

*Best wishes on this 5th day of April,*

I hope you enjoyed last month's COHERENCE Newsletter "On The Matter Of Meditation". This month we continue our 3 part series on the topic of meditation with the article "The Spontaneous Kriya", a mysterious subject about which quite little is known.

In Sanskrit, the term "kriya" has a number of meanings including "effort", "action", and "cure".

a) *Effort* refers to conscious work for the purpose of achieving some yogic outcome, typically purification of the body mind with the goal of experiencing a higher state of consciousness – in the broad sense, this definition includes all yogic pursuit, mental and physical.

b) *Action* alludes to spontaneous movement considered to be an outward manifestation of awakened kundalini shakti clearing and purifying the body mind.

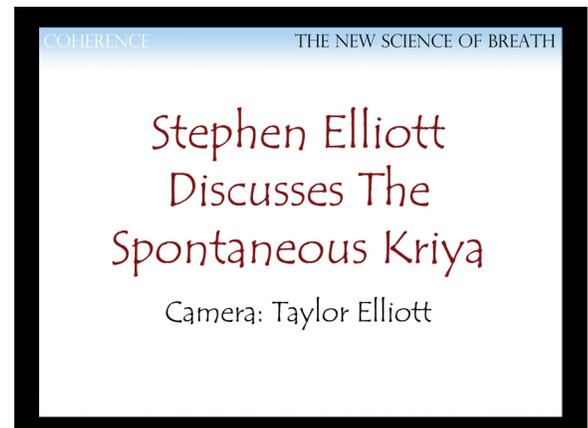
c) *Cure* refers to the natural healing that may occur as a consequence of kundalini shakti's purifying effect.

This is the "traditional" way of looking at it.

In practice, the terms tend to be used interrelatedly. For example, one might perform a certain "action" to effect a certain "cure" – "kriyas", also asanas and mudras, are thought to have certain curative properties. (The spontaneous kriya is not to be confused with the spontaneous ascent of kundalini shakti. While both are "energetic" in nature, they are *very different* things.)

Our discussion will focus on the definitions "action" and "cure" and how the spontaneous kriya is related to breathing, bioenergy (prana, qi), posture, and relaxation. The kriya is a phenomenon that I've experienced personally and have researched for a number of years; I discuss it in [\*The New Science Of Breath\*](#) as well as [\*Coherent Breathing - The Definitive Method\*](#). For the first time, this newsletter presents a brief video of the kriya "in action".

My first experience with the spontaneous kriya was in the mid 90s when I began to encounter involuntary rhythmic movement of my torso during seated meditation, in fact, it was not and still is not possible for me to sit in seated meditation without it happening – unless I consciously hold it back. A few years later, while high in the San Juan Mountains of Colorado, I had the first full blown kriya experience. This time I was lying on my back and it began while "breathing into" a muscle knot under my right shoulder blade. Within a few minutes, the knotted area began to flex and relax – on its own. As I relaxed further, the flexing and relaxing began to take over my entire body until it was fully engaged in this rhythmic shaking/shivering process. (The rhythmic action in terms of frequency and affect is very similar to that experienced during acupuncture with electro-stimulation, which I'm guessing was designed to mimic the process. Within a few minutes, the muscle knot was



Video: Stephen Elliott Discusses And Demonstrates The Spontaneous Kriya  
~Click To Play~

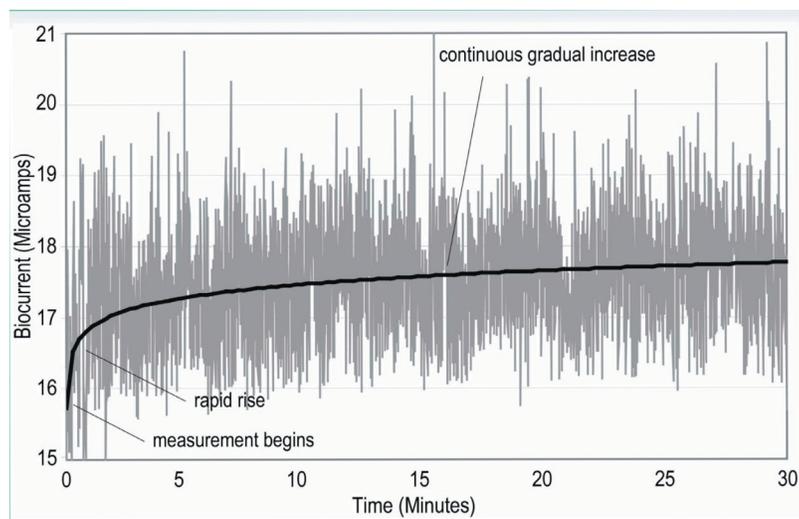
“untied” and the rest of my body was completely warm and homogenous. Since that event, I’ve been able to elicit “spontaneous” action anytime I wish regardless of body position. I’ve learned to trigger it by simply relaxing my eyes very deeply.

In retrospect, this ability has to do with having consciously established the necessary conditions for the kriya to manifest, points of practice that I had cultivated over time while being unaware of their relevance to elicitation of the “kriya”. In this light, the kriya isn’t entirely “spontaneous” - if one does not establish the conditions, it doesn’t happen.

