

Sadhana Tool Kit

Sadhana preparation begins the night before:

1. Eat early, at least three hours before going to sleep. Yogi Bhajan recommended that we finish eating before the sun goes down. This will allow you to rest during your sleep rather than to be digesting your food.
2. Clear your thoughts and projects of the day. It is important to take a few minutes to review the day and feel complete within yourself. You can create a list for tomorrow, but today is complete.
3. Brush your teeth and the root of your tongue.
4. Comb your hair down with wooden comb.
5. Drink Water. It is important not to go to bed thirsty.
6. Run cold water over your feet or soak them in cold water. This prepares your nervous system for a good rest.
7. Meditate or recite Kirtan Sohila. Shabd Kriya is a wonderful meditation to do before sleep.

How to get up in the morning

“When you wake, tell yourself you are bountiful, blissful and beautiful:

Bountiful-when you know your soul

Blissful - neither pain nor pleasure affects you

Beautiful – in adversity you speak the language of prosperity

“Do you think to give thanks for your arms and legs? Your eyes and ears? In those moments as you come out of the sleep state, acknowledge how wonderful is this vehicle the Creator manufactured for you to use during your visit to the planet Earth.” Yogi Bhajan, Kundalini Yoga: The Flow of Eternal Power, pg 115

How to get up

1. Keep your eyes closed and stretch your arms way up and back over your head. Take a few breaths and stretch your spine.
2. Cat Stretch – eyes still closed
3. Put your palms over your eyes and slowly open your eyes, looking into the palms of your hands. Slowly, while still gazing at your palms, move your palms away from your eyes until they are about 18 inches above your face. This allows the optic nerve to adjust.
4. Bring your fingertips down and massage your forehead from the center out to the temples, down both sides of the face to the tip of your chin. Next massage your nose and ears, squeeze your nostrils and your ear lobes. Take a few long deep breaths.
5. Stretch pose 1 minute with breath of fire. Relax 15 seconds.
6. Nose to knees – 1 minute with breath of fire
7. With your knees tightly clasped to your chest, turn briefly onto your right side and rest for a minute or two. This strengthens your heart.

The Amazing Cold Shower

To set yourself for Sadhana and stimulate your nervous system, next on the agenda is the cold shower- Ishnaan. “Ishnaan is when the body by its own virtue creates the temperature that it can beat off the coldness of the water. There is a whole grace to it.” Aquarian Teacher (AT), pg 248

First massage your body with oil. Almond oil is recommended because it nourishes the cells. The oil will be absorbed by the skin and you will not feel greasy. It is also recommended that you put on shorts or long underwear to cover the calcium-producing thighs from the cold.

The cold water will bring the blood from deep within you to the outer layers of the skin to make you warm. This is wonderful for the lymphatic system and the immune system. "The heart, kidney, lungs, liver – each organ has its own blood supply. In this way the organs get flushed. When the organs get a flushing, then immediately the glands have to change their secretion. It is a law. And when the glands, which are the guardians of health and life, change, youth returns." AT pg 248
As you go in and out of the cold streaming water be sure to massage your entire body – be sure to get your armpits and the insides of your thighs. It is important for women to massage their breasts. This is your first great success of the day.

Next drink at least one glass of water before you go to Sadhana.

Put on clean and comfortable loose-fitting preferably white clothes, cover your head, grab your sheepskin or mat and shawl and off to Group Sadhana you go. It is important that you do not wear the same garments that you wore to bed, for you want to tell your consciousness that Sadhana is a special activity that you prepare and dress for.

Yogi Bhajan on Group Sadhana

Doing Sadhana in a group develops group consciousness. At the beginning of Sadhana everyone has a different vibration. Some have traces of dreams; others are already filled with concerns for the day; and still others come with different expectations about Sadhana. The more people there are, the more these individual differences balance out and create a harmony. The happiness of one person balances the sadness of another. Then the entire group finds its energy directed by the activity of the Sadhana itself. The individual auras merge and form a group aura. When the group is well-tuned to the Infinite, a rainbow aura forms that reflects all colors. A bluish color of sincerity and devotion predominates. The auric transformation aids the practitioner in making the step beyond ego centeredness. AT pg 146

By the end of the morning Sadhana, when everyone's energy has intermingled and merged, it is easy to communicate and be on the same wave length. We experience this effect throughout the day. There will be fewer misunderstandings in the area of communication.

