness, this sound is always audible.

Practice the Omkara Dhyana for as long as you like, but at least 10 minutes after the Chakra Dhyana. When you have finished your practice session, jot down in your Dhyana journal, any experiences, sounds heard, or feelings you had during your practice of Chakra Dhyana and Omkara Dhyana.

### **Kriya Routine**

Your practice routine must, of course, be tailored to your individual schedule and family life. However, we recommend that you make every effort to practice your Kriyas each morning before breakfast, and each evening before going to bed (but at least an hour after supper). The Asana Kriyas should be practiced at least once a day, followed by Hong Sau, one of the Dhyanas (alternate Asa Dhyana one day and Chakra /Omkara Dhyana the next).

and ending with the cleansing exercise. It is best if you can repeat this whole routine at your second practice session, but if there are time constraints which necessitate shortening one of your practice sessions, practice at least Hong Sau and the cleansing exercise.

Note: Once you are familiar enough with them, practice the Asana Kriyas with your eyes locked in Ajna Mudra. This will increase their effect noticeably.

### **Ego**

When Pranic energy is concentrated in the Sahasrara, we attain superconsciousness. That is the highest state of human evolution — the *Übermensch* — and the goal of Kriya. The *Übermensch* lives without limitations in Superconsciousness, while the lower-evolved lives in, and is limited by, ego-consciousness. When superconsciousness is attained, ego-consciousness vanishes.

Ego is Latin for *I am*, and it is simply our persona, or self-identification. Many people who do not understand the true nature of ego are actually terrified at the very thought of losing their ego. They seem to be convinced that the loss of their ego would be the loss of all identity and individuality — they would become nothing and nobody, and disappear into oblivion. Some psychologists and philosophers have even proffered concepts of “higher egos” and “lower egos”, and pontificate about getting rid of a troublesome lower ego while embracing a benevolent higher ego. This, of course, betrays their own fears and insecurities. The lingering dark age influence on this planet continues to beguile them, and they completely misunderstand the true nature of ego. The fact is that there are no higher or lower egos. Ego is our entire persona — high or low, good or bad.

We pointed out that the suppressed emotions stored in the Swadhistana shape and limit our personality and individuality, and that all of our opinions, aspirations, relationships, abilities, etc., are merely a product of these stored emotions. Our personality, individuality, opinions, abilities, etc. are all part and parcel of our persona, or ego. The cold, hard truth is that our self-identification, our persona or ego, is completely limited by our subconscious emotions. Our ego is not really an identification, it is a severe limitation! We certainly cannot attain the state of *Übermensch* when we have limited ourselves to an emotionally-controlled persona.

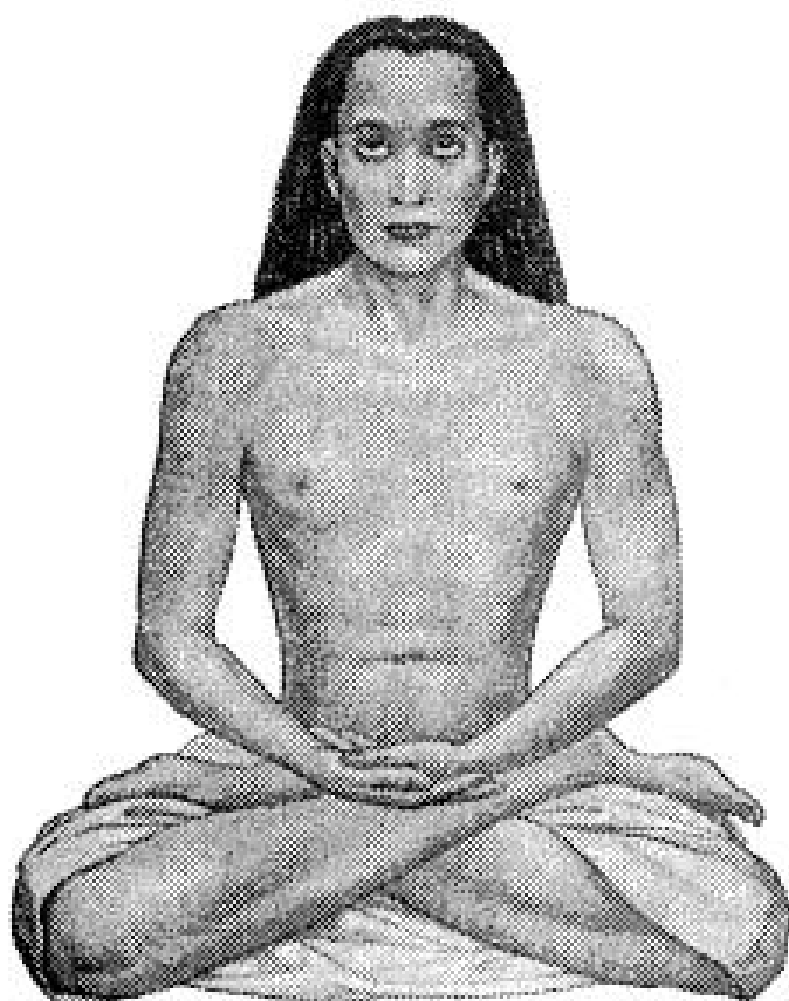
Once we understand the true nature of our ego, we should be able to realize that we are simply not at all who or what we think we are. Losing a limitation is certainly not going to mean oblivion, nor loss of identity, nor loss of individuality. The loss of limitations can only mean expansion — greater identity, greater individuality, greater abilities, and greater powers.

We can see this clearly if we look back at ourselves as children. When we were children, we identified ourselves by our very limited perception of the world. Our world was one of toys and games and childish delights, most of which had no interest at all to any adult. When we became teenagers, our world changed. We identified ourselves with very different aspirations, and we were in fact quite different from all that we were before. But in losing our childhood persona, we did not lose our personality or individuality, nor did we disappear into oblivion. We were still the same person as the child, but our persona had expanded and developed. When we reached adulthood, our persona had again expanded and we had again changed. But we were still the same person as the child and teenager. We had lost nothing but our limitations, in that case imposed by ignorance and immaturity,



and we didn't disappear into oblivion. So it is when we attain Superconsciousness. We are the same person as we were, but we lose all of our limitations which are imposed on us by simple ignorance and our suppressed emotions. Ego is strictly limitations. It is the bane of the masses. The Übermensch has transcended limitations, and so for the Übermensch, ego no longer exists.

We cannot change and purify this degenerate world of chaos until we have purified ourselves of our emotional limitations. But once we have purified ourselves, we will be able to lead thousands to purification, and those thousands will lead millions of others. This is the path of Wotan — the path of higher evolution for the whole planet!



**BABAJI NAGARAJ**