

HIMALAYAN KRIYA YOGA

TTC Level

ANUPĀYA



HIMALAYAN KRYIA YOGA

Teacher Training Level 1

ANUPĀYA



To The Reader:

What lies within these pages is only a small sharing of the sacred science that is Himalayan Kriya Yoga. It is enough to set you on the path and provide a solid foundation. The levels of Himalayan Kriya Yoga are designed to guide those who wish to immerse themselves in this ocean of knowledge through a process of development and deepening understanding. As you go through them, your ability to practice Himalayan Kriya Yoga will deepen and grow along with your understanding of how you work and how the Universe operates.

It's important to understand that this is a deep path-work and not a fly-by-night certification that one can purchase and open a shop with. In this age of marketing, branding, and false gurus, I offer this contribution as an authentic and heartfelt way of showing up to the world. I suggest you tune into yourself and take your time with the process, letting it unfold in a sustainable way. These courses are only a roadmap to your self-realization, and you are the driver. So, practice diligently and work on yourself daily. One day, when divine timing aligns, also connect with the global soul family of Himalayan Kriya Yogis so we can celebrate what is possible together.

If you have found your way to this course, there is a strong likelihood you have done this before in past life journeys. It could also be that your past journeys have prepared you for something not everyone is ready to access. In either case, welcome home. Your journey begins now.

Sincerely,

Samten Kriya

The Science of Self-Realization and Liberation

Himalayan Kriya Yoga is a closely guarded method passed from master to select disciples. It is a sacred science of alignment for purification at all levels. This path has the potent potential to bring about blissful union within the instrument through a balance of the physical, mental, emotional, and causal bodies.

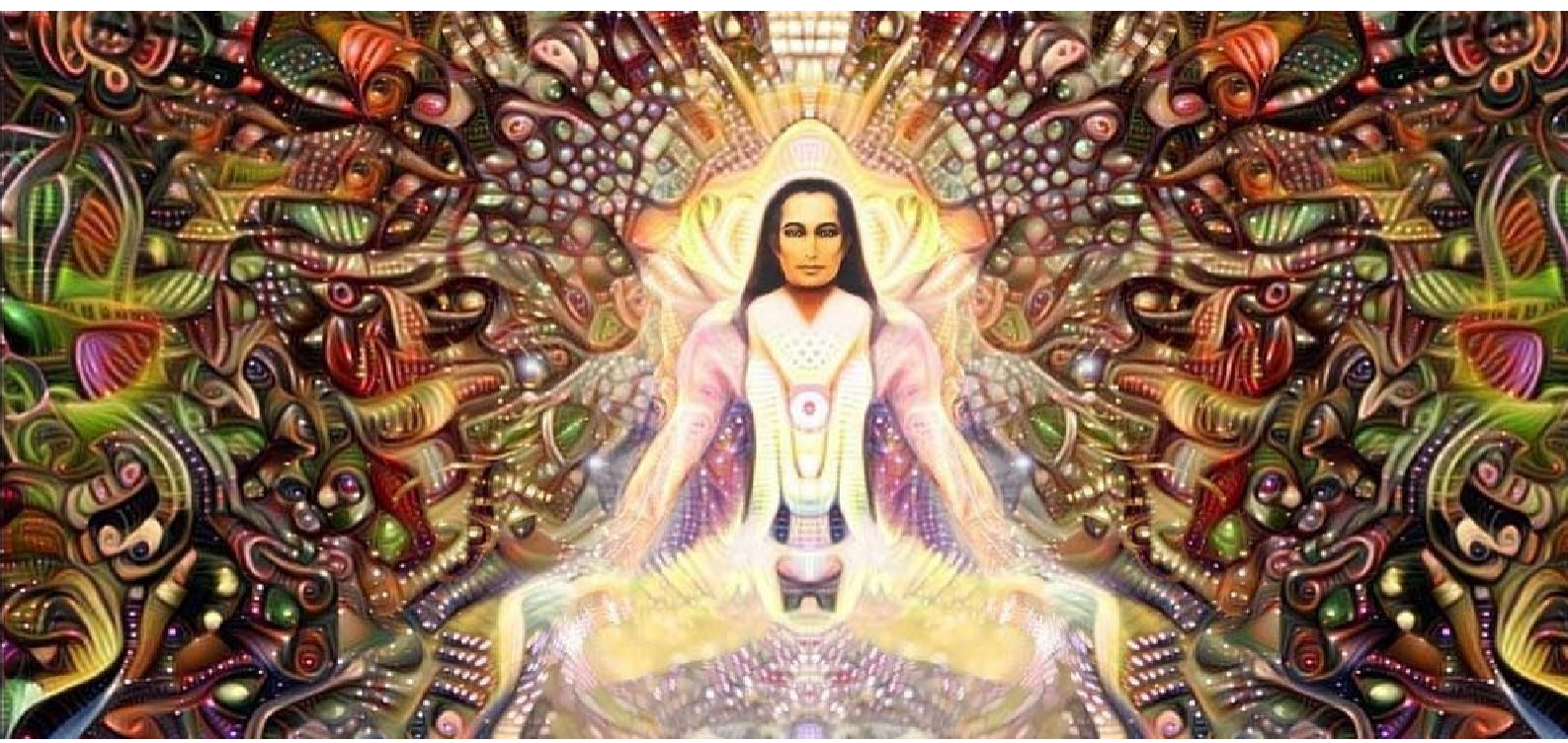
It decarbonizes human blood using the life current and rejuvenates the body by slowing the natural decay of tissues. The techniques of Himalayan Kriya Yoga revolve around the principle of fusion and diffusion—the union and separation of the astral body and physical body. The process of separation aids practitioners in recognizing the presence of life in every atom, guiding them toward self-realization and, ultimately, God-realization.

The beauty of these practices lies in their accessibility to anyone with an authentic desire and discipline to rise above dramatic struggles and enhance their life, irrespective of physical condition, age, religion, or cultural background.

Guided by Maha Avatar Babaji, Himalayan Kriya Yoga is emerging from the caves and entering the world at a pivotal time in human history.

Om Hreem Shreem Ghom Goraksha Niranjanatmane Hum Phat Swaha

"In eternal gratitude to the eternal grand master Gorakshanath Babaji for the inspiration, guidance, grace that has poured into making this offering to the deserving aspirant on the path of highest awareness."



WHO IS GORAKSHANATH MAHA AVATAR BABAJI?

Shiv-Goraksha Babaji is regarded as a manifestation of Lord Shiva himself. Lord Shiva is the founder of the Nath Tradition (Sampradaya)—a timeless lineage of spiritual masters, connected with Infinite Consciousness through Babaji Gorakshanath. Legends, stories, and myths of Guru Gorakhnath are widespread across the expanse of India.

However, for yogis and spiritual Masters graced by His presence, Babaji is no mythical figure. His name, when invoked, elicits tremendous reverence and awe. Mahavatar Babaji reveals Himself selectively, usually remaining invisible while guiding humanity through His disciples. He bestowed practices to evolve human consciousness, particularly the divine alchemy of Shiva Shakti, known as Kriya Yoga. This revelation occurred in modern times through Lahiri Mahasaya, His beloved disciple, chosen to reintroduce the lost practice of Kriya Yoga to the world.

Lahiri Mahasaya witnessed the moment in spiritual history when Mahavatar Babaji made a solemn and immortal promise to humanity: "I shall never leave my physical body; it will always remain visible to a small number of people on this earth." Lahiri Mahasaya explained, "Babaji has been chosen by God to remain in his body for the duration of this particular world cycle. Ages will come and go... still, the deathless Master, beholding the drama of the centuries, shall be present on this stage terrestrial."

Despite limited accounts of Babaji's childhood, sources, such as Marshal Govindan's book "Babaji and the 18 Siddha Kriya Yoga tradition," reveal that Babaji was born to a Nambudiri Brahmin couple and named Nagarajan (king of serpents). At eleven, he embarked on a challenging journey—by foot and boat—to Kataragama, Sri Lanka, with a group of ascetics, where he met Siddha Bhogarnathar and became his disciple. Under Bhogarnathar's guidance, Nagaraj performed intensive yogic sadhana and sought initiation into Kriya Kundalini Pranayama from Siddha Maharishi Agastya, becoming Agastya's disciple.

Initiated into the secrets of Kriya Kundalini Pranayama or "Vasi Yogam," Babaji made a pilgrimage to Badrinath, practicing intensive yogic kriya under the guidance of Siddha Agastya and Bhogarnathar. Babaji attained self-realization shortly thereafter.

The science of Kriya Yoga was said to be lost or hidden until Maha Avatar Babaji began appearing to disciples in the 1900s. The eternal Grandmaster Gorakshanath Babaji reintroduced the knowledge of Kriya Yoga in the caves of the Himalayas where He and His disciples practiced and where the practice originated.

Reference Books on Maha Avatar Babaji:

- *Autobiography of A Yogi by Paramhansa Yogananda*
- *Babaji and the 18 Siddha Kriya Yoga tradition by Marshal Govindan*
- *Apprenticed to a Himalayan master: a yogi's autobiography by Sri M*

WHAT IS HIMALAYAN KRIYA YOGA?

Himalayan Kriya Yoga is traditionally learned exclusively through the Guru-disciple relationship, with deserving individuals guided through sacred transmissions. Employing an eclectic and progressive approach, Himalayan Kriya Yoga adapts by incorporating extracts from various Himalayan yogic sciences, particularly Raja Yoga, emphasizing the crucial transmission of the yogic art from Guru to disciple.

As Yogananda describes Kriya Yoga, "The Kriya Yogi mentally directs his life energy to revolve, upward and downward, around the six spinal centers (medullary, cervical, dorsal, lumbar, sacral, and coccygeal plexuses) which correspond to the twelve astral signs of the zodiac, the symbolic Cosmic Man. One half-minute of revolution of energy around the sensitive spinal cord of man effects subtle progress in his evolution; that half-minute of Kriya equals one year of natural spiritual unfoldment."

This is a sacred science of alignment for purification at all levels to attain blissful union within through balance of the physical, mental, emotional and casual bodies. It de-carbonizes the human blood through life current to rejuvenate the body and lessen or prevent the decay of tissues. Himalayan Kriya Yoga techniques revolve around the principles of fusion and diffusion - union and separation of astral body and physical body. The separation process helps practitioners realize the existence of life in every atom. This further leads one to get Self-realized and eventually God-realized.

The beauty of these practices are they are accessible to everyone who has a keen desire to do what it takes to rise above their drama struggles and change their life for the better, regardless of physical condition, age, religion or cultural background.

WHAT YOU WILL LEARN IN HIMALAYAN KRIYA YOGA MODULE 1: ANUPĀYA

ANU refers to the atomic structure present in everything, including our own bodies, during the singular moment of creation (big bang). Accessing this remembrance in the atomic structure of our bodies involves recognizing that we are not separate but one with everything. The key lies in unlocking the energies of the spine, penetrating into pure meditative awareness, and realizing that we are nothing but a dance of light.

Purifying the physical body, freeing it from pain, suffering, and disease, constitutes the initial step on the journey. The practices in this course section are specifically crafted to energetically cleanse your body of various blockages, including mental patterns, stored emotions, and karmic imprints, utilizing dynamic movements, tapping, sound, breath techniques, Mantra Recitation, and Nada Yoga for this purpose.

To comprehend the science behind these practices, we will explore the science of the body, known as "Apara Vidya," in its subtle layers. This exploration aims to unveil how the design is held and, at its core, reveal the indestructible matter, referred to as "Para Vidya," representing our eternal state. This understanding will assist us in dissolving any negatives that may obstruct this design.

THE VARIOUS ASPECTS OF HIMALAYAN KRIYA YOGA

1. Alignment Process

Himalayan Kriya Yoga provides us with practices and tools that facilitate a click into alignment. Alignment, being a profound process, brings us into harmony with our life purpose and fosters remembrance, empowering us to commit to actions with clarity. When we align with the truth, embodying the ray of light and frequency that defines us, our actions become pure and transparent. In this state of alignment, we send no mixed signals to the Universe, ensuring 100% support in all our endeavors.

What exactly are we aligning? Through our Astral Body, we align the flow of energy within, enhancing our functionality as human beings. According to the science of Ayurveda, the presence of toxins or ama indicates a lack of energy flow in a specific region of the body or mind, leading to disease and unhappiness. Once alignment in the astral body is achieved through Kriya Yoga practices, this alignment is transmitted to our other Koshas, and the effects can be felt in all aspects of our being.

2. Balance Process

In order to practice Himalayan Kriya Yoga correctly, one must apply balance to the approach. Balance is crucial to sustaining the process of Kriya without causing injury to ourselves. It represents the middle path, allowing us to be inward while simultaneously connecting with others. Additionally, our purpose is not to punish ourselves but to celebrate awareness, all while being brave enough to step out of our comfort zones.

Balancing of Energies – in technical terms, here are the energies that require balance:

- a) Balancing the flow of prana in the left and right brain to bring about higher coherence between the brain hemispheres.
- b) Balancing the flow of prana between the brain and heart to dissolve the ego and enlighten awareness.
- c) Balancing the subtle prana channels - 'ida' and 'pingala' nadis and deriving the flow of sublimated prana in the sushumna nadi.
- d) Balancing the 'yin' (moon) and 'yang' (sun) energy flow moving up and down the body.
- e) Balancing the connection and flow between the 'pineal' and 'pituitary' gland.

3. Dynamic Movement

Most people experience agitation due to life events, mental expectations, and societal conditioning that teaches us to ignore our bodies and personal needs in favor of external concerns. This internal strain builds tension within us, referred to as *Raja Guna* in Sanskrit. Engaging in dynamic movements is key to releasing this tension from the body, allowing us to access deeper states of calm. These movements also help strengthen the mind-body connection by stimulating the neuromuscular system.

In reality, many people today are unprepared for stillness due to the inner restlessness they carry. A restless mind cannot embrace stillness, and this agitation stems from several factors: emotional stress

stored in the body, disrupted energy flows, energy blockages, erratic breathing, and conditioning based on fear. Dynamic movements are especially effective in addressing and resolving these sources of agitation.

4. Spinal Movement

The spine is the most crucial point for awareness for most yoga schools of thought. In Himalayan Kriya Yoga we stimulate the spine through 2 ways, physical spinal manipulation and energy activation of the spine:

- 1.) Stimulating the spine using the 5 spinal movements: Extension, Flexion, Side Bends, twists and Axial Extension through various physical movements interlaced within the kriya session.
- 2.) Stimulation of the entire spine by tapping or running both ends (coccyx and neck)
- 3.) Movements for the neck to unblock this area, which is prone to blockage.
- 4.) Breathing into the spine consciously in our various stillness practices to increase awareness

5. Tapping Actions

Tapping on meridian lines (or nadis in yogic energy anatomy) combined with deep, intense breathing is an excellent method for restoring energy flow. This ancient practice stimulates the body's meridian system and is one of the simplest techniques to activate energy when experiencing stagnation. Tapping can also be used to stimulate muscles and enhance energy circulation.

6. Prana Uprisings

The prana uprising through the Shushumna Nadi and, in more refined states, through the other Nadis of Liberation is the result of specific combinations of activity. The Vayus play a crucial role in this process. In most unawakened beings, the Vayus typically function in a dormant state, solely supporting the routine body system aspect. Under normal circumstances, the prana doesn't enter through the Shushumna Nadi, hence there is no scope for the prana uprising—a crucial milestone for aspirants on the path of yoga.

In ordinary states, the Uddana Vayu is restricted to the throat level for speech purposes and does not rise above into the upper channels. The science of Himalayan Kriya Yoga aims to balance the nadis and direct the flow of sublimated prana through the Shushumna Nadi. The uprising prana dissolves karmic resistances and patterns, raising awareness through the opening of neuron gateways in the subtle brain network.

Prana, as an electric current and persistent life force, is prevalent in every atom. However, the subtlest form of prana, known as 'Kandarpa Vayu,' is unique to the rising awareness that leads to a yogic state of union and bliss.

The Kundastana, situated at the base of the abdomen, serves as the emergence point of Kandarpa Vayu, where the meridian network unfolds like an intricate river. In the absence of intent, kriya, purpose, or grace, Kandarpa Vayu remains insufficiently stimulated to ascend through the Shushumna Nadi and awaken the aspirant.

In an ardent aspirant, the 'Ida' and 'Pingala' nadis can be balanced, eventually ushering the prana to enter the Shushumna Nadi—the sacred column connecting us to the crown center. The uprising prana holds the power to clear pathways by unlocking caps and untying knots along the route to the

convergence point, known as Sahasrara Bindu, in the crown.

7. Silence and Stillness

There is a deeper and more interesting understanding of stillness. Stillness is not merely idling; it is induced by the intense dynamic movement of prana. This movement is so intense that the overall effect of the flow ushers the aspirant into deep absorbed states of nothingness.

When stillness reaches a state of deep absorption, it guides the aspirant into silence. The stillness of the body, breath, and thought leads to a profound inner silence called 'Antar Mauna' in Sanskrit.

Stillness and Silence are pillars on the path of ascension. Silence is a state that can occur during deep movement and is not restricted to any meditative sitting posture. Himalayan Kriya Yoga offers the depth of phenomenal clarity and the ability to experience silence even in a crowded environment.

The art of experiencing silence is the practice of being undisturbed by the rush of thoughts, energies, ambient sounds, and noises that often tend to distract us.

8. Physical and Energy Cleansing and Purification Practices

Cleansing routines are paramount for extracting the essence within and raising frequency, and this purification process is facilitated through sustained kriya routines. The various routines of Himalayan Kriya Yoga have a cleansing effect not only on our energy channels but also on several aspects of the physical body, including:

- a) Detoxification of drain channels and valves.
- b) Detoxification of lymph nodes.
- c) Breaking resistances in muscles, where most of our routine action-oriented memories are stored. Through optimal stretching and streamlining, the muscles release rigid karmic patterns.
- d) Breaking rigid patterns in habits, thoughts, and actions.
- e) Eliminating stagnant and fermented food matter in intestines.
- f) Decalcification of calcium and fluoride in the brain through breathwork, ganglion activation, and brain irrigation techniques.
- g) Cleansing of the spine, where most of our karmic memories are stored and locked in the shushumna nadi.
- h) Cleansing of the amygdala to purify our emotions and reduce the impact of emotional baggage.
- i) Purification of habitual patterns like lethargy, negative thinking, fears, guilt, and shame through intense breathwork and auto-suggestion/guided messages in a sub-conscious state of restive awareness.

9. Connectedness and Community

It is imperative that when we step onto the path of purification, we encounter a state of immense well-being and intense, expansive love. This experience enables us to expand our awareness and empathize with fellow beings, seeing them as an extension of a larger family passing through a beam of light from the higher dimensions of existence. We are an intricate part of one super soul, yet we often appear fragmented with a deep sense of disconnection.

Unawakened states prompt us to feel contracted into a space that is brittle, edgy, and distorted with noise. Kriya enables us to bridge the gap between individuated awareness and merge it with unity awareness. The frontal lobe in the brain can be fine-tuned to network effectively with the occipital lobe at the back of the brain, allowing us to release traits of fear, shame, guilt, pride, jealousy, and possessiveness, replacing them with a deep sense of connectedness.

The most powerful connection possible is the state called "neural synchrony," where all the neurons fire at the same time to experience unity consciousness in the brain. If such experiences become intense and repeated, the frequency of the brain waves can shift predominantly to gamma waves. These states enable us to feel strong interconnectedness with the matrix and grid network that holds us together. We are all supremely interconnected through the uni-chord called "ektaara," an inseparable part of the grid network. The umbilical cord with the matrix can't be severed.

10. Blissfull Expansion

Divine bliss is our natural state of being. The fact that the 'zygote' releases a powerful bliss chemical called "Anandamide" when the sperm joins with the egg shows that bliss is present from the very beginning of life, spreading from one cell to the 150 trillion cells in a fully grown human.

Bliss is a divine part of us that needs to be uncovered—it's not something we feel all the time. Kriya Yoga helps us tap into this divine joy and open up the channels that allow us to receive cosmic energy. In a blissful state, we can expand our awareness and realize that bliss is everywhere.

Bliss is a higher form of happiness, beyond just feeling good or experiencing pleasure. The key to our spiritual journey is learning to fully experience these moments of bliss and use them to gain a deeper understanding of the universe's greater truth.

Some triggers to experience blissful states include:

When does this happen:

- a) The sexual orgasm is the simplest way for a person to extract bliss but it only lasts a few seconds
- b) Divine ecstasy can happen in an unexpected way, as a click into a higher understanding.
- c) Mantra chants or devotional Kirtans can usher the practitioner into bliss
- d) Internal click of the neuron receptors in response to a message or magnetic presence of a guru.
- e) Deep feeling of homecoming that happens in a spiritual awakening event
- f) Internal click of the neuron receptors in response to music.
- g) Immersing in the purest love can also usher you into bliss
- h) Moments when precious life events happen, and dreams realize.

11. Collapse

Once your heart opens up and you feel bliss, your awareness starts to dive deep inside you, reaching the core of the universe that is also reflected in the world around you. The human body is like a reflection of the universe and its laws. The biggest awakening happens when your awareness reaches this core. In the deepest, darkest places, you can tap into the void or nothingness, giving you a glimpse of the universe's center. The truth is that we are just a tiny part of the infinite universe. We But to do this, we first have to go deep into our soul. This process is both something you practice and a memory you reconnect with.

12. Zero Field Awareness

A powerful energy, which the ancient Sanskrit Masters call Gayatri, comes from the center of the universe and controls how the universe works. It guides the movement of stars and planets and connects time, space, and gravity to us. In moments of deep awareness, energy from every atom in your body comes together and spins toward the center of your brain in a similar manner as the spin of the universe.