Sadhana – The ultimate approach to change

"All these changes that you are seeing in your personality did not happen because you got counseled, or your teacher was great. You all changed because you wanted to change and you did Sadhana. Sadhana changed you. All this other stuff is being done to keep you going. The ultimate approach is when you want to change, and you do Sadhana. Then you will change." Yogi Bhajan , AT, pg. 149

Overcoming the duality of the mind

"When I tell you to get up and meditate in the ambrosial hours, it seems odd. Why should you get up at 3:30 am? Because you require those two hours to work out your own mind, so that the rest of the day you can work out your life. *Amrit vela naam jaap. Rise in the ambrosial hours and meditate.* Whenever your mind will be in duality, you will be in trouble. There is no way to function." Yogi Bhajan, AT pg. 148

AQUARIAN SADHANA MANTRAS

MORNING CALL: *You become awake.*

The fundamental mantra of Kundalini Yoga. It balances the chakras and awakens the dormant consciousness and intuition, initiating the relationship between our soul and the Universal Soul.

WAAH YANTEE: *You become still.*

It establishes an intentional relationship of how to hold constant through the polarities of life.

MUL MANTRA: *You become capable of holding the gift that is given to you.*

It gives an experience of the depth and consciousness of your soul.

SAT SIRI SIRI AKAL: *You are complete as a timeless, deathless being.*

Yogi Bhajan called this the Mantra for the Aquarian Age. As a sensory human you are working to establish wholeness within the Self, so you can take the right course in daily life and be in the Infinite flow at the time of death.

RAKHE RAKHANHAR: *You are in a place of protection, flow and guidance.*

Yogi Bhajan said this mantra is "for protection against all negative forces, both inner and outer, which move against one's walk on the path of destiny. It cuts like a sword through every opposing vibration, thought, word and action."

WAHE GURU JIO: *You master the mind, establish yourself for victory and the right to excel.*

The posture, *Virasan*, identifies you as a soldier, ready to go, with no hesitation or fear. But you are also in prayer pose, receptive, surrendering, merging with the Infinite. You are a spiritual warrior.

GURU RAM DAS CHANT: *You invoke the experience of Guru Ram Das' spiritual light, guidance and protective grace.*

Guru Ram Das is about service. You align yourself to serve through action with the constant guidance of the Guru.

ਵਾਹ ਯਾਂਤੀ ਕਾਰ ਯਾਂਤੀ ਜਗਦੁਤ ਪਤੀ

Great Macroself, Creative self, All that is creative through time.

Waah yantee kaar yantee jag dut patee

ਆਦਕ ਇਤ ਵਾਹਾ

In great abundance, to the Infinity! Wow! Endless!

Aadak it vaahaa

ਬ੍ਰਹਮਾਦੇਹ ਤ੍ਰੈਸ਼ਾਗੁਰੂ

The infinite God and his three gurus: [Brahma, Vishnu, Mahesh]

Brahmaa deh trayshaa guroo

ਇਤ ਵਾਹਿਗੁਰੂ

That is Wahe Guru.

It Wahe Guroo

(Patanjali, Push Puran / Sanskrit). The Gurmukhi script and translation can be found on p. 23 Women in Training XX 1995 Lectures by Yogi Bhajan:

“Good luck comes to you. A sensitive word comes to you. The beauty of God comes to you. But you are not there. You are all drowned in your desires and your hunger, your thinking and your fantasies, your inadequacies and your total absolute disregard of your beauty, your bounty and your bliss. You have gone far away from God. You have created your own bubble in which you are locked as prisoners. You are the prisoners of the rib cage. You have no sensitivity.

