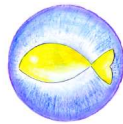


KUNḌALINĪYOGA

KRIYĀ



MATSYA KUNDALINI YOGA ACADEMY

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KRIYĀ

INTRODUCTION

Kriyā is the dynamic force of action. It is different from *karma* which signifies the result of the accomplished action. In yogic practice *kriyā* can be commonly understood as an action, or a set of actions, aimed at achieving a particular goal.

But it is more than that, secretly Patañjali teaches us that *kriyā* yoga is the first step to *sādhana* - the way to the goal. Patañjali refers to the fact that the unlimited threefold cosmic energy is blocked through the absence of *kriyāśakti* - the power of action. When *kriyāśakti* is awakened then the causes of suffering can be overcome and the individual can walk the way to liberation. *Kriyā* yoga is therefore the yoga, which awakens the universal power of action.

Yoga of Action (Kriya Yoga) has three components:

Tapas - discipline (heat or intensity),

Svādhyaya - refinement (self study),

Ishvara Pranidhana - surrender

*Its purposes are to disarm the causes of suffering and
achieve samadhi.*

Pātañjalayogasūtra II, 1-2

Therefore perform all *Kriyā* with this orientation. *Kriyā* is always full of passionate intensity, it is full of self-awareness and it is full of surrender. This is the right place for your heart.

It is important to highlight that every class you teach must be a *kriyā* in itself. This means each class' exercises must find a natural order in which the energy can flow constructively to awaken *kriyāśakti*. To achieve this flow 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 to. 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. He 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. Krishnamacharya, who is the grandfather of modern Ashtanga (*aṣṭāṅga*) Yoga, 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 higher 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.

Bija Nyāsa

In the end of each class we can perform *bija 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 *bija 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. Perform *mūlabandha* at the beginning of each sound. First, place the seven notes in each chakra. Simply make yourself vibrate with sound. Then, successively place the exoteric *bijas* 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 *bija* through the body and expand above in *Ma* — the supreme mother.

Finally you can venerate the body of the Goddess by uttering these five *bijas* successively through your body.

Om Aim– Om Hrim– Om Śrīm– Om Khapharem– Om Hasrauum

Alternatively, one can perform the chakra transformation from the mantra section. 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>

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, Kundalini Yoga 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.

