





KRIYĀ

INTRODUCTION

Kriyā is an action, something one does, externally or internally. Yet it is also a discipline, so it is an action with intention. This means that a *kriyā* is an action, or a set of actions, aimed at achieving a particular goal. *kriyā* is also *mudrā*, when *mudrā* is performed with a set of inner actions that take place in a state of *pratyāhāra*. In the Bhajan tradition, *kriyā* can also be understood as a set of exercises aiming for a specific result.

It is important to highlight that every class you teach must be *kriyā* in itself. This means each class' exercises must find a natural order in which the energy can flow constructively. Each exercise must be the natural answer to the previous one. This "answer" can only be found if one possesses a clear vision of where the class should lead you too. This oneness of your vision, the class and your skillful action requires a wealth of experience, and a long and deep journey into yourself until you find the strength to lead others on your own secret paths up the mountain. Until you have reached this point, you will have to study our *sādhana*, classes, *āsanas*, *mudrās* and the great masters *kriyās*.



OUR MATSYA KRIYĀS

I have learned many *kriyās* in the style that Yogi Bhajan taught them. Bhajan was always very strict that people should perform the *kriyās* in the time and order given. Performing an exercise in a predefined manner helps the student discover their boundaries and helps them overcome their individual attachments. This system way of overcoming attachment is also used in modern Ashtanga (*aṣṭāṅga*) Yoga. Krishnamacharya once said that success in yoga cannot be gained by following one's likes or dislikes, as this only serves to change an exercise according to one's own limitations. All this is indeed true for those students who cannot listen to the subtle voice inside their hearts.

Just in this case we will make an exception, because I believe in you.

I want you to discover the hidden blessing that is you, which I suspect that you can already feel. I want you to discover your nature because this nature, in its very personal flavor, is that what the world is thirsty for. It is your duty to reveal it to the world. There is just one commandment on this path of practice.

You must always, and by all means, seek out the expression of you that is the highest, most lovable, truest, clearest and most desired on your way to a brighter world. Achieving this is easier than you might think, because you must simply act from your heart. In doing so, all will be achieved with ease. By acting contrary to your heart, it will be impossible for you no matter how hard you try.

Therefore, I invite you to change and play in a loving manner with all the *kriyās* I have made for you. The classical *āsanas* are used here, so they can be easily integrated in any haṭha and *kuṇḍalinī* class. All

of these *āsanas* can also be performed with *kapālabhāti* and *bhrāmarī* in any static posture.

BĪJA NYĀSA

In the end of each class we can perform *bīja nyāsa*, which is to place a sound inside the Body. Because it can be the same in each class, I have expounded it here separately. In this *bīja nyāsa*, we place the seed sounds of the five elements inside the venerable *suṣumnā* and let their vibration expand. We invoke their energy. For the correct performance of this *nyāsa*, please consult the mantra section. To form the correct sound, it is advisable to either search for a qualified teacher, or come to me for help.

Sit in meditation posture with your hands stretched out and fixed. Preform *mūlabandha* at the beginning of each sound. First, place the seven *svaras* in each chakra. Simply make yourself vibrate with sound. Then, successively place the exoteric *bījas* for each element in the centers.

The last step calls on the elements with the invocation mantra. For this, chant Om at *mūlādhāra*, and pull the perineum, then ascend the *bīja* through the body and expand above in Ma—the supreme mother.

Finally you can venerate the body of the Goddess by uttering these *bījas* through the body.

Om Aim—Om Hrim—Om Śrīm—Om Khapharem—Om Hasrauum

At the end, perform *namaskāra Mudrā* and breathe deeply.

Center	Svara	Bīja	Invocation
Mūlādhāra	<i>Sa</i>	<i>Laṃ</i>	<i>Om Laṃ Ma</i>
Svādhiṣṭhāna	<i>Re</i>	<i>Vaṃ</i>	<i>Om Vaṃ Ma</i>
Maṇipūra	<i>Ga</i>	<i>Raṃ</i>	<i>Om Raṃ Ma</i>
Anāhata	<i>Ma</i>	<i>Yaṃ</i>	<i>Om Yaṃ Ma</i>
Viśuddha	<i>Pa</i>	<i>Haṃ</i>	<i>Om Haṃ Ma</i>
Ājñā	<i>Dha</i>	<i>Kṣaṃ</i>	<i>Om Kṣaṃ Ma</i>
Sahasrāra	<i>Ni</i>	<i>Śrī</i>	<i>Om Śrī Ma</i>

ŚAVĀSANA

In the end of each class one should preform *śavāsana*. In my experience it is hard for people to let go, so here a few words about the importance of this exercise. You should not consider yourself aware of everything that happens inside your mind or body. Relaxation is the state which allows for the integration of the changes made to your system. These changes occur in every yoga session, whether consciously witnessed or not. Further life can be lived because it is a play in between the opposites of being an non being. Only if we are ready to be not, we create the space in which the fullness of being can enter. One must pass through a state of complete surrender to relinquish the old so that the new can find its place. Relaxation is that state in which the old can be washed away—the deeper the relaxation, the more of the old that drifts away and the more of the new can enter. Death is the greatest release of all and the ground for the greatest new. Considering death from this perspective, it just just a deeper and all encompassing relaxation. Perhaps this is why relaxation is so difficult; because something has to die so that relaxation can expand through your being. Let no one tell you that *śavāsana* is merely lying down, it is an exercise. Performed correctly, *śavāsana* is an exercise in dying. When death is performed correctly, real renewal can take place. *Śavāsana* is the last *āsana* (or throne) in every class, as being the last it is the highest. Perform it correctly!

REMEMBER THE TEACHER

All *kriyās* should be practiced with the teacher. When the teacher is not present, nothing can be achieved.

The teacher is both the means and goal. Every action begins with the teacher as its source, is pervaded by the teacher and finally rests in the teacher when the work is done. Without this teacher, *Kuṇḍalinīyoga* can be harmful and nothing will be attained. Always remember the teacher. Remember her in the beginning and in the end.

This teacher is your heart. The one teacher. manonmanī, the place beyond mind.

Before you even chant the Mantra, take a few breaths with your hands folded in front your heart. Sink into the cavity of your most inner being. Repose at the bottom of your heart. Silently remember the teacher. The flame, beautifully burning without smoke. An eternal light in the dark, showing the way.