So what can you do? What? There are three powers: Brahma, Vishnu, Mahesh. We have their mantra. Whosoever can recite this mantra subconsciously or unconsciously can create these three things at will. Try to understand the power of these words. You know, once the mantra comes to you, subconsciously or unconsciously, and you become your mantra, it's called siddh, then you can create all things at will.

Yogi Bhajan

Aquarian Sadhana Chants

1. Morning Call / Long Chant

ੴ ਸਤਿ ਨਾਮੁ ਸਿਰੀ ਵਾਹਿਗੁਰੂ

Ek ong kaar sat naam siree whaa-hay guroo

The Creator and all creation are one. This is our true identity. The ecstasy of this wisdom is great beyond words.

2. Waah Yantee

ਵਾਹ ਯੰਤੀ ਕਾਰ ਯੰਤੀ

Waah yantee, kaar yantee

Great Macroself, creative Self,

ਜਗ ਦੁਤ ਪਤੀ

Jag dut patee

All that is creative through time,

ਆਦਕ ਇਤ ਵਾਹਾ

Aadak it vaahaa,

All that is the Great One,

ਬ੍ਰਹਮਾਦੇਹ ਤ੍ਰੇਸ਼ਾ ਗੁਰੂ

Brahmaadeh trayshaa guroo

Three aspects of god: Brahma, Vishnu, Mahesh,

ਇਤ ਵਾਹਿਗੁਰੂ

It Whaa-hay Guroo

That is Wahe Guru.

3. Mool Mantra

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ

Ek ong kaar, sat naam, kartaa purakh, nirbhao, nirvair

One Universal Creator God; the Name Is Truth; Creative Being personified - fearless, revengeless.

ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਪੁ

Akaal moorat, ajoonee, saibhang, gur prasaad, Jap.

Image of the Undying, beyond birth, self-existent. This is understood by Guru's Grace. Chant, meditate, repeat.

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ਹੈ ਭੀ ਸਚੁ

Aad sach, jugaad sach, hai bhee sach.

True in the primal beginning; true throughout the ages; True here and now.

ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ

Naanak hosee bhee sach

O Nanak, this is forever and ever True.

4. Sat Siree Siree Akaal

ਸਤ ਸਿਰੀ ਸਿਰੀ ਅਕਾਲ ਸਿਰੀ ਅਕਾਲ ਮਹਾ ਅਕਾਲ

Sat siree siree Akaal, Siree Akaal Mahaa Akaal

Great Truth, great beyond Death. Great beyond Death, Great Deathless One.

ਮਹਾ ਅਕਾਲ ਸਤਿ ਨਾਮੁ ਅਕਾਲ ਮੂਰਤਿ ਵਾਹਿਗੁਰੂ

Mahaa Akaal sat naam, Akaal moorat whaa-hay Guroo

Great Deathless One, Truth is His Name. Deathless image of God, great beyond words is His wisdom

5. Rakhay Rakhanhaar

ਰਖੇ ਰਖਣਹਾਰਿ ਆਪਿ ਉਬਾਰਿਅਨੁ

Rakhay rakhanhaar aap ubaarian

O Savior Lord, save us yourself and take us across.

ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਇ ਕਾਜ ਸਵਾਰਿਅਨੁ

Gur kee pairee paa-eh kaaj savaarian

Falling at the feet of the Guru, our works are embellished with perfection.

ਹੋਆ ਆਪਿ ਦਇਆਲੁ ਮਨਹੁ ਨ ਵਿਸਾਰਿਅਨੁ

Hoaa aap dayaal manaho na visaarian

You have become kind, merciful and compassionate; we do not forget You from our minds.

ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਭਵਜਲੁ ਤਾਰਿਅਨੁ

Saadh janaa kai sung bhavajal taarian

In the Saadh Sangat, the Company of the Holy, we are carried across the terrifying world-ocean.