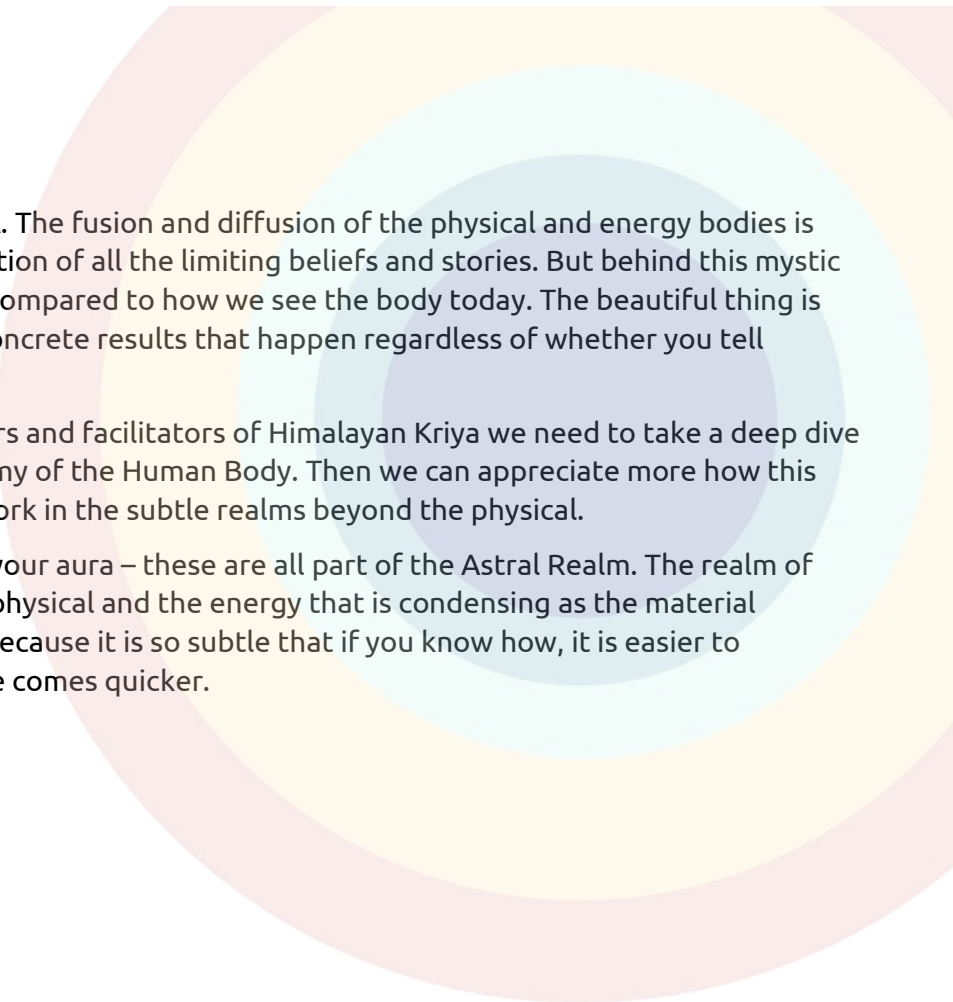
There is a special part of the brain called the *Brahma Guha* in Sanskrit or "Cave of Brahma" that connects to this place of infinite potential. When this shift happens in your brain, it helps you see the bigger picture of your existence, which is called Zero Field Awareness. This most powerful awareness is found when we collapse inward into the core of our being. The result is in this space of nothing and infinite potential we become magnetic.

ENERGY ANATOMY

Himalayan Kriya Yoga is ENERGY YOGA. The fusion and diffusion of the physical and energy bodies is the great re-wiring and the deconstruction of all the limiting beliefs and stories. But behind this mystic experience is a science that is ancient compared to how we see the body today. The beautiful thing is that the techniques also line up with concrete results that happen regardless of whether you tell people about it or not.

So in order to be proficient practitioners and facilitators of Himalayan Kriya we need to take a deep dive into the astral realms of Energy Anatomy of the Human Body. Then we can appreciate more how this works and how we as human beings, work in the subtle realms beyond the physical.

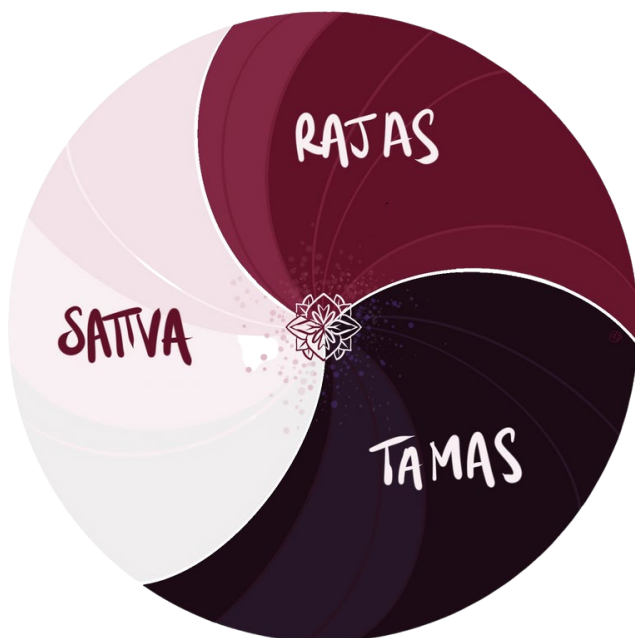
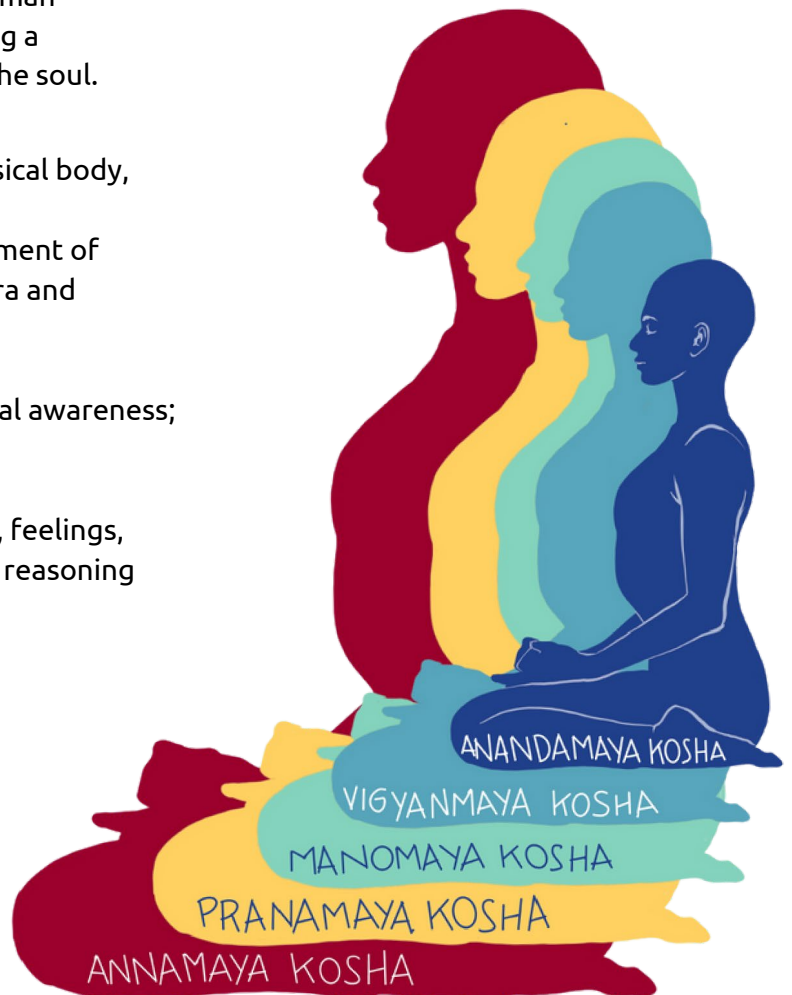
All your energy channels, the chakras, your aura – these are all part of the Astral Realm. The realm of energy that is both a reflection of the physical and the energy that is condensing as the material universe. We work on the astral body because it is so subtle that if you know how, it is easier to manipulate than the physical so change comes quicker.



KOSHAS

The Koshas correspond to the metaphor of human nature as an onion consisting of layers, forming a series of sheaths around the center, which is the soul.

1. **Annamaya Kosha:** food sheath; the physical body,
2. **Pranamaya Kosha:** pranic sheath; movement of the pranic force through the nadis, chakra and energy body
3. **Manomaya Kosha:** mental sheath; mental awareness; thinking mind and analytical processes
4. **Vijnanamaya Kosha:** sheath of intuition, feelings, emotions and knowledge that is beyond reasoning
5. **Anandamaya Kosha:** bliss sheath; the soul layer, the layer that is connected to beyond and higher consciousness
6. **Chitta Maya Kosha:** body of karmic consciousness, the "Causal" Shell
7. **Atma Maya Kosha:** The Absence of Shells, the true self, also the union with The Absolute



WHAT ARE THE THREE GUNAS ?

In philosophy, nature means prakriti, the universal law. There is a universal law that controls all, from the tiniest to the biggest. In this nature there exists three energies that are present in different combinations and we call these the three Gunas.

- TAMAS – Darkness, Inertia, distortion or viscosity (preventing flow)
- SATTVA – lightness, purity, flow, light and clarity (flow)
- RAJAS – agitation, fluctuation, instability, change itself

THE CHAKRAS

Chakras serve as connections between different layers of consciousness, and any energy blockages or tension in a particular layer can manifest as tension in the corresponding area of the body around a specific chakra.

In a more contemporary context, each of the seven chakras is linked to one of the seven endocrine glands and also associated with a specific group of nerves known as a plexus. Consequently, each chakra can be related to specific body parts and functions controlled by the corresponding plexus or endocrine gland.

When there is tension in a particular aspect of consciousness and, consequently, in the associated chakra, the nerves of the connected plexus detect this tension and transmit signals to the parts of the body controlled by that plexus. If the tension persists or reaches a certain intensity, the individual may manifest physical symptoms. These symptoms serve as a communication tool, revealing to the person, through their body, the impact of their mental and emotional state. Upon changing aspects of their way of being, individuals can release the stress causing the symptoms and return to a natural state of balance and health.

Asanas and Pranayamas are believed to manipulate energies within the chakras. On a physical level, these exercises stimulate circulation in specific body areas associated with particular chakras, releasing tension and unblocking energy.

There are 7 chakras, each assigned a different color and responsible for specific areas of consciousness:



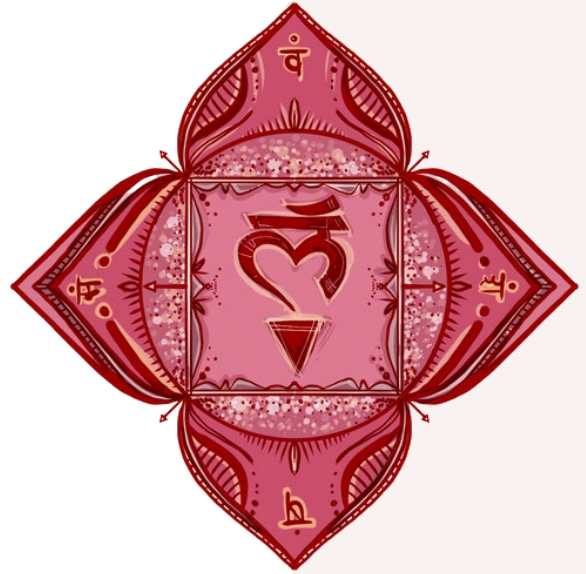
I. Muladhara Chakra

This is the root chakra located within the pelvic region. When we perform Mula Bandha (root lock), we initiate a flow of energy from this chakra. It is responsible for the following aspects:

- Organs and functions within the lower region (excretory system)
- Everything we need to survive (health, finances, family unit or home, and survival instincts)
- Grounding, Generosity, and Abundance
- Immune System

Blockages in this chakra are linked to issues in excretion, lower extremities; fear of survival and feelings of selfishness. Other symptoms include immune system problems. Living “like an Animal” in survival mode and fear of not being able to survive is also a symptom of a lack of energetic flow in this energy center.

Furthermore, a lack of vitality and financial problems are also connected to this chakra. When a person has experienced a high level of trauma then what usually happens is a disconnect from the physical body. The mooladhara is this physical body connection. So when one doesn't have it they are not grounded. Then the material universe is not there for them because they are not there in the material universe and no conscious attention means no flow in this direction in life.



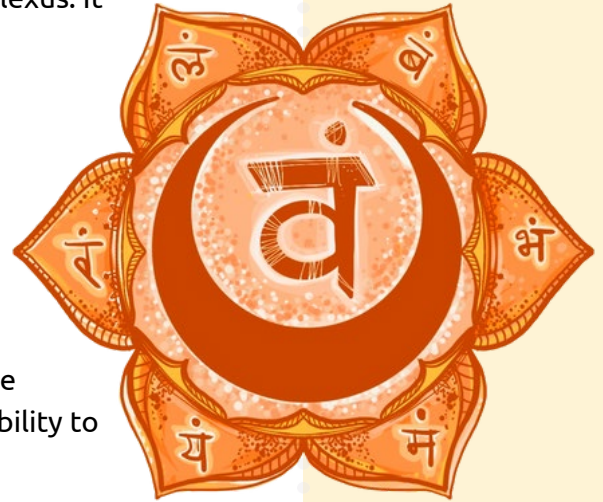
II. Swadhisthana Chakra

The literal meaning of the word swadhisthana is 'one's own abode.' The Sanskrit word swa means self, and sthana means dwelling place. The Swadhisthana chakra is the chakra of creativity, emotional expression, and fertility. It is the chakra that connects us to the inner source of inspiration and enables us to experience the beauty around us. By purifying this center, the animal nature is transcended.

The second chakra is responsible physically for the aortic plexus. It is responsible for the following aspects:

- Organs of reproduction
- Sexual and creative energy
- Sexual identity
- The hips

Blockages are associated with problems in the reproductive system, a lack of sexual awareness or creativity, and an inability to adjust to new and unexpected situations.



III. Manipura Chakra

Mani means jewel, Puri means city. Manipura means the city of jewels. It is so-called because, being the fire center, it is lustrous like a jewel and radiant with vitality and energy. Manipura is the center of self-assertion, dynamism, and dominance.

This chakra is the one that gives us the sense of generosity, complete satisfaction, and contentment.

Manipura is responsible for the following aspects:

- Functions of organs in and around the solar plexus: liver, kidneys, diaphragm
- Emotional stability and contentment level
- Self-empowerment and courage
- Digestion/assimilation of food energy

Blockages are associated with physical issues like digestive problems and chronic fatigue. Emotional symptoms may manifest as low self-esteem, feelings of powerlessness, and indecision. Mental symptoms include a lack of clarity, struggles with goal-setting, perfectionism, and negative self-talk.



IV. Anahata Chakra

Anahata translates to "unstruck." The Anahata chakra serves as the center for unconditional love, compassion, selflessness, and devotion. It is through our hearts that feelings of compassion and love emerge, fostering the development of universal brotherhood and tolerance. This center encourages the acceptance and love of all beings for what they are.

It is responsible for the following:

- Respiratory and Circulator Systems (Heart and Lungs)
- Compassion, love, feelings of worthiness and self love

Blockages in this chakra result in respiratory ailments (i.e., coughs, asthma) and heart disease, as well as a lack of self-worth and coldness towards others.



V. Vishuddhi Chakra

The term "shuddhi" means 'purification,' and the prefix 'vi' enhances this quality. It is the center of the truth about you and your place in the world. Right understanding and discrimination develop at the vishuddhi chakra. This chakra, located in the neck and associated with the cervical plexus (though in other traditions, it is positioned in the throat), is responsible for:

- Physical health of the ears, nose and throat systems of the body
- Thyroid gland
- Speech and Communication Skills, hearing
- Interpersonal relationships

Blockages in this chakra include stuttering and failures to communicate, throat problems, ear problems, thyroid problems and inability to have lasting relationships.



VI. Agnya Chakra

The sixth chakra is called the Agnya Chakra. The word "gnya" means "to know," signifying the whole. In English, it translates to "Third Eye." This chakra resides within the brain, where the optic nerves intersect in the midbrain, which is the upper part of the spinal cord. It is associated with perception and involves:

- Processing and assimilation of Reality Itself
- Sight and visual processes
- Mental faculties linked with the thinking mind

Blockages in this chakra may lead to eye problems such as glaucoma, and inability to process reality. Additional issues include nightmares, delusions, and mental illness. The inability to process reality in extreme cases can lead to Narcisism or Psychosis.



I. Sahasrara

Sahasrara Chakra is not just a chakra but rather our connection to our higher selves and the divine. The term "Sahasrara" translates to a "one thousand-petalled lotus," visualized as a shining lotus with a multitude of petals.

Traditionally positioned at the top of the head, this marks the final chakra, represented by the area over the cerebellum. It traditionally governs our connection with the absolute or the divine, a realm beyond the comprehension of the mind (hence its placement atop the brain).

Blockages in this chakra can lead to a lack of belief or poor spiritual health. Regardless of one's beliefs, having something to surrender to becomes crucial when facing life's upheavals, as in sirasana. Headstands and Ishvara Pranidhana serve as methods to alleviate blockages in this area.



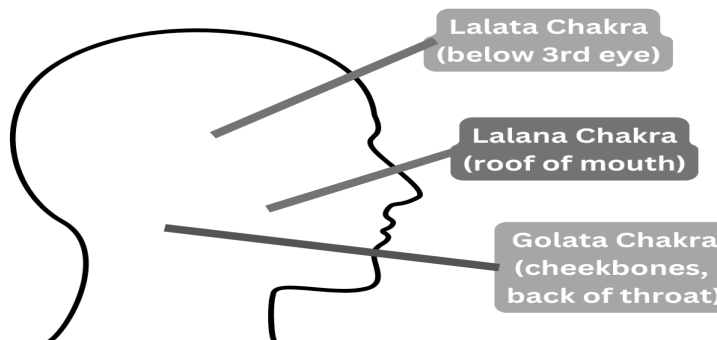
What are the 3 secret chakras to access yogic awareness?

These chakras only become active when kundalini shakti starts to move above the throat. In Himalayan Kriya we work on them proactively in anticipation of a successful and stable rising into the head region once our purification of the energy channels have paved the way.

GOLATA (uvula at the back of the throat)

LALATA (below the third eye, inside the head level with bridge of the nose)

LALANA (within the soft upper plate)



WHAT ARE NADIS?

Nadis are the blood vessels of the prana flowing through us, with suggestions indicating that we have over 72,000 nadis. Three of them are highlighted as the most important, and they are located along the spine: the ida, pingala, and sushumna nadi. This, however, is only the tip of the iceberg when it comes to understanding the energy channels that flow through us. Note the Chinese meridian system is probably the same technology as the Nadi system however different intention was placed in their mapping. While the 12 meridians of Chinese medicine are mainly mapped for health and wellness, the Indian system that we are about to explore deals with something called Liberation.

Liberation is when we attain a state of freedom from karma and suffering of all kinds. This state is described as being in a state of complete energetic flow in every aspect of your human-ness. This is a state that describes the goal of Kriya, which is called self – realization. In simple terms, when your nadis are in full flow you are closer to who you are and your ultimate potential as a human being.

THE NADIS OF LIBERATION

There are Fourteen major Nadis identified in the Shiva Samhita. The ones that are most important are able to liberate us from suffering when unblocked. Here are the most important ones for our current discussions. (The rest will be learned at higher levels of HKY)

Ida Nadi

Ida Nadi, which is white in color, originates and concludes to the left of the Sushumna, constituting an essential component of the left channel in the Nadi system. It functions as the channel for lunar energy currents and is characterized as feminine, housing life-generating maternal energy.

Referred to as Ganga (the river Ganges) in tantric scriptures, Ida nourishes and purifies both the body and mind. Like the Sushumna Nadi, it originates in the kanda, below the Muladhara Chakra, and is connected to the left testicle in males. The termination point of Ida Nadi is the left nostril, representing the left breath in Svara Yoga—the breath flowing in and out of the left nostril. In Tantra, "left" is defined as magnetic, female, visual, and emotional.

Yoga aspirants are advised to meditate when the Sushumna Nadi is active. If the Sushumna is inactive, they are encouraged to meditate during Ida's operation, corresponding to the flow of breath through the left nostril.

In the Svara Yoga system, practitioners adhere to the practice of keeping the left nostril open during the day, allowing its sattvik lunar energy to counterbalance the rajasik solar energy received during daylight hours. This self-balancing act leads to increased mental relaxation and alertness. The Ida Nadi plays a crucial role in replenishing energy to the brain.

Pingala Nadi

The Pingala Nadi is part of the right channel, serving as the conduit for solar energy currents. Similar to the sun, Pingala embodies a masculine nature and acts as a reservoir of energy. According to the Vishvasara Tantra, this energy is utilized in muscular activities demanding physical strength and speed. The Pingala Nadi enhances the dynamism and efficiency of the physical body, providing additional vitality and male power.

Like the Ida, Pingala is also purifying, but its cleansing nature is akin to fire. Focusing on the sun through the yogic exercise of Surya Namaskar at sunrise helps transform the untamed masculine energy of Pingala into constructive energy (Vishvasara Tantra). In Svara Yoga, Pingala represents the right breath—the breath flowing in and out of the right nostril. In Tantra, "right" is characterized as electrical, male, verbal, and rational. The eyes and the sun are linked to the intellect and the rational brain. The yogic practice of keeping the right nostril open at night, when solar energy is less potent, maintains the balance of a healthy organism. The Pingala Nadi channels energy downward from the brain's combustion center, where matter (oxygen and glucose) is converted into life-giving energy (prana).