The spontaneous kriya is the same phenomenon that is called “unwinding” in myofacial release circles. I believe that it is also very akin to a like occurrence in animals that Peter Levine refers to in *Waking The Tiger - Healing Trauma*. Peter describes it as a natural defense mechanism animals have as they come out of the “freeze” state, following a struggle for life or death. He theorizes that the freeze state as well as the unwinding that occurs as the animal exits the freeze state allows animals not to experience post traumatic stress, even though they may have just escaped a grizzly death.

The “conditions” for eliciting the kriya include a *specific* breathing, postural alignment, and relaxation. When these conditions are met, bioenergy in the body builds up and as it does, the energy causes the body to move - where the movement is completely spontaneous and involuntary. I look at these factors as those that establish a resonant condition in the body such that it begins to “oscillate”, the involuntary motion resulting from this oscillation. This being said, while the movement is involuntary and “spontaneous”, once it begins it is influenced by where the mind is placed. Let’s consider each of these points so they can be understood clearly...

**Breathing:** Resonant or “coherent” breathing is required. Coherent Breathing accomplishes two things relative to kriyic action. It increases bioenergetic production and or reduces body impedance - I think its likely both. This results in increased current flow in the body that can be observed as increased current flow between the body and Earth ground as breathing continues. The build up of bioenergy in the body can also be felt quite clearly, it feels like a type of pressure in the body that is growing. The spontaneous kriya begins when it reaches a threshold. In myofacial release, the energetic build up accrues not from the client breathing but from the “laying on of hands” and the transfer of bioenergy from the practitioner to the client - where the practitioner is the one who is breathing “coherently”.



Biocurrent Increases As Breathing Continues  
(Horizontal Body Position)

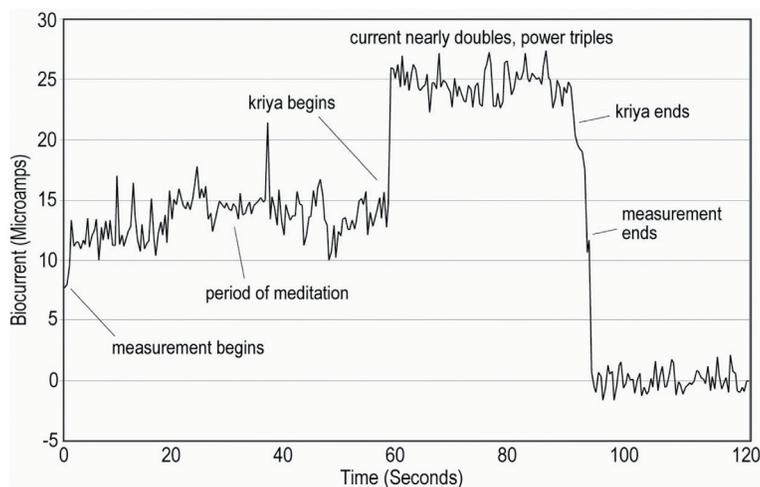
**Posture:** There is a specific postural orientation that is “resonant”. It involves a very precise verti-



When The Body Is Aligned Just Right It Plays Like A String, Strung Between Heaven And Earth

cal alignment that one learns in a standing posture, but once apprehended can be actualized both seated and lying down. When one adopts this posture and breathes, the body begins to “play” as though it is a stringed instrument. I describe how the alignment is achieved in detail in [Wuji Qi Gong And The Secret Of Immortality](#), where I offer that the Gu Qin, the very ancient Chinese stringed instrument, is modeled after the human body - for this very reason. When the body (the string) is aligned just right, it begins to play with the harmony of Heaven and Earth. You may recall the reference to a stringed instrument in the story of Siddartha - “if the string is too tight it will break - if it is too loose it will not play”, this understanding, according to legend “was the wisdom he had been seeking”, after which Siddartha entered a deep meditation for many days and achieved enlightenment.

**Relaxation:** Breathing and posture establish the necessary conditions for the body to oscillate, but movement will not occur unless the “brakes” are released, i.e. unless quiescent muscle tension is eliminated. This is accomplished by relaxing specific parts of the body that have a strong affect on the nervous system at large - which cannot be done if breathing is not relatively slow, deep, and rhythmic. These braking points are [“The Six Bridges”](#). By relaxing them, the brakes are released and the body is free to “resonate” and move spontaneously. As mentioned, relaxing the eyes very deeply is a particularly potent means of setting the kriya in motion. When the kriya begins, there is an abrupt increase in current flow. Again, I am uncertain as to whether this is due to an increase in biopotential or a decrease in body impedance.



Biocurrent To Ground As Energy Builds Up and Kriya Begins

You may notice that 2 out of 3 of these points, “breathing” and “relaxation of bridges” are consistent with basic Coherent Breathing instructions as described in *The New Science Of Breath*, “posture” being the only other piece of the puzzle. Coherent Breathing, deep relaxation, and stillness naturally promote meditation. When the postural specifics are added, the conditions exist for the kriya to manifest. In the video I only demonstrate the kriya in a horizontal body position. This is because it is much easier to elicit when deeply relaxed. However, once apprehended, it also manifests easily when seated.

Thank you for your consideration,

Stephen Elliott - COHERENCE

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