ਸਾਕਤ ਨਿੰਦਕ ਦੁਸਟ ਖਿਨ ਮਾਹਿ ਬਿਦਾਰਿਅਨੁ

Saakat nindak dusht khin maa-eh bidaarian

In an instant, You have destroyed faithless cynics and slanderous enemies.

ਤਿਸੁ ਸਾਹਿਬ ਕੀ ਟੇਕ ਨਾਨਕ ਮਨੈ ਮਾਹਿ

Tis saahib kee tayk naanak manai maa-eh

The anchor of that Lord and Master Naanak holds firm in the mind.

ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਹੋਇ ਸਗਲੇ ਦੁਖ ਜਾਹਿ

Jis simarat sukh ho-eh sagalay dookh jaa-eh

Remembering Him in meditation, happiness comes, and all sorrows and pains simply vanish.

6. Wahe Guru Wahe Jio

ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਜੀਉ

Whaa-hay Guroo, whaa-hay Guroo, whaa-hay Guroo,
whaa-hay Jeeo

*Great beyond description is His Infinite Wisdom;
Great beyond description is the Soul.*

7. Guru Guru Wahe Guru

ਗੁਰੂ ਗੁਰੂ ਵਾਹਿ ਗੁਰੂ ਗੁਰੂ ਰਾਮ ਦਾਸ ਗੁਰੂ

Guroo Guroo whaa-hay Guroo, Guroo Raam Daas Guroo

Wise, wise beyond description is the one who serves Infinity.

Technology of the Ashtang Mantra
"Long Ek Ong Kar's"

EK ONG KAR SAT NAM SIRI WAHE GURU

Two-and-a-half Breath cycle

1. Sit with your spine straight.
2. Apply Neck Lock (pull chin straight back).
Inhale deeply and chant **EK ONG KAR**
Inhale deeply again and chant **SAT** Naaam until you're almost out of breath,
then reach for the **S'REE**, which is brief, then
Inhale 1/2 Breath and chant **WA - (hay)G'ROO**

(Inhale deeply again to repeat the cycle. Continue for 7 minutes, or longer.)

EK is vibrated powerfully at the Navel Point, (not shouted).

ONG is chanted the back of the throat, vibrates the upper palate and comes out through the nose.

SAT is powerfully chanted at the Navel point

NAAM seems to vibrate at the heart center.

SIRI (pronounced as if one syllable: *s'ree*) -- is very short.

WA is also short and somewhat aspirated.

HAY is extremely short and briefly precedes the

GURU which is pronounced almost like one syllable: *g'roo*

This mantra was the first, and almost the only mantra Yogi Bhajan gave us when he taught during his first year in the United States. It is extremely powerful and energizing. It opens the chakras. These syllables are the "code" letters, or the phone number of the direct line to connect you, the creature, with your Creator.

The ideal, most effective time of day to chant this mantra is during what are called "The Ambrosial Hours," the two and one-half hours before sunrise in the morning. (It is the first of seven mantras we chant in our morning sadhana. Sadhana includes 62 minutes of chanting.)

It has been said that a person can attain liberation by chanting the Ashtang mantra *correctly*, for two and a half hours before sunrise for 40 days. (Correctly would mean with full concentration.)

Other suggested time periods for your personal practice of this mantra are: thirty one minutes, or one hour.

EK: One **ONG:** Creator, **KAR:** Creation **SAT:** Truth **NAM:** Name **SIRI:** Great
WAHE: Beyond description -"wow!" **GURU:** Dispeller of darkness or "Teacher"

*One Creator created this creation, Truth is His Name
He is so great we cannot express His Infinite, indescribable Wisdom.*

Visualization from Yogi Bhajan to use during Long Ek Ong Kar

I know of a man, who used to say, "God bless you. May you be restored to health." His virtues were many. People with diseases which we cannot imagine would ever be cured, used to get cured by his word. So I became very interested in studying that man. To my surprise he used to say one word whenever he talked and that word was "tuhi, tuhi, tuhi -- "thou, thou, thou." If you gave him food, he would say "thou, thou, thou"; water, "thou, thou, thou"; slap him, "thou, thou, thou." He went through every experience saying "thou, thou, thou". When people requested him to go to a sick man's house, all he said was, "With Thy grace be healthy, His mercy upon thee." It took one hour, two hours, three hours, and the man would get up. This is the power of vibration you talk through the mind, not only through the tongue; when you talk through the tongue, there is a mind behind it, mental thoughts. We do not value these mental thoughts enough. If the mind vibrates with the mantra you chant, the effect will be tremendous, accurate, beautiful.