Although Ida, Pingala, and Sushumna are the most commonly known nadis in the body, they are not the only ones. According to the Hatha Yoga Pradipika, there are 72 thousand nadis in the human body. Chinese medicine has extensively mapped the body's energy grid, particularly for health and well-

being (Chinese Meridians). It is the same system, but for Raja Yoga, the nadis of concern are those that bring about higher states of awareness, resulting in liberation.

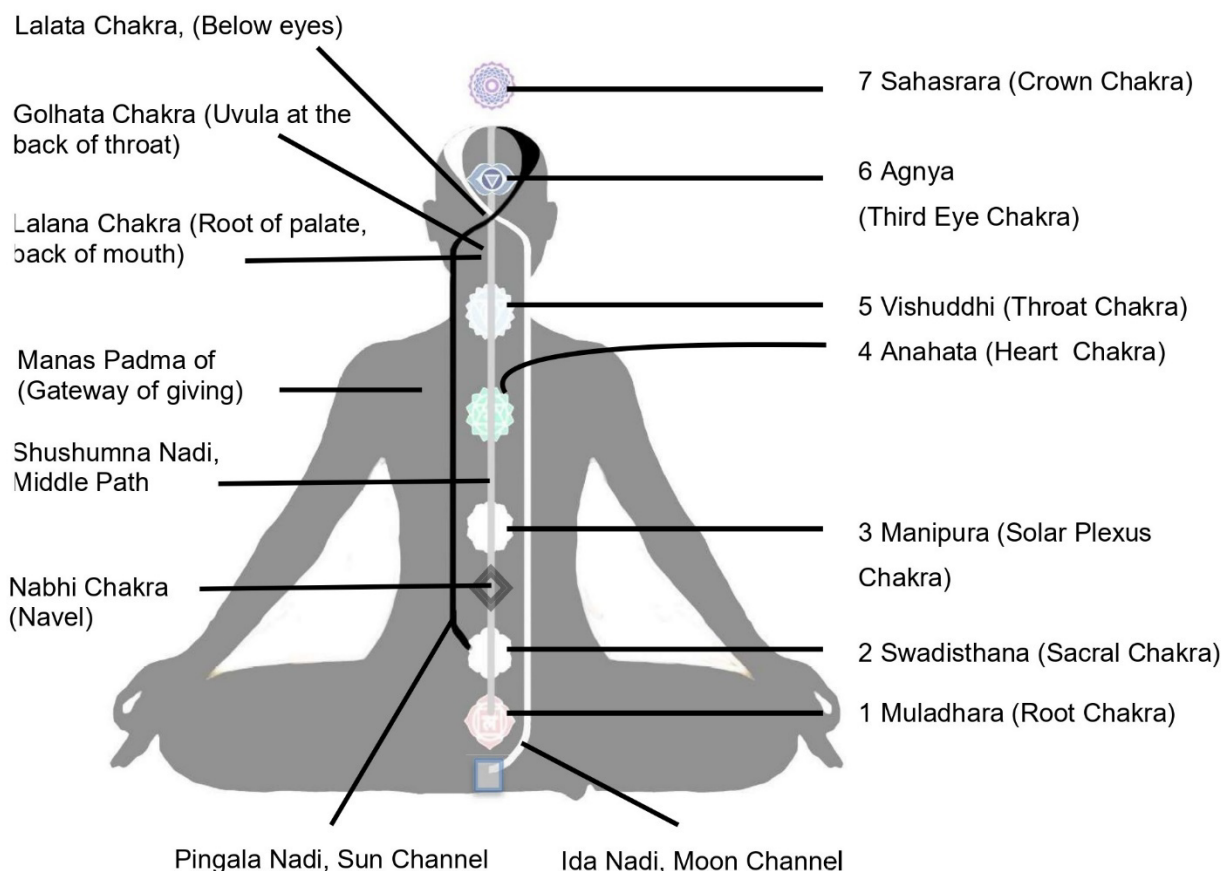
Shushumna Nadi

The Ida nadi correlates with your parasympathetic nervous system and your pinggala nadi with the sympathetic nervous system. For a balanced regulation of the nervous system the two need to be balanced and in harmony. In yoga anatomy terms this means that the energy flowing inside you is flowing centrally. This central channel that flows up or down your spine when ida and pinggala are in their ideal balanced state and the person is introspective instead of outwardly reactive is called the shushumna nadi. This is where all your chakras reside. It is also the only nadi that has a physical anchor in your physical spine.

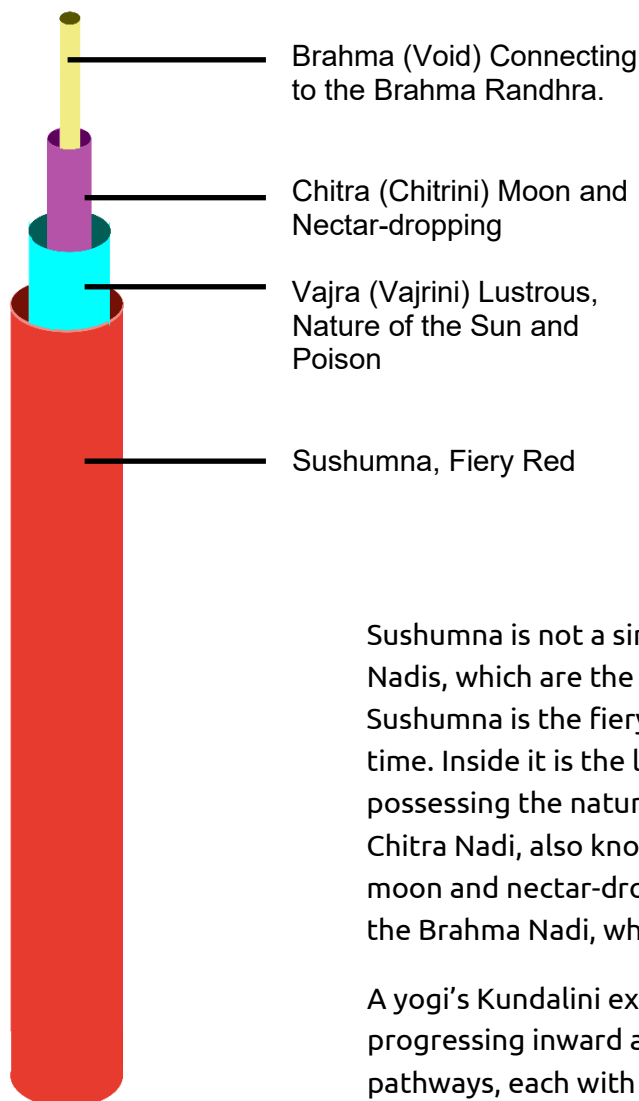
Within Sushumna itself are more subtle energy channels for the ascent of Kundalini Shakti, each facilitating a more refined experience of the higher self.

These nadis for spiritual liberation also interact with your chakras in specific ways, depending on the nature of the energy channel and the consequences of releasing energy through different pathways.

However, to gain access to these pathways, it is necessary for a considerable amount of energy to flow through the chakras. Therefore, the first steps that any aspirant should take involve widening the flow of Prana through the chakras themselves.



Shushumna, Vajrini, Chitrini and Bramha Nadis



The Sushumna is centrally situated and is the only Nadi that passes through the meru danda (spinal column). According to many tantric scriptures, the Sushumna originates in the Muladhara Chakra, pierces the palate at the base of the skull, and terminates in the Sahasrara Chakra at the crown of the head.

Before reaching the Ajna Chakra, the Sushumna Nadi divides into two branches: anterior and posterior. The anterior branch goes to the Ajna Chakra before reaching the Brahma Randhra, the seat of supreme consciousness. Simultaneously, the posterior branch passes from behind the skull before also arriving at the Brahma Randhra.

Sushumna is not a single Nadi but is composed of three principal Yoga Nadis, which are the subtlest of the subtle. The outermost layer of Sushumna is the fiery red Sushumna, extending beyond the limits of time. Inside it is the lustrous Vajra Nadi, also known as Vajrini, possessing the nature of the sun and poison. Further inside is the pale Chitra Nadi, also known as Chitrini, characterized by the nature of the moon and nectar-dropping. Within the Chitrini Nadi lies a void called the Brahma Nadi, which connects to the Brahma Randhra.

A yogi's Kundalini experience is a journey of refinement that involves progressing inward and upward through these smaller and smaller pathways, each with its own distinct characteristics and mystical experiences. It is said that access to the Brahma Randhra is only granted through the grace of the divine, while the others are reachable through personal sadhana and the guidance of a Guru alone.

The Sushumna and the void are both of the nature of inertia (tamas), whereas Vajrini is active (rajas), and Chitrini is pure illumination (sattva). Chitrini radiates life energy; it is extremely subtle and is responsible for dreams, hallucinations, and visions, automatically active in painters, poets, and visionaries. (In Sanskrit, chitra means a handmade picture or a painting.)

The Sushumna generally remains dormant when the other Nadis flow strongly and is activated when the flow through the other Nadis is restrained. The oscillating force of prana is responsible for breathing, causing most breaths taken in any given hour to be drawn in through only one nostril, thus activating either the Ida or the Pingala Nadis, and through them, the other Nadis. The Sushumna Nadi is activated only when the breath comes through both nostrils simultaneously. Through the yogic practice of pranayama (conscious breath control), the Sushumna can also be activated, though in this way, it causes a temporary suspension of inhalation and exhalation.

The other Nadis then stop functioning, and Kundalini is aroused to rise upward in the Sushumna through the Brahma Nadi. When the spiritual energy of Kundalini ascends in the Sushumna, it harmonizes the energy of the Ida and Pingala Nadis, which encircle the various chakras.

The Sushumna is the only Nadi that is not time-bound. A yogi who has established himself or herself in meditation at the Ajna Chakra (the midpoint between the eyebrows), in whom the spiritual energy of Kundalini has risen into the Brahma Randhra region, becomes a knower of the past, present, and future, trikaladarshi (tri - three, kala - time, darshi - seer). The yogi goes beyond time (kala) and cannot be touched by death (death is also called kala in Sanskrit). When breathing becomes suspended through pranayama, the functions of the physical body come to a standstill, and the process of aging is stopped.

In addition to its brief operation each hour at each change of the nasal cycle, the Sushumna automatically operates at dawn and dusk. It has the effect of calming down the system, making meditation easy. That is one of the main reasons that meditation at dawn and dusk has been incorporated into the religious practices of many traditions. Also, just before death, all human beings breathe Sushumna breath, both nostrils working simultaneously.

It is said that death—with the exception of accidental death—is not possible when either the Ida or Pingala Nadi alone is dominant. That is, death does not occur when one's breath is predominantly in only the left or the right nostril.



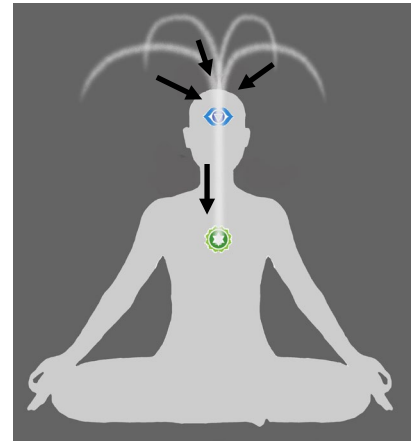
THE VAYUS

Traditionally, prana or life energy, also referred to as “Chi,” is said to flow through the body in various currents or circulations known as the Vayus. There are five major flows and five minor ones. Below is an article from the Bihar School of Yoga that provides a clear explanation of these vayus.

The vayus of the pranic body have distinct functions and directions of flow as follows:

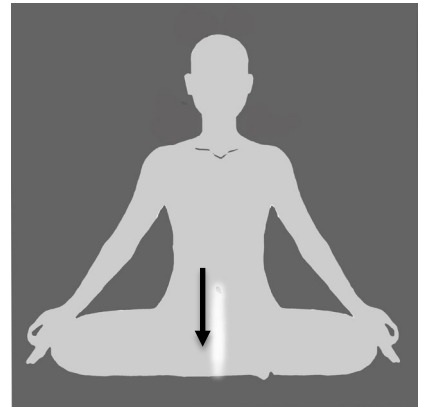
Prana-Vayu

Located in the head and centered at the point of the Ajna Chakra (third eye), this is known as the inward-moving wind as it governs all receptive activities, including inhalation, sensory stimulation, and mental recognition. This energy also pervades the thoracic region and is the fundamental force feeding the other Vayus.



Apana-Vayu

The downward-moving wind is located in the pelvic floor, with energies pervading the lower abdomen. This energy nourishes the organs of reproduction, digestion, and elimination.



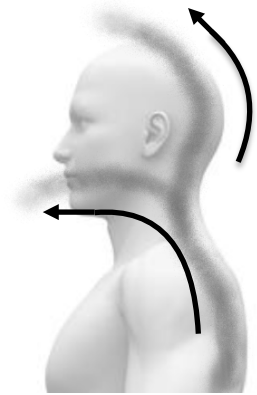
Vyana-Vayu

Situated in the heart and lungs, the outward-moving wind travels centrifugally to the periphery of the body and governs circulation.



Udana-Vayu

The upward-moving wind, located in the throat with a circular flow around the head and neck, governs communication, subtle growth, and self-expression.

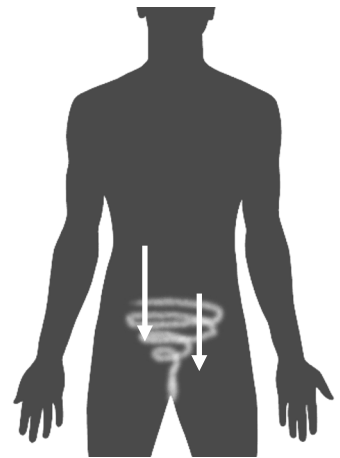


Samana-Vayu

The balancing wind, with a centripetal action culminating in the naval, governs the digestion and assimilation of all substances: food, air, experiences, emotions, and thoughts.

Additionally, there are five further sub-categories or "upa pranas":

- Naga – belching, hiccups
- Krikara – hunger, thirst, sneezing
- Devadatta – yawning
- Koorma – blinking, eye movements
- Dhananjaya – bodily integrity, elimination



Kandarpa Vayu

Prana is prevalent in every atom as an electric current and persistent life force. However, the subtlest of all prana, known as 'Kandarpa vayu,' is unique to rising awareness that leads to a yogic state of union and bliss. The kundastana at the base of the abdomen is the emergence point of Kandarpa vayu, where the meridian network emerges like an intricate river. The garage door opener to access sushumna for the creative force of the universe, known as Kundalini shakti.



WHAT ARE THE 36 TATTVAS ?

The 36 tattvas represent the principles of reality and serve as a cosmological map of existence, outlining the conscious being's experience of reality. The term "tattva" originates from the root "tat," signifying "that" or "that which is," suggesting that whatever this term describes is as fundamental a unit as one can find. Tattva essentially means "that-ness." The enumeration of tattvas can proceed either from the bottom up or the top down. The top-down order (Siva to Earth) reflects the order of creation (srsti-krama), while the bottom-up order signifies the path of liberation or the return to Source (samhara-krama).

THE LOWER VIBRATIONAL TATTVAS "IMPURE TATTVAS"

(36 – 32) Pancha Maha Butas (5 Elements of Physical Reality):

TATTVA #36: Earth Element (prthvi).

Earth holds the lowest position in the tattva hierarchy, representing the principles of solidity, density, resistance, and grounding.

TATTVA #35: Water (apah)

Water embodies the principle of liquidity, fluidity and lubrication.

TATTVA #34: Fire (Agni)

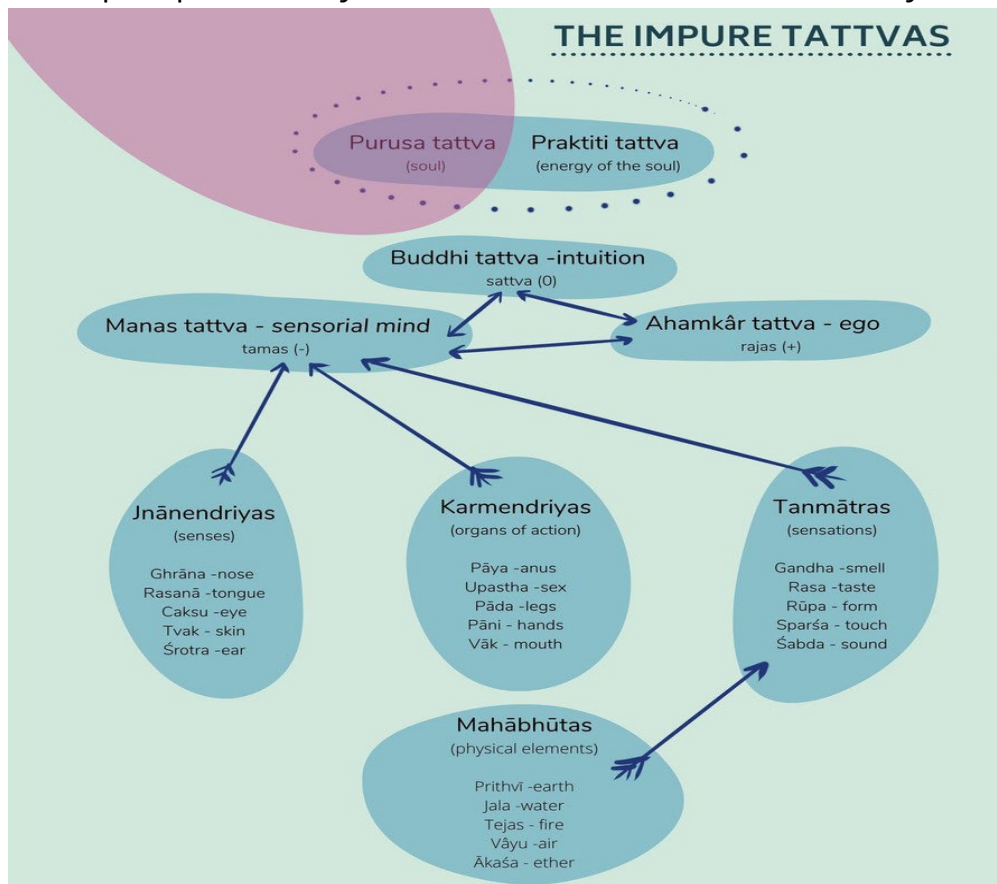
Fire signifies the principle of combustion and transformation.

TATTVA #33: Air (vayu)

Wind represents the principle of mobility, characterized by air's constant movement.

TATTVA #32: Space (akash)

Space embodies the principle of vacuity and extension in three-dimensional reality.



(#31 – 27) TANMATRAS (Subtle Elements)

Tanmatras are the properties that render things perceptible to our senses.

- TATTVA #31: Odor (gandha)
- TATTVA #30: Flavor (rasa)
- TATTVA #29: Appearance (rupa)
- TATTVA #28: Tactility (sparsa)
- TATTVA #27: Sound Vibration(sabda)

(#26- #22) KARMENDRIYAS (Actions)

These are the five fundamental functions of a human being in relation to his or her environment.

- TATTVA #26: Evacuation (bowels)
- TATTVA #25: Reproduction (genitals)
- TATTVA #24: Locomotion (feet)
- TATTVA #23: Manipulation (hand)
- TATTVA #22: Speech (mouth)

(#21 - #17) JNANENDRIYAS (Five Senses)

Since all that really exists is a single field of energy, the senses (even touch) are essentially frequency analyzers that translate vibration into the apparently tangible and static realities perceived by our brain, such as the visual appearance and sound of a thing.

- TATTVA #21: Smelling (ghrana)
- TATTVA #20: Tasting (rasana)
- TATTVA #19: Seeing (caksus)
- TATTVA #18: Touching (tvak) T
- ATTVA #17: Hearing (srotra)

(#16 – #14) ANTAH KARANA (Three Aspects of the Mind)

TATTVA #16: Mind (manas, faculty of attention and sense-processing)

The manas is the common functional mind, processing and synthesizing the data collected by the senses. It is also the faculty of attention. Hence, when learning to meditate, it's the manas that needs to be stilled.

TATTVA #15 Ego (ahankara, identity-constructor)

The ahankara is the part of the mind that identifies what is “me” and “mine.” It appropriates certain things and experiences, assimilating them into its constructed sense of identity. Simply put, it is what you think you are. The egoic identity is a fictitious construct, consisting primarily of self-images that persist because they are believed and attached to. Therefore, ego is a persistent contraction of awareness in the form of a collection of self-images that causes suffering through artificial self-limitation.

TATTVA #14: Discerning Faculty, Intellect (buddhi)

This is the most important mental faculty for all schools of yoga philosophy. Buddhi is the faculty of reason by which we formulate conceptions and make decisions. It is the power of imagination and the faculty of discernment by which we decide what is beneficial for us and what is not.

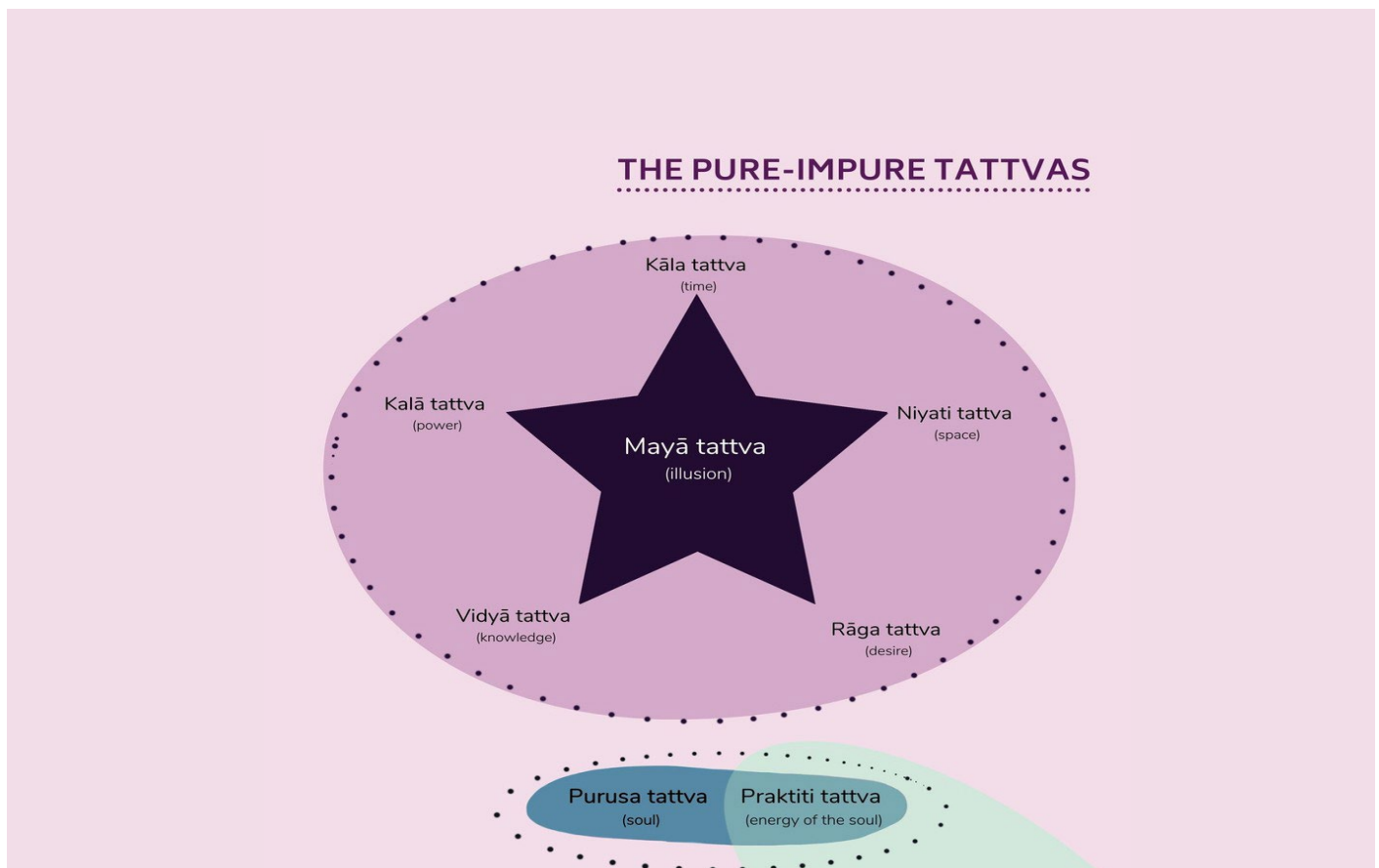
The spiritual path is very much about developing clear vision, about cultivating the ability to see things as they are. In classical yoga philosophy, the practices of yoga, especially meditation, have the primary purpose of dissolving the samskaras to bring about this clear vision and the discernment that results from it. The analogy often given is that of polishing a dirty mirror. When, through yoga, the mirror of the buddhi becomes clear, it can perfectly reflect the light of the divine self.

Finally, we should note that in tantric philosophy, the buddhi is not localized in the brain but extends throughout the body. Thus, samskaras of different kinds are distributed throughout the body and can be released by the physical as well as the mental practices of yoga.

TATTVA #13: Manifested Material (prakrti)

Prakrti, sometimes translated as “nature” and sometimes as “materiality,” truly encompasses the entire physical universe of matter/energy. It's important to note that the Sanskrit word reflects the understanding that matter is essentially energy, albeit moving at a much lower vibration. In the human microcosm, prakrti specifically refers to the body/mind field.

Just as matter and energy are interconnected aspects, the body and mind are not separate but exist on a continuum: the mind represents the subtlest aspect of the body, and the body is the most tangible manifestation of the mind. This interconnectedness explains why disturbances in the mind can affect the body, and conversely, issues in the body can impact the mind.



THE MID VIBRATIONAL TATTVAS (PURE IMPURE TATTVAS)

TATTVA #12: PURUSHA TATTVA

(Individual "Soul"—purusha, the knowing subject, the Self, the witness, pure consciousness, the embodied knower of the field; = atman, jiva).

Purusa is a contracted form of universal Consciousness. In certain systems of Indian philosophy, the individual soul is considered a permanent entity. However, in tantric Saivism, it is viewed as a phase of contraction, where every contraction paves the way for expansion—specifically, expansion back into the absolute fullness of unlimited divine Awareness. Therefore, the individual soul is not permanent; it is akin to a wave on the vast ocean of Being.

The question arises: How does Siva, the absolute Consciousness, manifest itself in the form of an individual like you? This manifestation occurs through concealing itself with five "veils." Shiva initiates the process by contracting himself into a single point of awareness, relinquishing omnipotence, omniscience, and omnipresence entirely. Subsequently, to manifest as a sentient being, Shiva endows himself with five limited capacities.

THE FIVE SHELLS OR VEILS

These are the five kanchukas, meaning "shell" or "armor," as they represent the qualities essential for experience and action in the world of duality. However, it is worth noting that kancuka can also be interpreted as a "covering."

The most prevalent representation of the kancukas is as coverings that obscure the complete reality of the divine. Consequently, it can be stated that Siva + kancukas = jiva (individual).

Tattva #7: KALAA (Limited Power of Action)

Kalaa means "limited power." In fact, Kalaa is the principle that animates the capacities of the individual soul to varying degrees. Each of the five kanchukas represents a limited form of the Divine Power. Through sadhana (spiritual practice), we aim to cultivate and expand these capacities. Therefore, in its fully expanded form, kalaa is simply the omnipotent kriya-shakti or the Power of Divine Action. On the spiritual path, we are progressing from a mere sliver of divine power toward the total fullness of our capacity to express our innate divinity.

Tattva #8: VIDYA (Limited Power of Knowledge)

The second veil is incomplete knowledge. The issue arises when we possess a limited understanding and believe it to be sufficient. The "shell" (kanchuka) of vidya protects us by providing some insight into our world. However, when we convince ourselves that we comprehend the entirety of life, considering our understanding complete except for trivial details, we restrict the potential for divine illumination.

Nevertheless, this constrained knowledge, which binds us to a contracted experience of reality, is merely a limited manifestation of the Divine Power of Knowing, jnana-shakti. As we expand our limited power of knowledge, we aspire to transcend verbal understanding and attain inner knowledge—an experiential understanding that surpasses the intellect's word-based comprehension.

Tattva #9: RAGA (Desire)

When fully expanded consciousness contracts into the form of an individual, it perceives itself as incomplete and imperfect, leading to a desire for whatever it believes will bring completion. This desire, known as raga, manifests as a non-specific craving for worldly experiences. It is non-specific because it represents a yearning for something not precisely known, often rationalized as specific desires based on individual life experiences such as love, sex, admiration, money, power, etc. However, all cravings fundamentally boil down to one thing: the yearning for the fullness of divine Consciousness. Consequently, when other desires are fulfilled, they prove unsatisfactory, as the underlying craving persists.

In this light, we comprehend that raga is the limited expression of the Divine Power, *iccha-sakti*, or the Power of Will—the profound impulse to articulate the fullness of our authentic being. From this perspective, desire serves as a guide, revealing the areas of life where we may need to expand and express ourselves more fully and authentically. Although raga propels us into the cycle of *samsara*, it should not be rejected; instead, it can be transmuted. The initial step in this transmutation involves tracing desire back to its source, recognizing that your longing ultimately seeks divine fullness. Allowing this longing to soften your heart, you are compelled to seek a genuine connection with the One.

Tattva #10: KALA (Time)

The fourth pre-requisite for embodied experience is Time. While absolute Consciousness perceives a timeless simultaneity, embodying beings experience time at the slow pace of one second per second. This sequential experience of time, with events unfolding in a continuous process of change, contrasts with the timeless nature of universal creation.

Despite the burden of our awareness of the past and future—filled with endless regrets, hopeful expectations, worry, and anxiety—it is through this awareness that growth becomes possible. The very source of our suffering transforms into the means of fulfillment when we shift our attitude and understanding. The goal is to center ourselves in the present moment, acknowledging the past and future without succumbing to the four modes of escaping the present: guilt/regret, nostalgia/reverie, fantasy/daydream, and anxiety/worry.

A more accurate perspective involves recognizing that there is no isolated future; instead, there is a constantly flowing present. Through close and reverent attention, the yogi unveils the divinity within this flowing present. This approach allows us to experience ourselves as whole beings, with the past and future seamlessly integrated into our present, without clinging to either.

Tattva #11: NIYATI (Causality)

Niyati is the force that binds us to our karmas; it is the law of cause and effect that ensures we reap what we sow. Due to niyati, one is certain to experience the results of their own karmic actions and not those of others. A karmic action is a morally charged action motivated by a desire to attain or avoid a specific result. When we learn to perform actions unattached to the final outcome, those actions have no karmic charge and, therefore, do not bind us, regardless of the result. Thus, the liberated being is no longer bound by niyati, fate, and is free from karma, though they may still undergo the fruits of karmas accrued before liberation.

Niyati is also associated with specific places (desa) because it is one's unique set of karmas that determines their location. In other words, due to their karmas, individuals are born on Earth, living where they do and not in another city, country, or planet. Thus, the inverse of niyati, or rather its full expansion, is all-pervasiveness or non-locality.

Tattva #6: MAYA (All of Manifested Reality Itself)

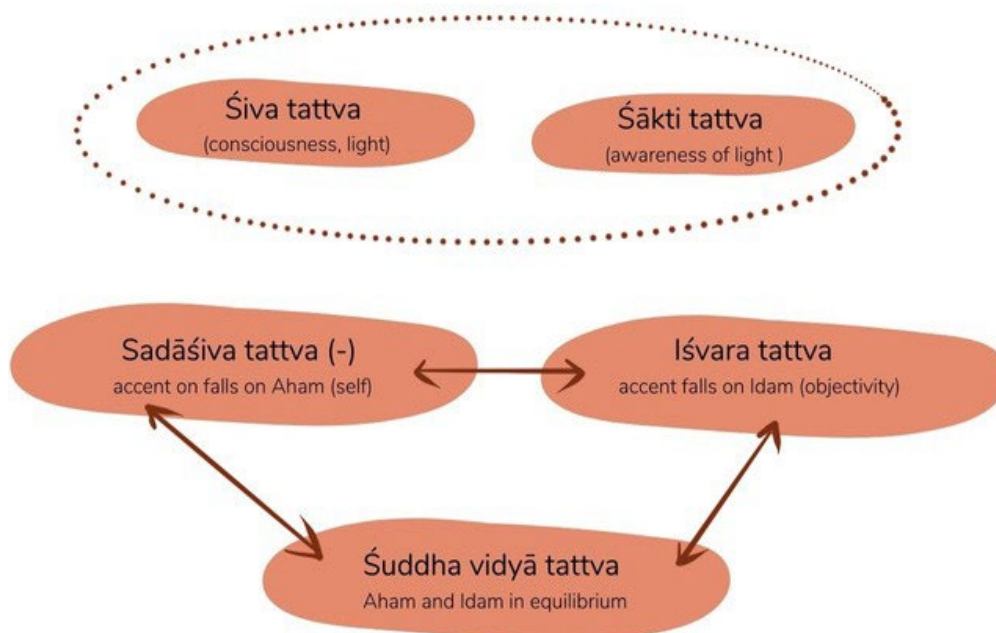
Now we reach the pinnacle of the hierarchy of manifest reality, the highest principle that is not the Absolute itself. In other traditions, maya means illusion or delusion, but not so in tantra. Maya is the "world-source" (jagad-yoni), the Divine's power to project itself into manifestation. It is also the power of differentiation, through which the One appears to be many. In tantra, maya is not given a negative valuation, even though it does, in a sense, delude us into seeing duality where there is only unity.

Seeing dualistically is a necessary part of the process of self-exploration that the Divine has freely chosen by manifesting a universe in the first place. Maya is the power that the Divine uses in the creative expression of its nature. The paradox of maya is that it is the power that creates the apparent differentiation causing challenges and, at the same time, the power that God uses to glorify Himself. Maya is the form of the Goddess that constitutes all manifest reality, blessing us with the opportunity for the more challenging—and therefore deeper—realization of unity-in-diversity

HIGHEST VIBRATION THE PURE TATTVAS

The so-called pure universe, comprising the top five tattvas, is not a place; it is the divine Reality that pervades the whole manifest universe. The top five tattvas are essentially a description of God/dess. Though divided into five levels, they are all aspects of the Divine and are referred to as phases of God's awareness. The differences between them are differences of perspective and emphasis. Attaining any of the five tattvas of the Pure Universe means achieving complete liberation and awakening.

THE PURE TATTVAS



Tattva #5: PURE MANTRA WISDOM (Shuddha-vidya)

The level of Pure Wisdom is also the level of mantra. The wisdom spoken of here is not any type of intellectual knowledge, but rather the various phases of Siva-Sakti self-awareness expressed in the form of the 70 million mantras – all the mantras that have ever existed or will ever exist. In the tantric tradition, mantras are actually conscious beings, analogous to angels in the Christian tradition.

It is absolutely crucial to understand that in this tradition, a mantra, its deity, and its goal are all one and the same. Thus, for example, Lakshmi's mantra (Om shrim mahalaksmiyai namah) is the Goddess Lakshmi in sound form; it is her sonic body. Nor is her mantra sometimes separate from the goal from which it is repeated (to cultivate abundance), for it is the very vibration of abundance. So all the various deities of Indian spirituality exist on the level of the Suddha-vidya as phases of Siva-Sakti's awareness – the many facets of the One jewel. Further, there are countless mantra-beings on the Suddha-vidya level that do not correspond to known Indian deities; perhaps we can suppose that the deities of spiritual traditions exist on this level, insofar as they can be understood as having sonic forms.

One who reaches liberation on this level sees the entire universe as a diverse array of energies but with a single essence. She sees no static matter, experiencing everything as interacting patterns of vibration. The wonder of that which she seeks takes precedence over her I-sense, though there is unity between them: "I am this!" (idam evaham).

The divine Power that corresponds to this level is kriya-shakti, the Power of Action, because the primary characteristic of mantras is that they are agents of transformative change (i.e. action).

Tattva #4: THE LORD (Ishvara)

This is the level of the personal God, God as being with specific qualities, that is, the Deity that can be named in various languages (Krishna, YHWH, Allah, Avalokiteshvara, etc). This is the level of reality that most monotheistic religions presume to be the highest. Ishvara is a generic, non-sectarian term for God.

The universe that was previously in a blur comes into such sharp focus; what was ambiguous is now clear. This level is associated with jnana-shakti, the Power of Knowing, for Ishvara holds within His being the knowledge of the subtle patterns that will be used in the creation of the universe.

Tattva #3: THE STILL BENEVOLENT ONE (Sada-Shiva)

The word "God" is no longer applicable here, for this level transcends any form of a deity with identifiable names or attributes. This is the level on which only the slightest subtle differentiation has just begun to emerge between the absolute Deity and the idea of the universe, the universe that S/He will create out of Him/Herself. Thus, it is the level of iccha-shakti, the divine Will Power, the creative urge, or primal impulse toward self-expression. The Sanskrit phrase said to express this experience of reality is aham idam or "I am this," or "this incipient totality is my own Self," where there is identity between the Divine and the embryonic universe held within it. The sense of "I" has clear priority,

wholly enveloping the “this”; so all beings who attain unity-consciousness with emphasis on the “I” pole abide at this level.

The Sada-Shiva-tattva is the first movement into differentiation, for at the level of tattvas 1 and 2, there is absolute non-duality. The divine at this level is called Sada-Siva (eternally Siva) to remind us that even as a universe comes into being through the power of the Will, the Absolute loses none of its divinity; it is “still Shiva.”

Historically, Sadasiva is also the name for the high deity of one form of Saiva Tantra, a form that was later surpassed by the worship of the conjoined and co-equal pair of Siva and Sakti. He is also pictured as the form of Siva that sprouts the five faces that speak the five streams of sacred scripture. Thus Sadasiva is sometimes considered the first ray of divine compassion.

Tattva #2: THE FORCE (Shakti)

The word Shakti literally means “power, potency, energy, capacity, capability.” In tantra, all powers are worshipped as goddesses, or rather as forms of the Goddess (Maha-Vidya). All forms of energy are Shakti, and since matter is energy, the whole manifest universe is seen as the body of the Goddess, and the movements of all forms of energy are Her dance. The term Shakti is often used to specifically denote spiritual energy or God’s transformative power.

Tattva #1: THE BENEVOLENT ONE (Shiva)

Shiva is not the name of a God. Instead, the word is understood to signify the peaceful, quiescent ground of all Reality, the infinite silence of a transcendent Divinity, or, in the poet’s phrase, the “still point at the center of the turning world.” While Shakti is extroverted, immanent, manifest, omniform, and dynamic, Shiva is introverted, transcendent, unmanifest, formless, and still. Shiva is the absolute void of pure Consciousness.

Shiva is the ground of being, that which gives reality its coherence. His nature is beyond any qualities and is, therefore, difficult to express in words; however, he is described as the coherence and unification of all the various Shaktis. Thus, he is called Shakti-man, the one who holds the Powers, or rather “holds space” for their unfolding. Shiva is that which grounds and coheres the various powers; He is the Lord of the Family (kuleshvara), the center axis of the spinning wheel of the Powers. As the coherent force, Shiva hardly has an insignificant function, but as he is not an embodiment of potency himself, he is less likely to attract worship in a spiritual system that is focused primarily on the empowerment of its adherents.

In the context of this definition, we may understand such scriptural statements as “Nothing exists that is not God.” However, here we are anticipating the next segment: for “beyond” even tattva #1 is that which unfolds all the tattvas, from 1 to 36, within itself as the expression of its blissful self-awareness.

Tattva #0: THE HEART OR ESSENCE OF REALITY (Paramashiva)

This all-pervasive and ultimate Reality, subtler than the subtlest, beyond the highest transcendent Siva and yet closer to you than your own breath, is equally present in the most sublime, refined pure awareness of infinite openness and in the scent of the foulest excrement. It is this same ultimate principle that is worshipped in radically non-dual Goddess tantra as Kali Kala-sankarshani: the radiant

Dark, the resounding silence, the Devourer of Time – in which is meant the timeless ground of the cycle of creation, stasis, and dissolution.

HIMALAYAN KRIYA YOGA TECHNIQUES AND METHODS

How can I learn kriya yoga?

STEP 1: BREATHING TECHNIQUES TO PREPARE.

Since Himalayan Kriya is breathwork driven it is necessary to help the participants improve their breathing in order to progress in the practice. We do so through some simple breathing exercises that we recommend you do at the start of every class to prepare the students for the session, open their muscles of breathing and improve their breath capacity. These breathing exercises are also important to be able to improve the sensitivity to the energy body.

If you haven't trained your nervous system, doing regular breathing exercises or prepared your mind for experiences of a different dimension (astral realms), a lot of confusion may arise. So we gently ease people into the astral realms by focusing on becoming more proficient at the entry point for most people to this dimension: breathing.

One who is already doing a lot of energy work from other disciplines will pick up kriya in no time because they are already proficient with sensing their energy body. If not, there are activities like yoga, dance and martial arts that will at least synchronize your ability to sense body and breath awareness. Then the kriya journey will be better.

Basic Breathing Techniques:

Diaphragmatic Breathing

Prop yourself up on Cushions or yoga blocks so that your ribcage is lifted. Be sure to support your head. In this position your diaphragm is more relaxed and ribs can inflate more easily. This helps to improve the strength and mobility of the ribcage and diaphragm resulting in deeper breathing and improved muscle tone for the muscles of breathing.

Belly Breathing

Lie flat on the floor. If there is lower back pain then support the legs by putting a cushion or chair under them. Place your hands on your lower abdomen and breath underneath them. Refrain from using the belly muscles but instead focus on taking deep breaths while relaxing your abdominal muscles. This helps relieve anxiety in the belly area which prevents you from taking relaxed breaths. It also tones the muscles of exhale and trains them to fire at the right time for healthy breath patterns.

Kidney Breathing

Go into a child's pose or lie on your belly so that breath naturally fills the back part of your body. Take an inhale and focus on the kidneys, which are near the floating ribs in the back part of your body. Feel the kidneys seemingly inflate and deflate as well as a lengthening of the spaces between the vertebrae of your spine.

Nadi Shodana

Sit up comfortably and in alignment - chin tucked in. Fold your index finger and middle finger into the palm of your right hand so the thumb, ring finger and pinkie are extended. Hold your knee with your left hand. Close the right nostril and inhale slowly. Close the left nostril and open the right nostril so you can exhale through the other one. Then staying with the hands in position, inhale again. Repeat the process in reverse. (Inhale left, hold, exhale right then Inhale right, hold, exhale left). Repeat around 12 rounds.

Kriya Breaths for Level 1 Anupaya Practice

Ujjayi (with Kechari Mudra)

To create Ujjayi constrict the back of your throat by narrowing the airway. The breath sounds like the ocean in a seashell. There is sound on the inhale and exhale. Sometimes Ujjayi is slow, deep and strong. Other times Ujjayi can be created fast and strong. This breath is detoxifying with its ability to heat up the body. Ujjayi widens and lubricates the nadis. The sound does not come from the vocal chords.

Always accompany Ujjayi with your tongue tip at the roof of your closed mouth. We do this to connect the upper energy centers in the brain with the lower centers in the body. Keep the mouth closed.

Every kriya should be practiced engaging Mula Bandha. Mula Bandha is the lifting of the perineum or pelvic floor. The sexual organs, anus, and belly are pulled in and up.

Always accompany Ujjayi with your tongue tip at the roof of your closed mouth. We do this to connect the upper energy centers in the brain with the lower centers in the body. Keep the mouth closed.