When you say "Ek", the whole universe should look to you as Ek. When you say "Ong," the spring season and the see sprout unfold in the universe. When you say "Kar," the moon, sun, stars, any beautiful thing ever lived by you in your mental thoughts should become a spotlight for you. When you say "Sat," you should feel illuminated. "Nam" should give you existence in your humility. "Siri", the miracle of this creation should be acknowledged by you. And after that, you should fall into the ecstasy by saying "Wha," and the total merge should happen when you say "Guru." If you take every care that verbalization is supported by the mind when you chant a mantra, I cannot describe what you can be.

From Teachings of Yogi Bhajan

Give yourself the precious gift of hearing Yogi Bhajan, master of Kundalini Yoga, chant Ek Ong Kar, and students chant long Ek Ong Kar's under his direction: Get this tape!

Siri Guru Granth Sahib starts with three words: Ek Ong Kar . Do you know how to chant that? Do it. Use your conch properly. It is the sound of the conch. The Third Eye is the conch, *ajana* is the conch. (YB chants EK ONG KAR powerfully.) You have to come from the navel, otherwise you'll be very short on *Ong*. (Class chants), YB shouts: Through the nostrils! He emphasizes a powerful *Sat* from the navel and has the class chant just *Ek Ong Kar* about 4 times, then Long Ek Ong Kar's (*Ek Ong Kar Sat Nam Sirii Wahe Guru*) a few times, taking about 45 seconds for each full round. The *Ong* and the *Kar* are equal in length, approximately 7 to 8 seconds each.

YB continues:

Now listen, when you bifurcate, break the atom, it becomes what? It becomes humongous energy, that's where you break: you break Ek Ong Kar into trinity of three. After Sat Nam you break, then you come to Siri. Siri is the sound of the power of all great power, the Shakti. And it comes at a low ebb. Then you go Wha then Hay then Guru. The mantra is Wha Hay Guru. It's not Wha Guru. (He repeats WaGuru rapidly, over and over), saying: You do that most of the time. You can waste time as much as you want. Something is better than nothing. I'm not going to discuss this, but I'm just discussing the Science of the Sound Current.

And the word is Ek Ek Ek (rhymes with neck). If you chant Om (instead of Ong), even your loin cloth will run away. It will make you a pauper, because it is the sound of the Infinity—Ommmm. It is done with breath. I don't do it. I want all my money, everything nice! I don't even teach it. It's a navel point mantra, when you chant that sound, which I know, I've experienced, the whole

world is around with you. It's very ecstatically great. But I'm a Sikh, I have to wear a *katchera*, right? And I don't want to lose it. I can afford to lose a shirt but not underwear. And that's what Om does. So you see people chanting

Hari Om, Hari Om—they will add one word to it, prefix to it, they are wise.

What can this long Ek Ong Kar do for you? It can give you all knowledge which existed in the universe of universes of universes. When you chant this

it opens up your *ajna*, (6th Chakra) command center—*trikuti*. In the last 32 years, have you ever seen me bring any notes to teach class? Has anybody at home seen me reading? That's what this long Ek Ong Kar is for. I'm not saying do it, I'm just trying to convince you. Do it right from the navel, with the breath, with the *prana*, with the *Pavan Guru*, and do it right.

Class chants for 8 minutes.