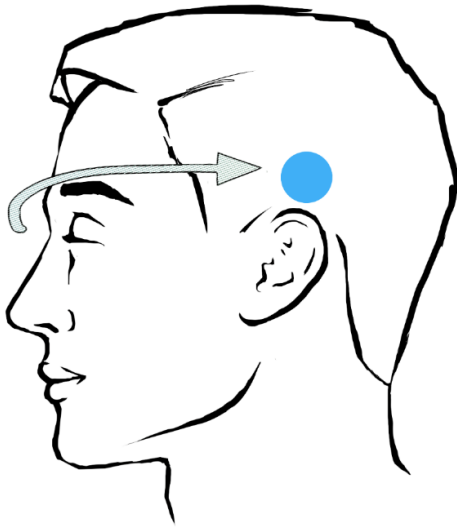
Kali Mudra

Kriya Process: To do Kali Mudra, roll your closed eyes up focusing on the middle of your brain. Stick your tongue out to its lowest point. Exhale from the pit of your belly.

Benefits: Breathing out with Kali Mudra releases toxins from the body.

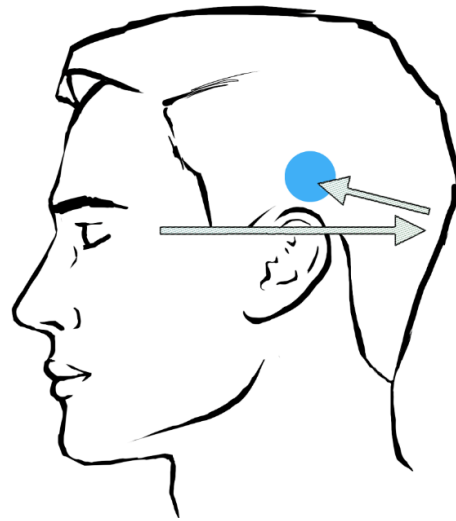
Every kriya should be practiced engaging Mula Bandha. Mula Bandha is the lifting of the perineum (pelvic floor), sexual organs, anus, and belly are pulled in and up.

How To Find Correct Eye Position



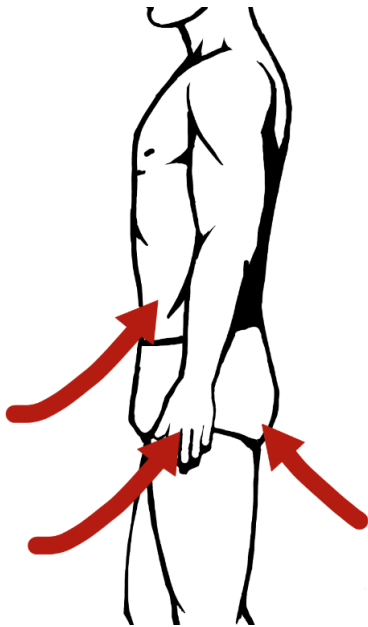
Eyes to mid brain,
Option 1:

Roll you closed eyes upward with awareness on the mid brain



Eyes to mid brain,
Option 2:

Closed eyes look to back of head then to mid brain with awareness.



Tri Bandha Lock:

Intentional contraction and lifting of the perineum, sphincter and lower abdomen area.



Ketchari Mudra (Lalana Sparsha):

Eyes to mid brain. Tongue tip rests on the palate.

STEP 2: THE MAIN KRIYAS OF ANUPAYA SADHANA

These are the daily practices that effectively prepare the body for the deeper levels of Himalayan Kriya Yoga. At the Anupaya level, they are crucial because they clear your Sushumna of blockages and aid in moving energy or Maha Prana through the Sushumna. They can be practiced right after a breathing practice session for a deep dive into stillness which refines your ability to flow centrally in Shushumna.

These preparatory daily practices are also good to incorporate at the end of your Himalayan Kriya Yoga class. You can design the entire class to prepare for these activities, in which case the activity would be the main sadhana in the session. Note that most of these activities may take some time to do properly and one must plan their session accordingly.

(See detailed descriptions of each practice in the next few pages).

- 1) VIPARĪTAKARAṆĪ MUDRĀ (Shoulderstand)**
- 2) CHAKRA ANUSANDHANA (chakra meditation)**
- 3) NĀDA SAÑCĀLANA (AUM Chanting Practice)**
- 4) PAWAN SAÑCĀLANA (Absorbing the Fire from the Earth and Cosmos)**
- 5) SHABDHA SAÑCĀLANA (So-Ham Breathing Meditation)**
- 6) MAHA MUDRĀ & MAHA BHEDA MUDRĀ**

1- Viparītakarāṇī Mudrā (vee-pa-ree-tah-kah-RAH-nee MOO-dra)—Shoulderstand

While practicing the physical posture, you have to inhale in ujjayi from the lower chakras up to vishuddhi, stop there, the outbreath can be normally in any manner you like. In vipareeta karani mudra the inspiration has a passage to vishuddhi, but the expiration has no passage. You may expire in any manner you like, and then start the second round from lower chakras to vishuddhi.

Inhale from Manipura Chakra (solar plexus)
To the Vishuddhi Chakra (throat)

Exhale from Vishuddhi to wherever you prefer

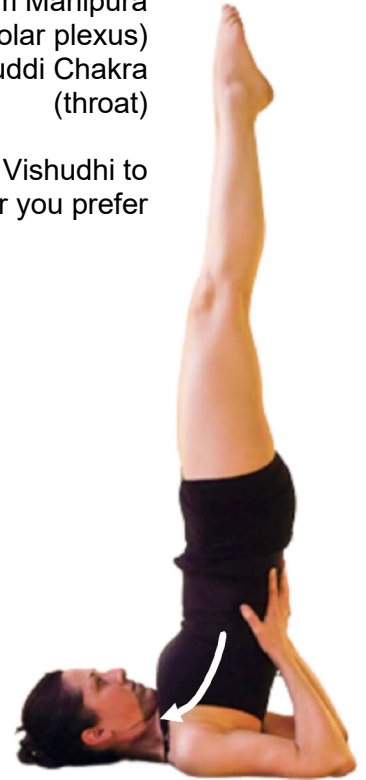
The texts on hatha yoga say that the moon secretes nectar and the sun consumes it. Thus, the yogi loses his spiritual power and death overtakes him. This means that when the brain is fully circulating and its glands functioning optimally, a substance is made by the brain called DMT which allows the Ego to die and one to experience Unity Consciousness. This is the basis of vipareeta karani mudra.

Here not only the flow of nectar and prana, but even the blood circulation is reversed to the brain. If you enrich your brain with a surplus of these three, then you can realize the higher self. Vipareeta karani mudra is a means of enriching your brain and preparing yourself for further practices.

Of these multiple hormones the most important are the sex hormones. In yoga these hormones are known as retas, and it is said that they are responsible for arresting degeneration. As long as the body is saturated with retas, one remains young and the body emits a pleasant odor. The preservation of this hormone is known as brahmacharya. When this hormone goes down to the navel region, it turns into veerya (semen) or shonita (vaginal fluid) and leaves the body that way.

As a result of this, restlessness is created in the mind and one becomes mentally and physically agitated. This cycle of degeneration is prevented by the practice of vipareeta karani mudra. Before the retas turns into veerya or shonita, you reverse the whole process and send the hormone and prana back to the brain.

In order to be tranquil in mind, you must have ample force in the brain. When there is ample force in the brain, the mind stops and kundalini wakes up. When the brain is weak and has no prana, the mind grows restless. Many people sit for meditation, but instead of becoming peaceful, their minds become anxious, fearful and nervous. The reason for this is very simple: there is not ample prana shakti in the higher centers.



2 - Chakra Anusandhana (CHAH-krah ah-noo-SAHN-dah-nah)

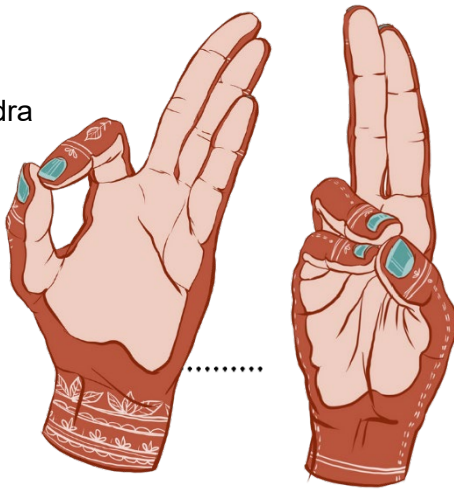
Following the passageway of your spine breathe into each chakra while reciting the mantra for each until you feel the chakra is stimulated:

1) The Muladhara (root) chakra. (LAM) --- RED

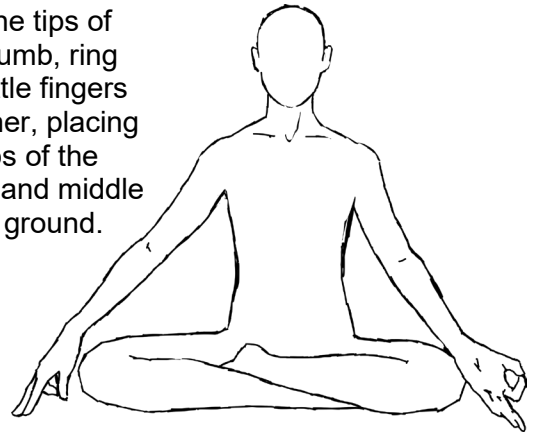
Hold Bhu Mudra while chanting

Mooladhara Chakra-Bhu Mudra

L hand
chin mudra



R hand
Join the tips of the thumb, ring and little fingers together, placing the tips of the index and middle to the ground.

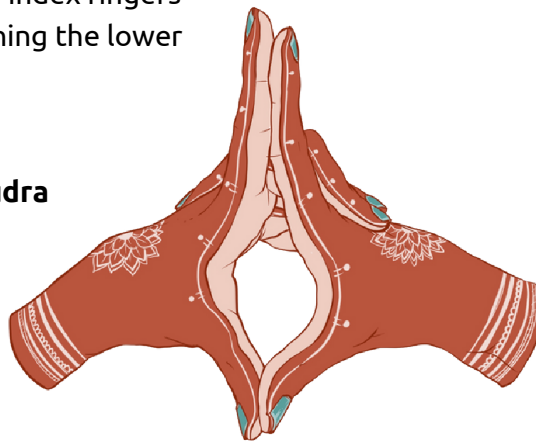


2) The Svadhisthana (sacral) chakra. (VAM) --- ORANGE

Hold Yoni Mudra at Pelvic Area, index fingers pointing forward, thumbs touching the lower abdomen.

Svadhisthana Chakra-Yoni Mudra

Interlock the 3rd - 5th fingers, join the tips of the thumb and index fingers together. Place at your Svadhisthana Chakra.

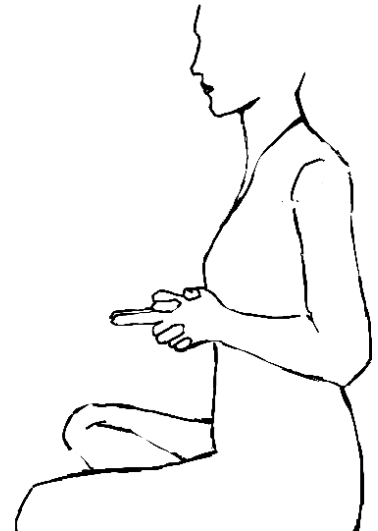
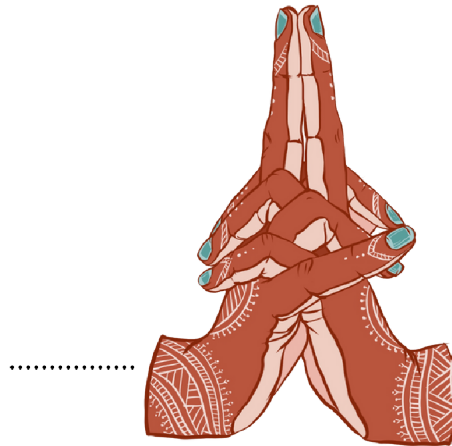


3) The Manipura (solar plexus) chakra. (RAM) --- YELLOW

Hold Matangi Mudra at Solar Plexus, the index fingers are pointing forward.

Manipura Chakra-Matangi Mudra

Interlock all fingers except the 3rd finger to be stretched out. - place at your manipura chakra



4) The Anahata(heart) chakra. (YAM) ---- GREEN

Anahata Chakra-Kamala Mudra

Form fingers like a lotus petal joining tips of thumb and little finger. Place slightly on the right side of the heart as the heart is a sensitive organ.

Hold Kamala Mudra at Heart Space



5) The Visuddhi (throat) chakra. (HAM) ----BLUE

Akash / Space / Shunya Mudra

Hold Akash Mudra

Akash mudra is more effective when practised with Shunya mudra (fold the tip of the middle finger to the palm, then place thumb on the middle finger, extend the other fingers, keeping the ring and little fingers together).

Helps with ear, nose and throat problems or any sicknesses caused by any imbalance to the ear, nose and throat ie vertigo and travel sickness.

For Shunya Mudra join the first joint of the middle finger and thumb.



Akash Mudra
Thumb on tip of
middle finger

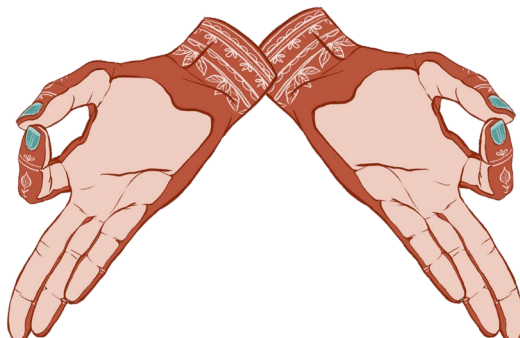


Shunya Mudra
Thumb on knuckle
of middle finger

6) The Ajna (third eye) chakra. (AUM) ---- INDIGO

Hold Chin Mudra, place on the knees

Chin Mudra
Join the tips
of the
thumb and
index
fingers
together.
Middle, ring
and pinky
are together
and
extended.

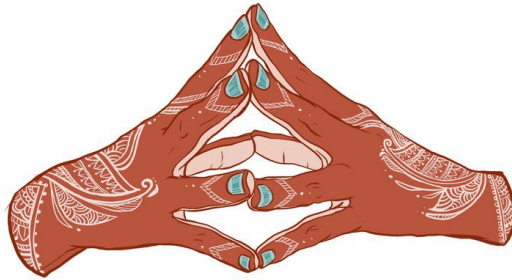


7) The Sahasrara (crown) chakra. (OM)----- VIOLET

Sahasrara Chakra-Hakini Mudra

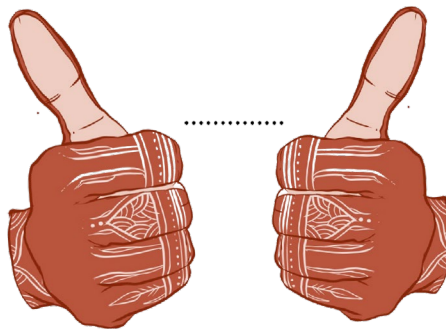
Hold Hakini Mudra.

Join all the tips of the right fingers and the left, then spread them. Place at Manipura Chakra



Merhu Danda Mudra

Next, using your breath, trace the pathway of your spine breathing into each chakra recite the mantras in sequence to get energy to move through your spine. Hold Merhu Danda Mudra



Thumb towards the sky, fold all the other fingers to the palm.

Generates prana flow in the spinal column



3- Nāda Sañcālana (NAH-dah san-chah-LAH-nah)—Aum Chanting

There is only so much you can write about how this sounds and feels, because it is a transmission you receive from your Guru and this unlocks your ability to practice nada sanchalana. This process is called Diksha and is a very important part of this practice.

AUM is made up of 3 sounds which all flow together blending and not cut from one another: AKARA – concentrate on base of spine or pelvic region

UKARA – concentrate on heart center

MAKARA – concentrate on crown of head and expansion above

Once the AUM sound is mastered practice for several rounds and gradually reduce to 3 as you get more and more sensitive to the effect.

1.- Pawan Sañcālana (PAH-wahn san-chah-LAH-nah)

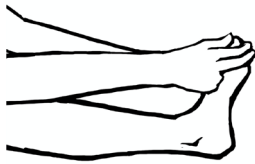
Stand with your feet hip width apart, heels out toes in, lift the pelvic floor. Inhale up your spine and exhale down your spine. With your hands in a simplified yoni mudra move your hands up and down your front body as you inhale and exhale. Start from your groin area and move the yoni up past your head then back down as you exhale. Fingers are pointing downwards until manipura then point up starting at anahata.



2.- Shabdha Sañcālana (SHAHB-dah san-chah-LAH-nah)

Stand or sit straight, hear the inner sound SO as you inhale and HAM as you exhale. Descending with SO and Ascending with HAM. Also can be done in opposite with Ascending with HAM first then descending with SO. These two practices can be combined and the number of rounds minimised to about twenty one times once you have achieved considerable tranquillity.

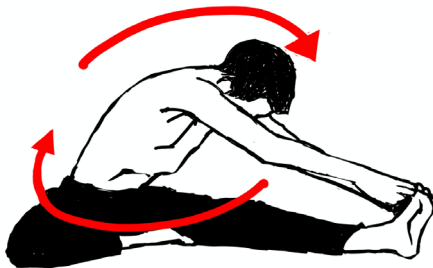
3.- Maha Mudrā (MAH-hah MOO-drah) & Maha Bedha Mudrā (MAH-hah BED-hah MOO-drah)



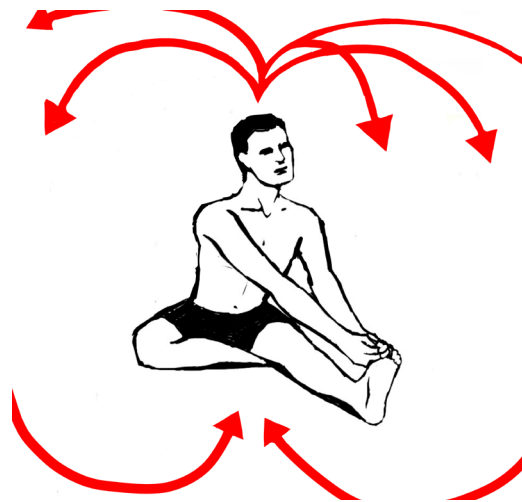
Index and middle fingers wrap around big toe



Thumbs placed on big toe



Maha Mudra



Maha Bedha

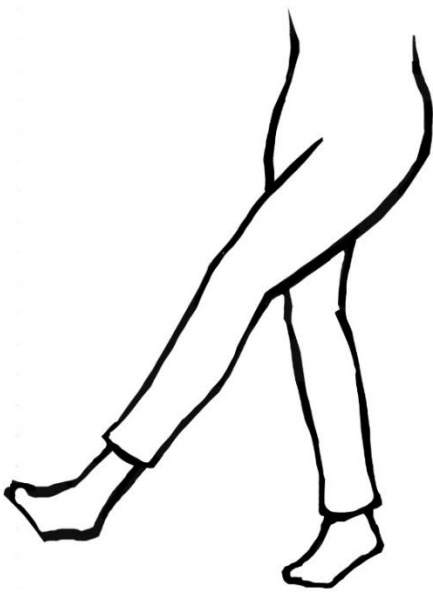
1. Assume the Maha Mudra Asana making sure to get the heel into the right spot to do an automatic moola bandha on you
2. Maha Mudra: Blow out all the air in you and hold for a few seconds bahya kumbaka (zero breath hold) while performing all 3 bandhas (maha bandha). Feel the prana circulating within a micro cosmic orbit inside the body. Drishti is in the mid brain and spinal awareness is on.
3. Maha Bedha: As you inhale arch the spine and move eyes to Nirvana Chakra, hold Antar Kumbaka for a few seconds feeling a macrocosmic orbit between you and the Universe, while you release all bandhas except moola (which is still on because of your heel).
4. Then repeat steps 2 and 3 so you do total 3 rounds of Maha Mudra and Maha Bedha Mudra Combination.
5. Sit in any easy sitting position and stillness for minimum 1 minute.



Movement of Legs

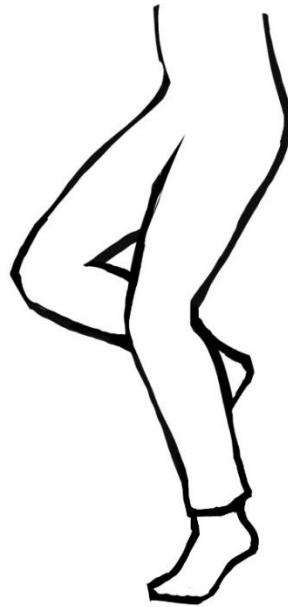
Moving legs in general helps you feel grounded and keeps you in your body.

When you do head kriyas it is important to incorporate movement of legs.



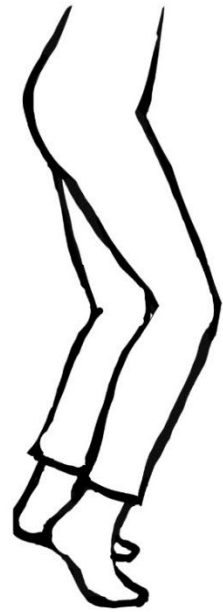
Kicking side to side

Opens lower spinal getaways. Balances left and right hemisphere of the brain.



Jogging on tip toes, in place

Stimulates vajrini nadi, opens up earth energy.



Shaking legs

Aids right and left channel activation and grounding



HIMALAYAN KRIYA YOGA ANUPAYA LEVEL KRIYAS

0. Prakash Mandala; English meaning: Circle of Light

Transliteration: *Prakāśa Maṇḍala*

Phonetic Pronunciation: *pruh-KAH-shuh MUN-duh-luh*



We commence a kriya yoga group session with Prakash Mandala. This circle of light enables all aspirants to connect with each other. Holding hands allows us to receive and share amongst all. This is symbolical to the path of kriya. The more we access the purity within, we experience the oneness with all.

Benefits of Prakash Mandala:

- Enables aspirants to experience unified and balanced flow of prana across the body.
- Raises frequency of beings that are not in alignment with kriya flow.
- Enables aspirants to connect with each other and experience enhanced flow quickly.

Minimum Time Duration: 2 minutes

Preparation: Left palm is upward facing to 'receive' from person standing to our 'left', right palm is downward to 'give' to the person standing to our 'right'.

Kriya Process: Breathe deeply watching the 'ida' and 'pingala' nadi channels and the prana flow and witness experiences happening in the nadis along the subtle body network within. Important: internally chant the Goraksha Mantra in order to invoke the higher guidance for protection and shifting the energy to a higher vibrational state. Coach all members to remain in their spine. Certain empathic people will have the tendency to feel other people but encourage them to stay in their own lane as it is the only one that counts right now.

Activities that can be done in this formation: shaking, nada sanchalana, pawan sanchalana, shabda sanchalana, arms up and down with brisk exhale as a group.



1. Tadasana | MOUNTAIN POSE

Transliteration: *Tāḍāsana*

Phonetic Pronunciation: *Tah-dah-suh-nuh*

Tadasana is a key reminder of our approach to the prana ascension process. It symbolizes our supreme readiness, preparedness on the path.

Breath: Ujjayi

Movement: Mild upsurge

Preparation: Lift up the perineum and sphincter muscle, suck the abdomen inwards and upwards (apply 3 bandha lock), lift the tongue to touch the roof of palate (lalana chakra) and then roll eyes upward into the mid brain.



Kriya Process: Stand tall and extended on your toes forming the Trikona Mudra above your head. Interlace fingers, extend thumb, index and pinky fingers, separate heels of the palms to create a Pyramid shape. Hold the pose at least a minute in deep stillness and balance. Breath deep ujjayi through the spine.

Benefits:

- Strengthens the body posture
- Enhances body balance, spinal flow.
- Evenly Stretches the spine, activates spinal support throughout whole body
- Stimulates and subtle nadi network
- Stimulates the chakras
- Enhances magnetism in crown and stimulates prana to flow upwards the spinal channel

Precautions:

Release your knee joints, ankles in case you have stiffness, pain before you attempt Tadasana practice.



2. Dashamadvara Anusandana | TEN GATEWAY CONVERGENCE

Transliteration: *Dashamadvāra Anusandāna*

Phonetic Pronunciation: *Da-sha-mad-va-ra Anu-san-da-an*

Dasha:	Ten
Ddvara:	Gateway
Anusandana:	Converging to a single point

Activating 10th portal

Dashamadvara Anusandana is a significant process to stimulate and awaken the powerful tenth 'entry' and 'exit' awareness portal for sublimated prana rising upwards. It is located in the subtle channel below the 'Anterior fontanel'. All the ten fingers are collapsed into the spot to signify the ten gateways merging.



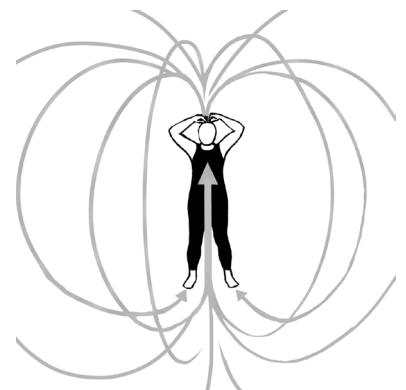
Breath: Ujjayi

Movement: Mild upsurge

Preparation: Lift up the perineum and sphincter muscle, suck the abdomen inwards and upwards (apply 3 bandha lock), lift the tongue to touch the roof of palate (lalana chakra) and then roll eyes upward into the mid brain.

Kriya Process: All 10 fingers together pressed into Dashamadavra point (center of the crown chakra). Twist torso side to side. Breathe intense ujjayi while focusing into the mid-brain network and gaps of 'third ventricle' and witness the shifts in immersive awareness, connectedness and expansiveness.

Precautions: Clip your finger nails to prevent hurting your scalp. Gradually increase intensity of breathing to avoid feeling light-headedness or hyper-ventilation.



3. Suchigrastambha Mudra | PYRAMID Mudra

Transliteration: *Suchigrastambha Mudrā*

Phonetic Pronunciation: *Soo-chee-gras-tahm-bha Moo-dra*

Suchigrastambha Mudra is a significant process to stimulate and awaken the wholesome prana flow across the brain neuron and meridian network. If one practices this mudra with intense focus, it can balance the left and right hemispheres and help attain higher brain coherence.

Breath: Ujjayi

Movement: Mild upsurge

Preparation: Lift up the perineum and sphincter muscle, suck the abdomen inwards and upwards (apply 3 bandha lock), lift the tongue to touch the roof of palate (lalana chakra) and then roll eyes upward into the mid brain.



Kriya Process: Interlace fingers, extend thumb, index and pinky fingers, separate heels of the palms to create a Pyramid shape, wear it like a hat on top of your head. Hold the Suchigrastambha Mudra firmly. Breathe intensely while focusing into the mid-brain network and gaps of 'third ventricle' and witness the shifts in immersive awareness, connectedness and expansiveness.

Benefits:

- Enhances the flow of photonic energy into photo voltaic cells in the brain.
- Enhances balance of brain hemispheres.
- Enables higher coherence between the brain hemispheres. d) Stimulates flow of serotonin, dopamine, endorphin to promote well-being and blissful state of being
- Enables to increase concentration
- Stimulates upward flow of energies above the crown
- Prepares for accessing higher flow and downloads of cosmic rays into the brain channels.

Precautions: If you have issues of vertigo, balance your ears before you attempt this kriya



4. Bindu Jagran | BINDU STIMULATION

Transliteration: *Bindu Jāgran*

Phonetic Pronunciation: *Been-doo Jah-gran*

Bindu Jagran kriya is a process towards attaining unity awareness in the brain. The bindu is the convergence point for all nadi network across the body.

Breath: Ujjayi or Kali

Movement: Mild upsurge



Preparation: Lift up the perineum and sphincter muscle, suck the abdomen inwards and upwards (apply 3 bandha lock), lift the tongue to touch the roof of palate (lalana chakra) and then roll eyes upward into the mid brain.

Kriya Process: Breathe intensely while holding a tight grip at the back of head. Loosen the hands and tap gently from the posterior fontanel down the back of the head

Benefits:

- Enhances the flow of Amrita (nectar) in the amrita nadi meridian.
- Enhances neuron activity into occipital area of brain which stimulates unity awareness in the brain.
- Enables streamlined flow of cerebro-spinal fluid from the brain into the spine.
- Expands the brain awareness
- Enhances youthfulness, vitality
- Stimulates udana vayu

Precautions: Try not to hurt yourself by rubbing too hard you can also tap on the back of your head



5. Kapala Shuddikaran Kriya | BRAIN PURIFICATION

Transliteration: *Kapāla Śuddhikaraṇa Kriyā*

Phonetic Pronunciation: *Kah-pah-lah Shoo-dhee-kah-rah-nah*

Brain Purification Kriya

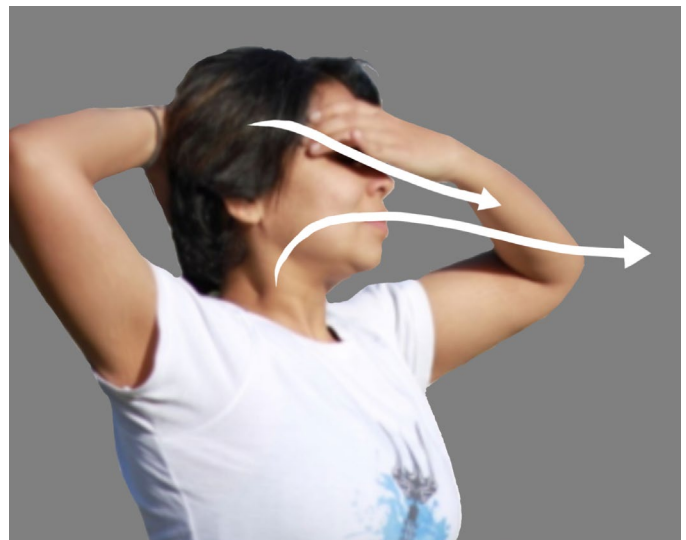
Kapala Shuddikaran Kriya is a significant process to purify and access the wholesome brain awareness. Through fine tuning and stimulating the channels of 'frontal lobe' and 'occipital lobe', the brain experiences a blissful shift from limited patterns to expanded awareness.

Breath: Ujjayi or Kali

Movement: Mild upsurge

Preparation: Lift up the perineum and sphincter muscle, suck the abdomen inwards and upwards (apply 3 bandha lock), lift the tongue to touch the roof of palate (lalana chakra) and then roll eyes upward into the mid brain.

Kriya Process: Wrap the fingers of left hand around the temporal region of the head and place the right hand behind the back of head. Breathe intensely while holding a tight grip at both front and back of head. Roll eyes to back of head and experience lightness shifts in inner space of brain.



Benefits:

- Enhances the flow of Amrita (nectar) in the amrita nadi meridian.
- Enhances neuron activity into occipital area of brain which stimulates unity awareness in the brain.
- Enables streamlined flow of cerebro-spinal fluid from the brain into the spine.
- Expands the individuated frontal lobe to merge with neuron transmission from occipital lobe.
- Enhances youthfulness, vitality

Precautions:

Try not to hurt yourself by pressing too hard



6. Karna Samatva Kriya | EAR BALANCING

Transliteration: *Karṇa Samatva Kriyā*

Phonetic Pronunciation: *Kar-nuh Suh-maht-vah*

Karna Samatva Kriya is a significant process to stimulate the ear balance which is crucial for grounding, setting the bearings on the space and earth connection. Importantly ears stimulation can serve as navigation of flow between neurons for attaining higher coherence between the brain hemispheres.

Breath: Ujjayi

Movement: Mild upsurge

Preparation: Lift up the perineum and sphincter muscle, suck the abdomen inwards and upwards (apply 3 bandha lock), lift the tongue to touch the roof of palate (lalana chakra) and then roll eyes upward into the mid brain.

Kriya Process: Pull the ears sideways and then rigorously move it up and down, while retaining awareness in mid brain. Perform deep ujjayi breath.

Benefits:

- Higher coherence of brain hemispheres ensure balanced awareness and approach to cognitive, emotional well-being, decision making process.
- Ear fluid stability is crucial to prevent light-headedness, nausea and giddiness.
- Activates the flow across 200 meridian points which are crucial stimulation nodal points for directing electric flow. This is the science of "auricology".

Precautions: Try not to hurt yourself by pulling too hard.



7. Uddana Vayu Sanchalana Kriya | UDANA FLOW

Transliteration: *Uḍḍāna Vāyu Sañcalana Kriyā*

Phonetic Pronunciation: *Udd-uh-nuh Vah-yoo Sahn-chah-lah-nah*

Uddana Vayu Sanchalana Kriya is a significant process to stimulate the dormant uddana vayu and uprise it through the subtle nadi network. The journey of uddana vayu beyond the speech. The yogic process is for flying up the prana to open the portals and gateways for absorption of cosmic transmissions. More importantly to prepare the portals and gateways for the final exit of mahaprana at the point of leaving the body



Breath: Ujjayi

Movement: Mild upsurge

Kriya Process: Perform ujjayi breath by constricting the vayu channel in throat, press in and move hands laterally to stimulate the uddana vayu flow upwards, while holding a tight grip at the neck. Roll eyes to back of head and experience circular motion of uddana vayu as it ascends into higher channels of light.

Benefits:

- Enhances the flow of uddana into higher prana channels and prepares for accessing higher awareness.
- Prepares aspirant for laya yoga to ascend the prana through the primed channels at the time of leaving the body.
- Helps in ascending the sublimated maha prana and connect to chakras above the 'sahasrara padma' Preparation: Suck the abdomen inwards and upwards, lift the tongue to touch the roof of palate (lalana chakra) and then roll eyes upward into the mid brain. Clasp hands tightly around the nape and sustain pressure.
- Udana vayu stimulation

Precautions: Try not to hurt yourself by pressing too hard.



8. Karna Vayu Samavatva Kriya | EAR VAYU

Transliteration: *Karṇa Vāyu Samāvatva Kriyā*

Phonetic Pronunciation: *Kar-nuh Vah-yoo Suh-mah-vah-tvah*

Karna Vayu Samavatva Kriya is a significant process to stimulate and balance flow in the ears and calibrate the brain network.

Breath: Ujjayi or Kali

Movement: Mild Upsurge

Preparation: Lift up the perineum and sphincter muscle, suck the abdomen inwards and (apply 3 bandha lock), lift the tongue to touch the roof of palate (lalana chakra) and eyes upward into the mid brain. upwards
then roll

Kriya Process: Fold the ear lobes downwards and perform ujjayi breath by constricting the vayu channel in throat, and press down into the ear lobes and guide it up and down to stimulate the vayu flow in the ears and brain. Roll eyes into the mid-brain. Breathe deep and intense.

Benefits:

- Enhances the flow of uddana into higher prana channels and prepares for accessing higher awareness.
- Prepares aspirant for balancing the brain flow.
- Helps in balancing the air pressure in the ears and dissolve issues of vertigo.
- Can help in dissolving constrictions in brain flow. brain.

Precautions:

Try not to hurt yourself by pressing too hard.



9. Anahata Nada Sadhana Kriya | UNSTRUCK SOUNDS

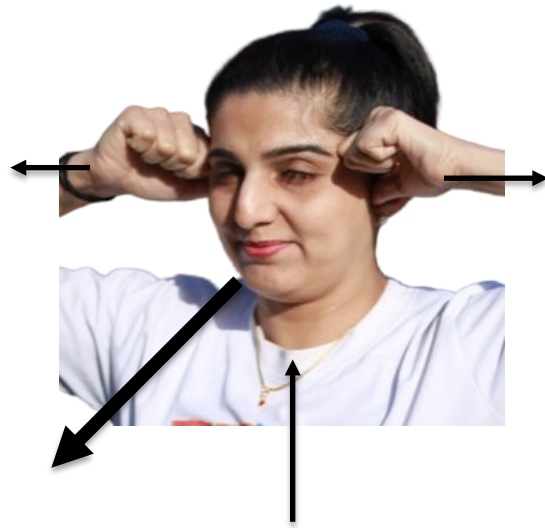
Transliteration: *Anāhata Nāda Sāadhanā Kriyā*

Phonetic Pronunciation: *Ah-nah-hah-tuh Nah-duh Saa-dhuh-nah*

Anahata Nada Sadhana Kriya is a significant process to tune into the inner, unstruck sounds and direct energies along the neuron pathways.

Breath: Ujjayi, Can Hold Breath

Movement: Mild Upsurge



Preparation: Lift up the perineum and sphincter muscle, suck the abdomen inwards and upwards (apply 3 bandha lock), lift the tongue to touch the roof of palate (lalana chakra) and then roll eyes upward into the mid brain.

Kriya Process: Plug in the ear cavity with the thumb pressure and take a deep breath and retain it as long as you can. Roll eyes into the mid-brain. Listen intently to all the sounds that emerge from within.

Benefits:

- Enhances the flow of current driven through the amygdala and hippocampus network.
- Prepares aspirant to tune into listening into the inner sounds which gradually attunes the aspirant to deeper purification processes.
- Balances the ear pressure and tunes aspirant into higher mid brain frequencies.
- Preparation: Suck the abdomen inwards and upwards, lift the tongue to touch the roof of palate (lalana chakra) and then roll eyes upward into the mid brain.

Precautions: Try not to hurt yourself by pressing too hard.



10. Sookshma Sanchalana Kriya | GURU CHAKRA IGNITING

Transliteration: *Sūkṣma Sañcālana*

Phonetic Pronunciation: *Soo-ksh-ma San-cha-la-na*

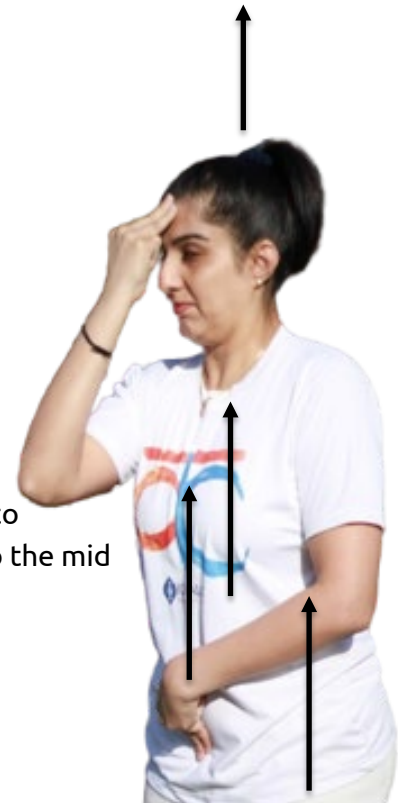
Sookshma Sanchalana Kriya is a deep process of igniting the kundastana and guru chakra with deep intent to stimulate the flow of maha prana in the sushumna channel.

Breath: Ujjayi

Movement: Mild upsurge

Preparation: Lift up the perineum and sphincter muscle, suck the abdomen inwards and upwards (apply 3 bandha lock), lift the tongue to touch the roof of palate (lalana chakra) and then roll eyes upward into the mid brain.

Kriya Process: Press in fingers into the guru chakra on forehead and kandastana at the lowest point in the abdomen. Breathe deeply while meditating over the sushumna nadi channel.



Benefits:

- Stimulates the nadi emergence point at Kundastana and invokes the prana to flow across the nadi network.
- Converts intent into action when guru chakra is stimulated.
- Actuation and Activation are driven through intense prana flow.
- Stimulates fire and light.
- Triggers sublimation of fluids into ojas and tejas.

Preparation: Direct attention on the both the points with deepest intent.

Precautions:

Press in gradually if you feel pain in the abdomen or forehead. Breathe into the epicenter of the pain and eventually you will overcome pain and experience pressure and then an intense flow of prana current.



11. Netra Shuddhi Kriya | EYE PURIFICATION

Transliteration: *Netra Śuddhi Kriyā*

Phonetic Pronunciation: *Nay-tra Shoo-dhi*

Netra Shuddhi Kriya is a deep cleansing and fine-tuning of pranic flow across the gandhari in left eye and hastajivha in the right eye.

Middle fingers pressing eye brows up
Index fingers at outside corners of eyes
Ring fingers at inside corners of eyes
Pinkies press nose tip down
Thumbs under the ears



Breath: Ujjayi

Movement: Mild Upsurge

Preparation: Lift up the perineum and sphincter muscle, suck the abdomen inwards and upwards (apply 3 bandha lock), lift the tongue to touch the roof of palate (lalana chakra) and then roll eyes upward into the mid brain.

Kriya process:

Place index finger outer corner, ring finger inner corner of the eye, middle finger lift up the eyebrow, pinky pressing nose tip down. Focus attention on the eye brow convergence point (brukuti).

Benefits:

- Stimulates the prana flow to eyes for better vision
- Enhances eye to hand and leg co-ordination
- Prevents sagging of eye socket
- Enables stronger concentration power
- Helps in the cellular regenerative function of eyes and refreshes the eyes
- Drains lachrymal gland of toxins (tear ducts)



12. Yoni Mudra

Transliteration: *Yoni Mudrā*

Phonetic pronunciation: *Yo-nee Moo-dra*

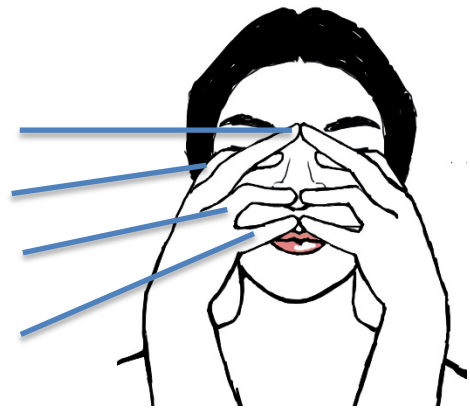
Hold the thumb in the cavity of the ears. Hold the pose as at least a minute without, index fingers to the inner corner of the eye, middle finger meeting the convergence point of the eye brows, ring fingers touching down on the tip of the nose and finally the little finger on the upper lip just below the nose. In deep stillness and balance. This symbolizes our supreme readiness, preparedness on the path.

Thumbs in cavity of ears

Middle fingers between brows

Index finger sin corners of eyes

Ring fingers presses tip of nose down



Breath: Ujjayi

Movement: Mild Upsurge

Preparation: Lift up the perineum and sphincter muscle, suck the abdomen inwards and upwards (apply 3 bandha lock), lift the tongue to touch the roof of palate (lalana chakra) and then roll eyes upward into the mid brain. Awareness in the midbrain.

Kriya Process: Breathe deeply watching the 'ida' and 'pingala' nadi channels and the prana flow and witness experiences happening in the nadis along the subtle body network within.

Precautions: Release your eye strain, and pain before you attempt Yoni Mudra practice.

Benefits:

- detox and activation of pineal gland
- 3rd eye activation (pundarika aksham)
- Decalcification of pineal gland



13. Agnya Bandha | PRESSING CORNERS OF EYES

Transliteration: Ājñā Bandha

Phonetic pronunciation: Ahg-nyah Bahn-dhah

Agna - 3rd Eye

Bandha - Lock

Pressing into the bridge of the nose and pulling it into the Agnya Chakra enables the energy concentration into the suprachiasmatic nuclei in the midbrain (third eye)

Breath: Ujjayi, Kali Mudra

Movement: purification of third eye



Preparation: Lift up the perineum and sphincter muscle, suck the abdomen inwards and upwards (apply 3 bandha lock), lift the tongue to touch the roof of palate (lalana chakra) and then roll eyes upward into the mid brain.

Kriya process: Clasp hands, press and wiggle thumbs on inside corners of eyes.

Benefits:

- Third eye clearing and stimulation,
- balancing ida and pingala



14. Golata Kriya

Transliteration: Golata Kriya

Phonetic pronunciation: Goh-lata

Golata kriya is a key reminder of our approach to the prana ascension process

Heels of hands
press chin up



Breath: Forceful exhale

Movement: Purging release of golata chakra area

Preparation: Lift up the perineum and sphincter muscle, suck the abdomen inwards and upwards (apply 3 bandha lock), lift the tongue to touch the roof of palate (lalana chakra) and then roll eyes upward into the mid brain.

Kriya process: Palms on the Jaw resisting as you press the Jaw against the hands. Exhale from the center of your face and stick out your tongue. Throw out all false thought processes that don't serve you well.

Benefits:

- removing negative thinking and limited believes
- Golata chakra purification



15. Swarodaya Kriya | Mind Eraser

Transliteration: *Swārodaya Krīyā*

Phonetic Pronunciation: *Swa-ro-da-ya*

This is a profound technique to streamline the breath to reach its highest potential uprising flow of Swara in both the nostrils. The 'Sushumna Vinyoga' Point in the tip of the nose and 'Sushumna Sangama' point in the Trikuti Center in the forehead is both pressed hard to stimulate the confluence of Ida, Pingala and Sushumna flow.



Breath: Ujjayi

Movement: Mild Upsurge

Preparation: Lift up the perineum and sphincter muscle, suck the abdomen inwards and upwards (apply 3 bandha lock), lift the tongue to touch the roof of palate (lalana chakra) and then roll eyes upward into the mid brain.

Kriya Process: Left hand pressing the tip of the nose with the palm area between thumb and forefinger. Right hand fingers and thumb rubbing temple region. Rub the temporal region while also wiggling tip of nose with palm. Breathe from tip of nose to center of the brain. Keep eyes closed the entire time.

Benefits:

- purifies the mind
- activation of shushumna
- Streamline energy into the midbrain



16. Nirvana Kriya

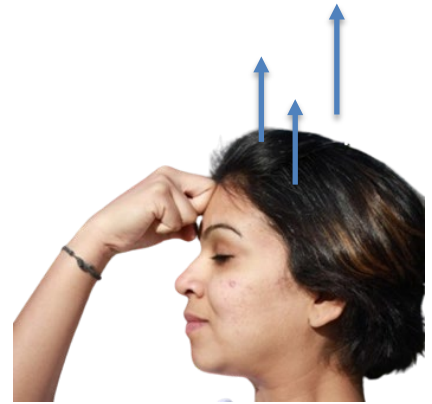
Transliteration: *Nirvāṇa Krīyā*

Phonetic pronunciation: *Nir-vah-na*

This Kriya stimulates and awakens the Nirvana Chakra on top of the forehead, just at the hairline. It is crucial to unlock and release the ego-self related stress. This is a liberation portal.

Breath: Ujjayi

Movement: Mild upsurge



Preparation: Lift up the perineum and sphincter muscle, suck the abdomen inwards and upwards (apply 3 bandha lock), lift the tongue to touch the roof of palate (lalana chakra) and then roll eyes upward into the mid brain.

Kriya process: With your middle finger, knuckle, rub your nirvana chakra (hairline) in anticlockwise circular motion.

Benefits:

- Activation of the liberation portal known as nirvana chakra
- ego dissolution
- Clearing ego related struggles

Precautions: don't rub too hard to prevent hurting yourself



17. Uddana Jagrana Kriya | Spiraling Up Wind

Transliteration: *Udāna Jagrana Kṛiyā*

Phonetic Pronunciation: *UH-dah-nuh JAHG-rah-nuh*

This kriya enables to unlock and awaken (jagrana) the spiralling stream of 'Uddana Vayu' by streamlining the carotid artery. The thumbs inserted into the section C-7 to unlock the cervical spinal lock. The kriya is coupled with Ujjayi Breath to enhance the upstream of 'uddana vayu'.



Breath: Ujjayi , Kali

Movement: Mild Upsurge

Preparation:

Lift up the perineum and sphincter muscle, suck the abdomen inwards and upwards (apply 3 bandha lock), lift the tongue to touch the roof of palate (lalana chakra) and then roll eyes upward into the mid brain.

Kriya Process:

1. Lace fingers and put them on the back of the neck. Press the thumb into the sides of the neck (trapezius area) and press the back of the head on the hands.
2. Dig into the C7 section of your neck and shake your legs to release and stay grounded.
3. You may open your mouth if there is a lot of energy stuck in this area, to help with the release.

Benefits:

- Stimulates udana vayu
- Frees tension from neck region (trapezius)
- Increase circulation of blood and csf (cerebro spinal fluid) in the brain



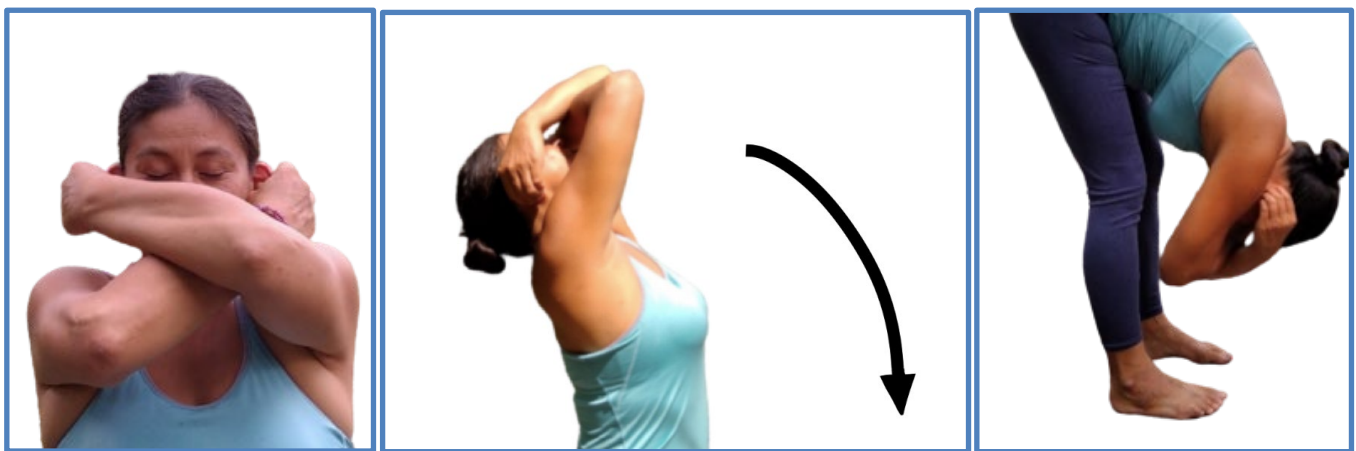
18. Karna Kriya | Ear Kriya

Transliteration: *Kāṁa Krīyā*

Phonetic Pronunciation: *KAR-nuh*

Karna Kriya enables us to activate and stimulate the brain hemispherical coherence by pulling the ear lobes. The brain neuron firing is balanced between the left and right hemispheres and attains a balanced flow by centring into the 'corpus callosum' in the mid-brain.

Breath: kali, Ujjayi



Movement: release and purge of the entire central spine and equalizes right and left brain

Kriya Process: Cross your arms and put your thumb in the notch of your ear and pull your ears outwards. Then inhale lift elbows and bend back, exhale through the top of your head as you bend forwards, keeping knees bent and but sticking out.

Benefits:

- Calibrates the Brain into coherence
- Streamlining energy into the midbrain



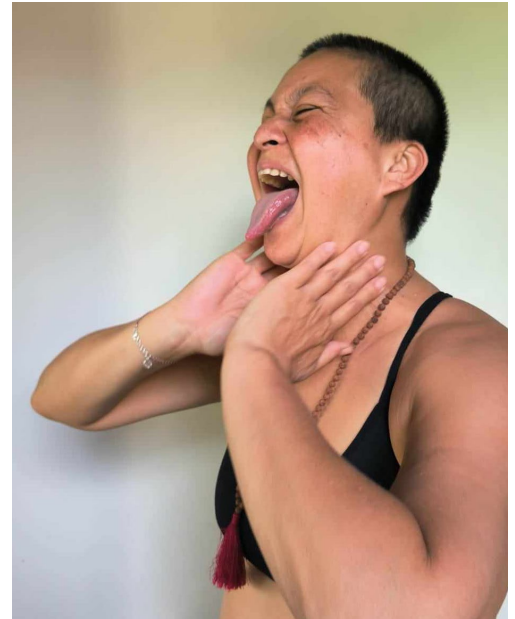
19. Throat Clearing

Breath: Kali Mudra

Movement: Purging of throat chakra

Kriya Process: Grab sides of neck and sweep forward

Benefits: Increase ability to self express, releases frustration in communications. Releases energy caught in the neck region.



20. Soul ID Purification

Breath: Ujjayi or Kali Mudra

Movement: Medium upsurge

Kriya Process: Push index fingers into collar bone, exhale strong

Benefits: Clears blockages to return to original blueprint.

Precautions: Press only until you feel release

The soul ID point is the notch between your collarbones. This point is where your original blueprint can be accessed and re-membered. This aligns you with your purpose, mission, role.



21. Ama Prakashalana Kriya | Draining Lymph Nodes

Transliteration: *Āma Prakāśhalana Kriyā*

Phonetic Pronunciation: *Ama Pra-ka-sha-la-na*

Ama means rigid toxin lumps, Prakashalana is cleansing through the intensified flow of prana. This process is press into lymph drainage nodes and thumb under the armpit detoxifies and drains the lymph channels.



Breath: Kali Mudra

Movement: Purification

Kriya Process:

- Thumbs digging into the pectoralis muscle near the armpits, fingers in front and squeeze hard.
- Can be accompanied by hopping, squatting or brisk forward bending to stimulate circulation for a more efficient release.

Benefits:

- Increasing heat flow
- Opening giving and receiving points
- Lymphatic drainage



22. Swasakosha Kriya

The entire respiratory apparatus is extended through compressing and extending the diaphragm. It also contributes to the streamlined flow of prana and enhanced nerve currents, muscular flow across the entire body.

Breath: Ujjayi, Kali

Movement: Purification of Manipura

Kriya Process:

Press all 10 fingers into the solar plexus and dig in. Several variations of this exist. You can sit in vajrasana and bend over to press fingers into you, or you can do this in Shalabasana (locust pose).



Benefits:

- solar plexus clearing
- Anxiety release
- Diaphragm activation for deeper breathing
- Increase the flow between upper and lower energy center
- Pain release point for upper body



23. Atma Linga Kriya | Assemblage Point and Diaphragm

Transliteration: Ātmā Liṅga Krīyā

Phonetic Pronunciation: Aat-maa Ling-guh

Atma Linga – Soul Connection to Source

When thumbs dig into the Assemblage point in the heart centre, and rest of the fingers dig into the diaphragm, it invokes more electric currents into the heart centre and enhances heart magnetism. It also helps to move energy from solar plexus up into the heart center.

Breath: Ujjayi inhaling up, exhaling down

Movement: Micro cosmic orbit between 3rd and 4th chakra



24. Nabhi Kendra Kriya | Navel Stimulation

Transliteration: *Nābhi Kendra Krīyā*

Phonetic Pronunciation: *Nuhb-hee Ken-drah*

Nabhi - Navel

Kendra - Area around navel

Stimulating the Navel chakra (Nabhi) and the Swadhistana by pulling the abdominal muscles around the navel and breathing into it. The navel center is our link to the Cosmic Womb at the center of the Universe. The fiery Nabhi Chakra is not synonymous with the Manipura.

The umbilical center draws in a vibration of fiery cosmic prana that is unavailable through breath. Pre-birth all the energies that we need both cosmic and earthly are drawn in through the umbilical connection with our mother.

Post birth, the chakra system works with the physical breath to draw in earthly prana from the environment of earth plane while the umbilical cord continues to draw in prana from cosmic sources.

Breath: Ujjayi, Kali

Movement: Streamlined flow through navel region or release

Kriya Process: Grip the belly tissues beside the navel with all fingers but keep the thumb pointing up to stimulate the fire element within. Pull the skin upwards or lift and drop vigorously as you breathe rapidly.

Benefits:

- Increases digestive fire
- Release blockages from digestive organs
- Addictions and attachments releasing
- Connection to the Universal womb



25. Kundastana Jagrana Kriya

Transliteration: Kuṇḍāstana Jagrana Kriya

Phonetic Pronunciation: Koon-dah-stah-nah Juh-grah-nah

Kundastana - stimulation point for kandarpa Vayu activation ,located at the soft bit part above the pubic bone

Jagrana - Awakening

Stimulating the Kundastana, the emergence point of Nadis by digging all 10 fingers into the lowest point of abdomen. The Kundastana area is where several nadis emerge from and is near the site where Kundalini shakti lays dormant in our mooladhara.

Stimulating kundastana opens the mouth of the Shushumna to prime the body for the ascension process of Kundalini Shakti. This space is also a release point for pain in the lower body which signifies blockages which may get in the way of one's journey towards ascension.



Breath: Kali Mudra, Rapid Ujjayi

Movement: Upsurge

Kriya Process:

Dig all 10 fingers into the soft flesh above the pubic bone, in the center of your body. Lean forward into your fingers to allow them to dig into you. Breathing can be tongue out to release or rapid ujjayi.



26. Deha Madhya Prakashalana Kriya | Waist Wringing

Transliteration: Deha Madhyā Prakāśalana

Phonetic Pronunciation: Day-ha Mad-yah Pra-kash-ah-lah-nah

Deha Madhya - Waist line

Prakashalana - Cleansing

Cleansing the waist, abdominal section by wringing the muscles.

Breath: Kali Mudra

Movement: Purification

Kriya Process: Put one hand above the belly button line and one below then switch.

Benefits: Gut Cleansing • Nabhi area release • Negativity Release



27. Agna Bandha in Elbow Plank-Kaphoni Asana

Transliteration: Kaphonī Āsana

Phonetic Pronunciation:

Kaf-oh-nee Aah-suh-nuh

Agna - 3rd Eye

Bandha – Lock



Pressing into the bridge of the nose and pulling it into the Agna Chakra enables the energy concentration into the suprachiasmatic nuclei in the midbrain (third eye).

When this is performed by suspending the body in plank and supported on elbows (kaphoni), it enhances the surge of Kandarpa Vayu and leading to the faster awakening of third eye.

Breath: Rapid Ujjayi

Movement: Upsurge

Kriya Process: clasp hands together, press thumbs in between eyebrows, elbow plank

Benefits: Third eye purification



28. Merudanda Trikha Adhara Kriya | Back Bend

Transliteration: Mērudanda Trīkha Ādhāra Kṛiyā

Phonetic pronunciation: Meru-danda Tree-kha Adhara

Merudanda - Central Spine

Trisha - Joint

Adhara - Base of Support

Merudanda is the spine and trikha is the joint of spine with the coccygeal plexus. doing this kriya involves pushing the upper tract of gluteus maximus and bending the spine backwards, and the pressure concentrates on the 'trikha' joint. it releases stress, stiffness, and pain along the spine. Breathing deep is the key to destress and release.

Breath: Deep Ujjayi or Kali Mudra

Movement: Heart expansion amd spine unlocking

Kriya Process:

Scoop tailbone down and lift the ribcage and chest upwards to further the release of the spine.

You might feel a stretch along your hip flexors at the front of your body. What you don't want to feel is pressure on your backbones which indicates that you need to review your technique. Also make sure as much as possible that hips are aligned with each other and not twisting.

Breathing can be mouth open to release, ujjayi deep breathing, or deep breath and hold as you push forward your hips.

Benefits:

- Increases heart flow
- Releases stress, stiffness, and pain along the spine.



29. Indravasti Bhaara Kriya | Calf Pressure

Transliteration: Indravasti Bhāra Kriyā

Phonetic pronunciation: In-dra-va-sti Bha-ra

Indravsti - Calf

Bhaara - Pressure

Indravasti means calf muscles and Bhaara is pressure. By pressing into calf muscles on both legs, it dissolves the constrictions in the intestinal tract. Left calf is for releasing constipation, while right calf is for sorting loose bowels. Pressing along the calf to reach the ankle sorts the uro- genital issues.

Breath: Kali

Movement: Detoxification

Kriya Process:

Start at the top of the calf and fist your way down. When you get to the ankle do a vice-like grip on it to release.

Benefits:

- Undigested trauma release
- Constipation - left , irritable bowels - right
- Increase energy flow from the earth to spine
- Clearing lower pump for the lymphatic system



30. Kali Mudra in Malasana | Squat and Kali Mudra

Transliteration: *Kālī Mudrā; Mālāsana*

Phonetic pronunciation: *Kah-lee Moo-dra; Maa-laa-sa-na*



Breath: Kali Mudra

Movement: Detoxification, upsurge from lower body

Kriya Process:

Go into Malasana but instead of having the feet on the floor, balance on your toes to stimulate the vajrini nadi. Grip the ground with all 10 fingertips.

Exhale from your kundasthana. Tongue pulled down to lowest point and eyes rolled up to crown of the head. With enough rounds you will feel the urge to throw up, nausea or tears flowing in the eyes. This indicates your kriya was successful as there was a surge in Kuhu and alambusa nadi and the toxins from your pelvis and lower body are flowing outwards through mouth or eyes.

Benefits:

- detox the digestive tract, especially the kuhu and alambusa nadi,
- Clear suck energy from lower body

31. Kara-tala Jagrana Kriya | Plank Pressing Palm

Transliteration: *Kara-tāla Jagrana Kriyā*

Phonetic Pronunciation: *kah-rah-tah-lah jah-grah-nah*

Kara-tala - Palm

Jagrana - Stimulated

Kara tala is the palm, Jagrana kriya is activating the Nadi endpoints by fisting into it.

There are 100 energy channels through the palm to different organs and systems in the body and this kriya is very good for stimulating all of these points, which in turn improves your organ functions.



Breath: kali, ujjayi

Movement: release, upsurge

Kriya Process: Fist into palm, be in plank position and hop on your toes or rock your torso up and down.

Benefits:

Udana vayu activation • Giving and receiving points clearing • Increasing energy flow into body organs



32. Mula Yoni Mudra

Transliteration: *Mūla Yonī Mudrā*

Phonetic pronunciation: Moo-lah Yoh-nee

Mula - Root

Yoni - Female sexual organ

Kriya Process: The Yoni is the female receptacle. The middle finger presses into the Muladhara (perineum) and the yoni mudra is held in front. This Mula Mudra is effective in stimulating the grounding of Muladhara and the yoni mudra enhances the flow of energy into the muladhara chakra.

Breath: Ujjayi

Movement: Grounding and upsurge

Benefits: Muladhara activation • Helps tp align flow in lower part of shushumna



33. Urdhwa Rasodhara: Ganglion Activation

Transliteration: *Ūrdhva Rasodhara*

Phonetic Pronunciation: OORDH-wah RAS-oh-DHAH-rah

Urdhwa - Upward

Rasodhara – Sublimation

Activating ganglion impar at the base of tail bone and ganglion of ribs in the base of the skull. this is for enhancing the spinal current and uprising flow of sublimated ojas and prana. This upward rising flow leads to an energy uprising called Maha Prana which paves the way for a Kundalini experience.

Breath: Ujjayi, inhale up, exhale down

Movement: Micro cosmic orbit

Kriya Process:

- Breathe upwards from tailbone to forehead. Keep eyes closed, tongue on upper palate and use ujjayi breath.
- Do not open your mouth unless you need to release something that is in the way.
- Can tap instead of rub or press your finger into the base of your coccyx.

Benefits: Spinal activation • Sublimation of creative fluids (urdva retas)



34. Antahkarna Shuddhi-Yoni Mudra

Transliteration: Antaḥkaraṇa Śuddhi

Phonetic Pronunciation: An-tuh-kah-ruh-nuh Shoo-dhee

Antahkarna - 5 senses

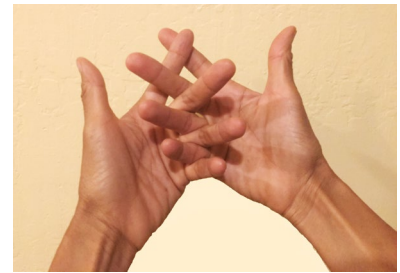
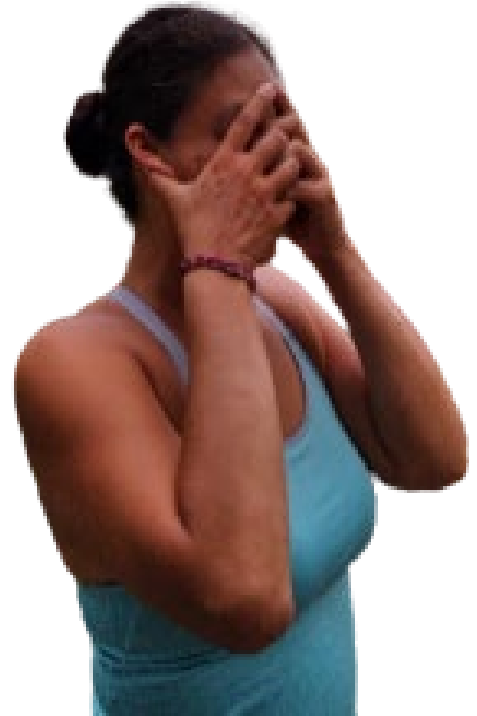
Shaddhi-Yoni - Clearing

Breath: Ujjayi

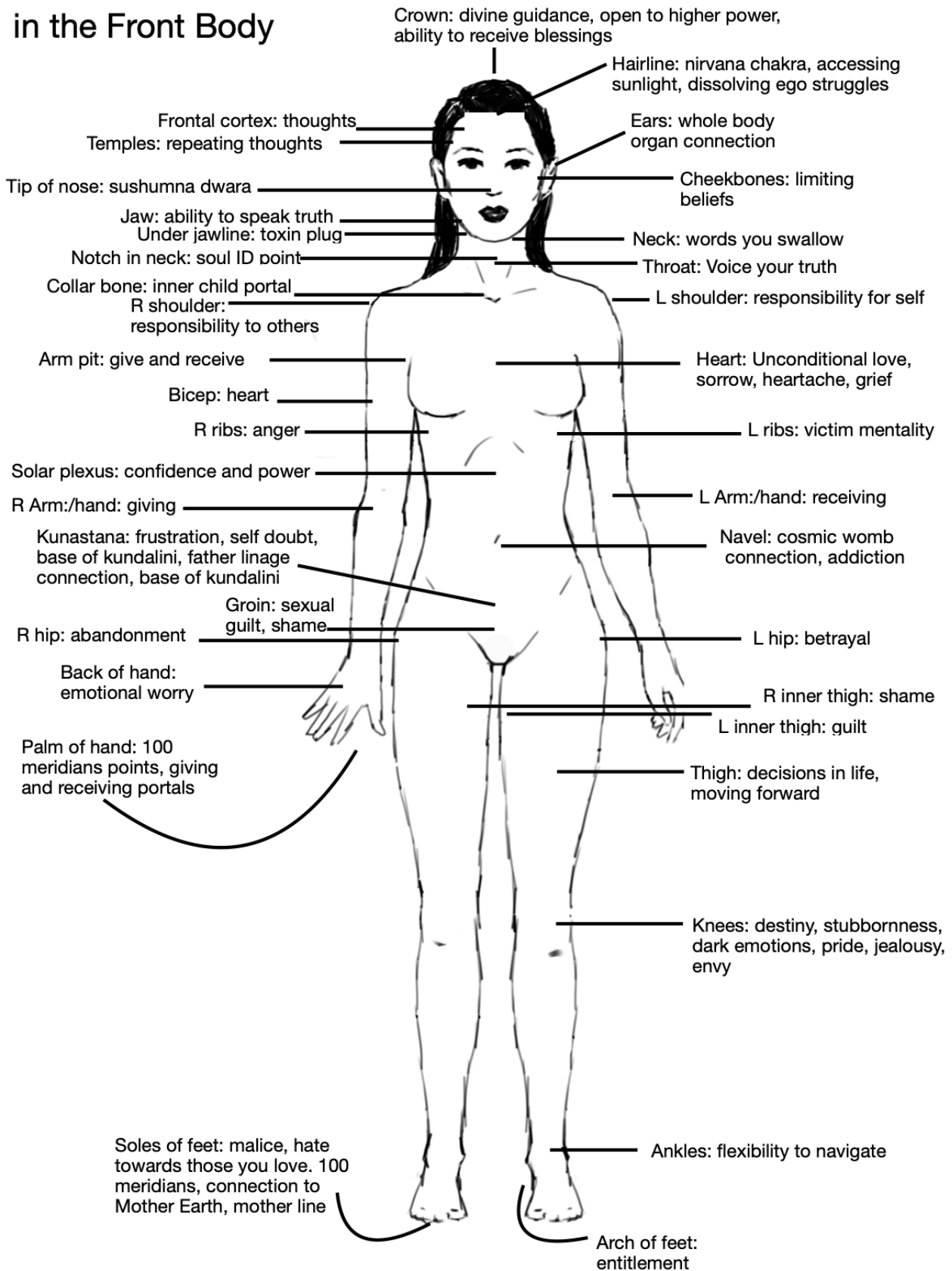
Kriya Process:

- The process of enhancing the sensory tools of perception. The fingers wrap around the nose and constrict the gap to a pinhole and increase the pressure of airflow.
- The little fingers seat on the Revati Portal above upper lip.
- Thumb seats (index fingers???) over the trikuti point on forehead. Thumb lifts the ears to increase receptivity and flow into brain neurons.

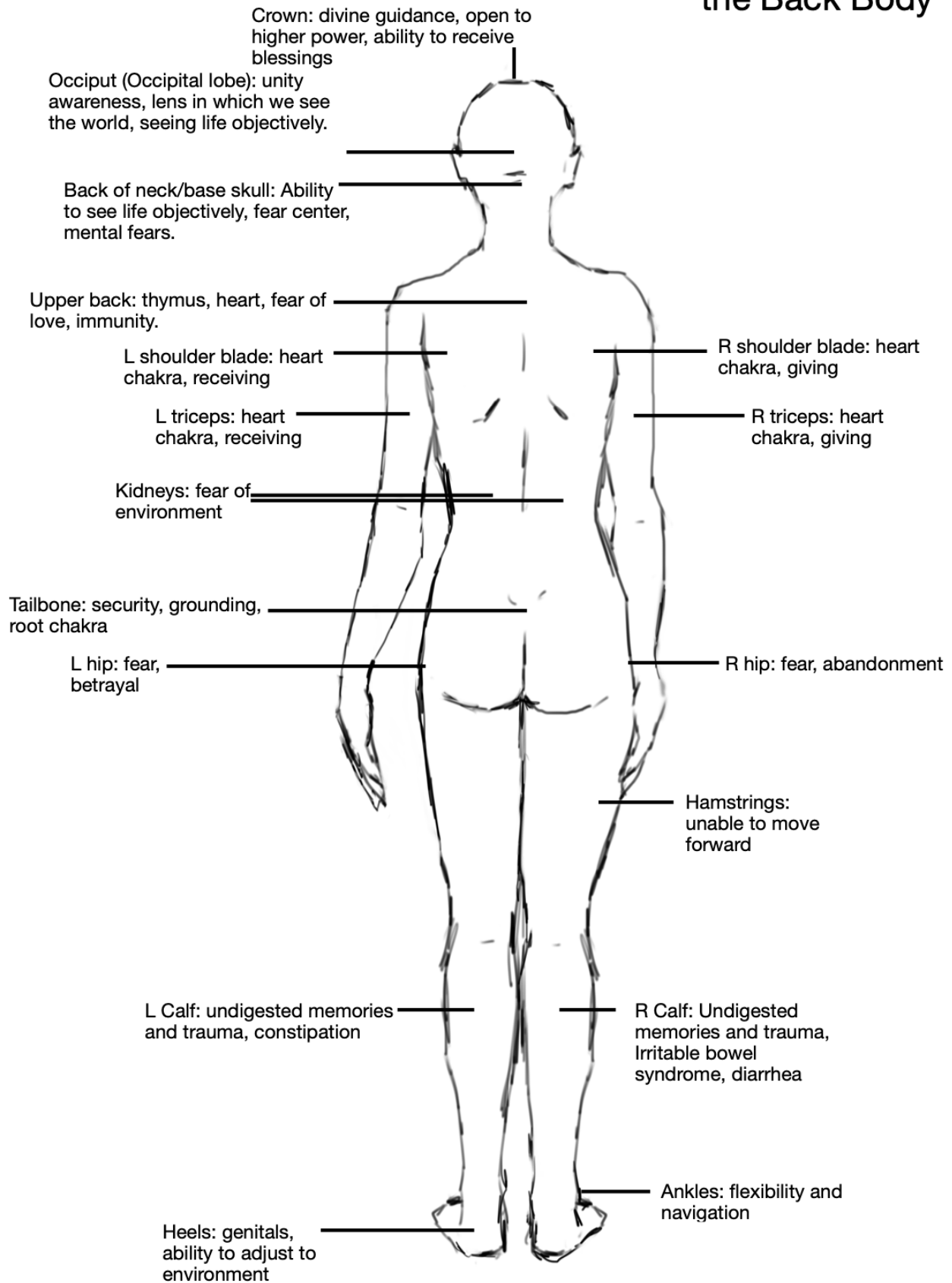
Precautions: Make sure you don't press your nose tip too hard that you are not able to breathe.



Emotions Stored in the Front Body



Emotions Stored in the Back Body



HATHA YOGA ASANAS THAT CAN BE COMBINED WITH HIMALAYAN KRIYA YOGA



Garudasana
Eagle Pose



Ardha Padmasana Vrksasana
Half Lotus Tree Pose



Trikonasana
Triangle Pose



Prasarita Padottanasana
(with hands clasped)
Wide legged forward fold



Ustrasana
Camel Pose



Balasana
Child Pose



Eka Pada Raja Kapotasana
Pigeon Pose



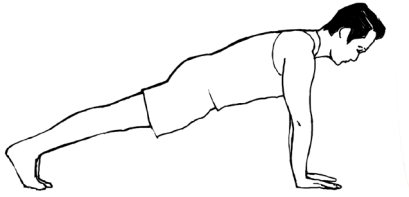
Bhujangasana
Cobra Pose



Other Asanas That Can Be Combined with Kriya Yoga:

SURYA NAMASKAR

When you do the Surya Namaskar for the purpose of Kriya Yoga, add a breath hold during the planks in order to stimulate the awakening of Kundalini Shakti. Likewise hold the breath out (no air in the lungs) in chatturanga also helps to awaken Kundalini.



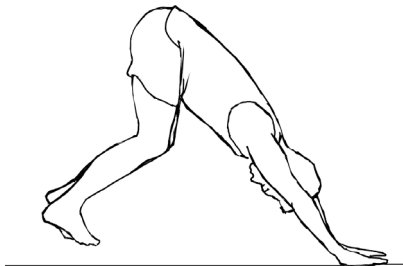
Plank Pose



Chatttarunga

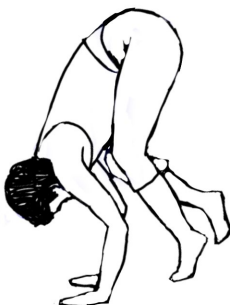
ADHO MUKHA SHVANASANA (DOWNWARD FACING DOG)

When you do the downward dog in the Anupaya level of practice, bounce on the heels with Kali Mudra to release from lower energy centers with Muladhara in particular.



UTTANASANA (FORWARD BEND)

Same as above, make sure your hands are touching the ground while you shake your legs or bounce on your heels to release from muladhara. Hands on the floor also helps to release from the other chakras.



LIST OF POINTS OF THE BODY FOR TAPPING FOR RELEASING ENERGY BLOCKAGES

We use tapping movements to streamline the energy flow in the different energy centers and nadis so that the aspirant can open to flow. This is important in the basic level of practice as it widens the energy channels and primes them to hold more flow. It also stimulates the nervous system to be in a more balanced state. Tapping is done with tongue down to the lowest point and eyes rolled upwards towards the crown. Visualize you are exhaling from where you are tapping.

Crown of Head (Sahasrara and brain centers)

Clears blockages from the Sahasrara, the seventh chakra called the thousand petalled lotus and the point of divine connection. Many brain centers are stimulated thru this tapping activity.



Crown - Sahasrara/crown chakra & brain centers

Clears distortion for the ascent of kundalini into the epicenter of the crown chakra. Clears distortion from connection with higher self and access of grace



Karma Kshalana Kriya | Tapping Temples

Transliteration: Karma Kṣhalana Kriyā

Phonetic Pronunciation: Kahr-muh Kshah-luh-nuhluh-nuh

Karma Kshalana Kriya is one of the fastest ways to dissolve the engrained memories and patterns.

Breath: Kali Mudra

Movement: Clearing blockages, clearing through temples and mouth

Kriya Process: Breathe deeply with intense focus on the mid-brain while tapping continuously into the temporal region of the skull. It stimulates higher flow in the limbic system. Retain thoughtless awareness and focus on the breath and being absorbed in the moment.



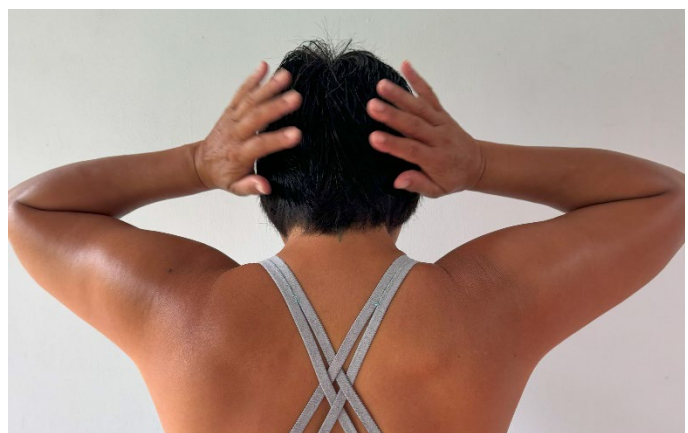
Benefits:

- Stimulates the flow of prana through the limbic system
- Streamlines the amygdala and hippocampus and limbic system.
- Helps in dissolving painful memories by raising the frequency of the brain.
- Stimulates brain to step into stillness and silence. Preparation: Direct attention to mid-brain

Precautions: Tap lightly and avoid hurting the sensitive temporal region.

Lower part of skull (occiput)

This is where the occipital lobe of the brain is located. Clears the ability to receive information vs. perceive. Seeing life objectively, seeing things as they are. Increased unity awareness.



Back of the neck (fear centers)



**Tops of the Shoulders
(Responsibility Drama)**

**Left shoulder:
responsibility to self**

**Right shoulder:
responsibility to others**



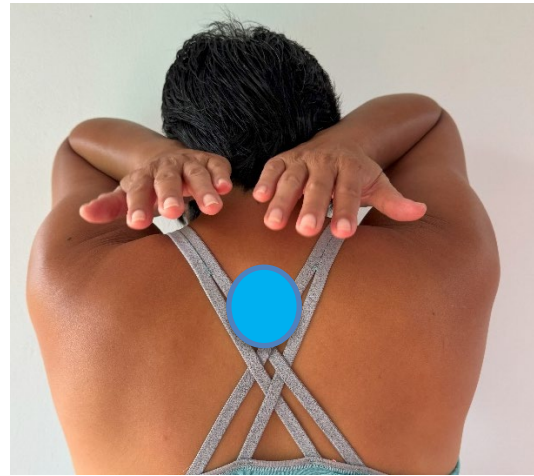
Front of the Chest

(Grief, Relationship Hurts)



Back heart - Immunity point

This is the area around thoracic vertebrae #4. Stimulates the thymus gland and aids in immunity.



Collar Bones

Access portal to the Inner Child
(Ananda Kanda)



Right and Left Pectoralis Muscle

(Manas and Hrit Padmas: giving and receiving)



Down the arms and on hands

(Right arm Giving, Left arm Receiving)



Slapping the backs of your palms alternately, clears emotional worries



Sides of the Torso and Ribcage while twisting

Right side: Anger

Left side: Victim



Belly Area
(Increase Inner Fire)

Remove negativity
Aid digestion



Kundastana

Intersection of nadi network

Activation of kandarpa vayu.

Self worth. Father wound.



Kidneys

(Increase Cooling Energy)

Fear of environment



Hamstrings (Emotions)

Unable to move forward



Inner Thighs

Left side: Guilt

Right side: Shame



Hips & Sciatic/ Piriformis Point

Right side: Abandonment

Left side: Betrayal



Calf Muscles

Inability to Forgive Past Experiences

Digestion and elimination



Soles of the Feet (Blind Wrath)

Anger we refuse to admit to

Entitlement

Mother Wound



Qualifying for HKY Level 1 Certification

After this course you will have the skills you need to share Himalayan Kriya Yoga (HKY) with friends, family and your various communities. When you are ready you can apply for certification as an official HKY Level 1 teacher. However, we want to make sure that when you attain this achievement you are fully ready and show up to represent the lineage in the best way possible.

We realize that practicing HKY Level 1 for yourself is as important as experience in facilitating classes. This is because you can only share as per your own experience and the more kriya has helped you, the more you will be able to share with others. This takes time and your own personal hard work and perseverance.

Here are the ways that you can work towards getting your HKY Facilitator Certificate:

Step 1: Complete Post Level 1 Practice/ Teaching Hours

Step 2: Afterwards you can Film and submit your Facilitation Video

Step 3: Submit your video with any proof of step 1 as necessary and await the feedback and certificate

Post HKY Level 1 Practice/Teaching Hours : Your Options

In order to gain the experience necessary to complete your certification we require a minimum of 40 contact sessions of Himalayan Kriya Level 1. There are many ways to achieve this:

- A) Post HKY Level 1 Workbook : this is available online and contains 40 unique level 1 training practice sessions that you can follow in order to help you to integrate the course better and understand how it all works through more exposure to level 1 course sessions. This is available through a subscription price of USD 40 per month that you want to continue to avail of the videos. It automatically monitors your progress and informs us when you have completed so no need to give us supporting documentation.
- B) Be Mentored by your Certified HKY Facilitator: Attend 40 classes with your Himalayan Kriya Yoga teacher who will mentor you. They may give you assignments as an assistant or helper in their class. (This possibility is up to the teacher's consent and not something you are entitled to). This person will be contacted to vouch for your progress so we need to know who they are. You must submit the dates of the classes and have your mentor sign beside every date.
- C) Self Sadhana and Facilitation Experience: Practice on your own using the material and knowledge that you learned from HKY Level 1. When you feel ready start finding people to facilitate sessions for. Write down the date, location, number of students and have them sign indicating their attendance. You need to complete 40 classes. Give us this list along with your submission video.

Video Submission Instructions:

When you are ready, film yourself facilitating a 1 hour Himalayan Kriya Level 1 session. Upload the class as an unlisted youtube video and share us the link. (Make sure you choose the right setting so that we can view the link). Send the link to your lead trainer on whatsapp. They will review it and send you feedback and your certificate.



10 COMMANDMENTS OF HKY

- 1. Aligned:** Alignment is the responsibility of every single person and every single person in this community is responsible for working on themselves
- 2. Accountable:** Everyone without exception takes 100% ownership for their decisions and actions and will hold themselves accountable for the consequences of their actions
- 3. Integrity:** We interact with each other authentically and in actions and interactions are in full integrity.
- 4. Constructive Attitude:** We deliver feedback with compassionate honesty and are silent when there is nothing constructive that can be said.
- 5. Warrior Spirit:** With gratitude and the warrior spirit we allow our karma to clear through divine timing and learn from every experience by seeing what is revealed internally and appreciating the event for this opportunity
- 6. Respectful to Teachers:** We treat our teachers with honor and respect and compassionately understand that they are on their own human journey as we are. However we recognize the sacredness of the Guru Tattva which is flowing through them and can separate the person that they are with all its imitations, from the transmissions they are receiving and sharing.
- 7. Grateful for the Teachings:** We bow in gratitude to Maha Avatar Babaji for the guidance through the Guru Tattva we receive and the opportunity to experience and practice Himalayan Kriya
- 8. Non Attachment:** This is a challenging path and not for everyone so if someone does not have the tenacity to sustain this path then with great compassion we allow them to go their own way. These teachings are not your life, but merely tools for you to live a more complete life so don't confuse the tool with your life.
- 9. Disciplined :** Discipline is not only for your sadhana but also for the way you interact with each other. Being disciplined in social interactions involves being mindful and intentional about how you communicate and engage with others.
- 10. Celebrating :** The ability to celebrate the journey is fundamental and we celebrate each other to inspire on the path to Self Realization



HOW DO I PUT TOGETHER A HIMALAYAN KRIYA YOGA CLASS EXPERIENCE ?

As you practice Himalayan Kriya Yoga and enhance your receptivity to intuition, the class program will naturally unfold during your practice. Once this intuitive guidance becomes apparent, it is crucial to trust and heed it, guided by Maha Avatar Babaji. Potential hindrances to this Master Flow include self-doubt and perceived inadequacies.

Meanwhile, adhering to this format and a logically planned structure can initiate your facilitation of Himalayan Kriya Yoga.

PARTS OF A CLASS

Recommended duration: 75 to 90 minutes

- A. BREATHING EXERCISE
- B. SPINAL MOVEMENTS AND ACTIVATIONS
- C. CIRCLE OF LIGHT
- D. HEAD KRIYAS
- E. NECK KRIYAS
- F. CHEST AND ARM KRIYAS
- G. TORSO KRIYAS
- H. HIP AREA KRIYAS
- I. LEG KRIYAS
- J. KRIYAS THAT CAUSE SURGES OF ENERGY IN THE BODY (OR MAIN LEVEL 1 SADHANA)
- K. MEDITATION IN SHAVASANA OR SEATED (10 minutes)
- L. FINAL CIRCLE AND DISCUSSION (5 minutes)

Depending on the students you have you may put more emphasis on one part of the class and spend more time on it if necessary.



HIMALAYAN KRIYA YOGA AND MUSIC

The use of music holds significant importance in Himalayan Kriya Yoga. Typically, it is a common practice to play Hindustani Classical Music to stimulate the flow of nadis. Jazz or classical instrumental pieces are also welcomed. Here is a breakdown of the instruments that stimulate different parts of our energy body network:

- ROOT CHAKRA: Drums, percussion instruments, and bass instruments like
- PELVIC CHAKRA: Trumpets, low-note organ pipes, tuba, trombone, large lower-note wind instruments
- SOLAR PLEXUS: String instruments like violin, guitar, cello
- HEART CHAKRA: Softer string instruments like harp, piano, violin, Sitar
- THROAT: Flutes and other small wind instruments
- THIRD EYE: Bells, chimes, and high-pitched sounds
- CROWN CHAKRA: Energized by the sound of a conch shell

Music chosen for the meditation or Shavasana portion should be meditative in nature or involve chanting or mantras.

Hari Om Tat Sat - To the highest, so be it

In Himalayan Kriya Yoga, rather than saying namaste to close a practice, we say 'Hari Om Tat Sat, 'meaning, to the highest, so be it. This is an offering of trust - giving everything back to source.