Inhale deep, hold tight and squeeze the fiber of your body. Squeeze the spine, the body and the muscles. Let it go. Inhale again. Tighten it up from the fingernails to every part of the being. Release and relax. This is called the science of the *pavan*, the *prana*. And what we have done right now is called *pavan siddhi*, mastering the *prana*, and then the *prana*, the breath of life becomes your Guru. Then you'll get *vaak siddhi*. Then what you say with the breath of life *shall* happen. What you have done is called *jap*—repeat again, and again, and again for a specified time, until you reach 1/10th of the day. That's 2-1/2 hours. It's hard work: *gai masakat kaal*— hard labor. What is the result? *nanak tai mukh ujallay*—Their faces are bright and beautiful and they settle all accounts. Not only theirs, but anybody they know.

The tape of this lecture is

#TCH036-6 July 20,2000

available from Golden Temple Enterprises.

FALL • WINTER • 2000 THE SCIENCE OF KEEPING UP 7

"Each sound vibrates and integrates a different chakra within the aura. Take a deep breath and chant Ek Ong Kaar. Ek is very short, as when we split the atom, releasing a humngous amount of energy from the first chakra. Ong is vibrated from the second chakra, resonating through the nostrils to experience the conch of the third eye. Kaar is vibrated from the navel. Take another deep inhale and chant Sat Naam Siree. Sat is short, coming abruptly from the navel, pulling up the diaphragm. Naam is very long and resonates through the heart. Siree, the greatest of all great powers, the Shakti, is chanted with the last bit of breath. It is pulled from the navel and up through the Neck Lock. Then take a short half breath and chant Wah-hay Guroo. Wah-hay and Guroo are released through the top of the head.

Through this meditation you will master the power of prana, Pavan Siddhi - until the breath of life becomes your own. It will give you Vac Siddhi - the power of speech. What you say with the breath shall happen. It is hard labour. Do this Jaap, repeating it again and again until you reach 1/10 of the day - 2 1/2 hours. Your faces will be bright and beautiful, and you will settle the accounts of everyone you know. It gives all knowledge which has ever existed in the universe of universes, opening the third eye, the command centre."

Yogi Bhajan, July 20, 2000, Espanola, NM, USA

(Yogi Bhajan, circa 1970; from Sat Nirmal Kaur's personal notes, not verified by KRI)

Oh my sweet student teacher of the day, I disclose to you the secret of the Nam. If you care to listen to me this day and will practice you will be liberated like me. I have seen the God. It is a light equal to millions and billions of rays of sunlight. It is the cosmic energy which is the brightest of the brightest and most beautiful of the beautiful. Nothing beyond this can be said. It is the greatest of the great. When the Master, through his blessing blesses you, you will realize this within you.

The Mantra EK ONG KAR SAT NAM SIRI WHA GURU, which has 8 vibrations and describes the Glory of the Lord. In the time period 2-1/2 hours before the rising of the Sun when the channels are most clear, if the Mantra is chanted you will be one with the Lord. This will open the solar plexus, which in turn will charge the solar centers - they will get connected with the Cosmic Energy and thus man will be liberated from the time cycle of Karmas and those who will chant this Mantra will charge their solar centers and be one with the Divine. That is why I speak to you of why we should meditate and recite this Mantra.

All Mantras are good, they are all for the awakening of the Divine but this Mantra is effective and is the Mantra for this time, so my lovely student, I teach you the greatest Divine Key which has 8 levers and this key can open the lock of the time which is 8 in figure (wheel over wheel). Therefore, when this Mantra is chanted in the neck lock, at the point where Prana and Apana meet Sushumana, this vibration opens the lock thus one becomes one with the Divine.

COMMUNITY SADHANA FOR THE AQUARIAN AGE

WE HAVE WORKED FOR MANY YEARS IN EUGENE to have a good community sadhana. I love the practice of sadhana so I am always looking for ways to make it enjoyable and real for all who attend. For the past five years I have led at least one or two days a week of live music for the meditations. These are always very precious mornings for me. About five months ago, Guru Hari Singh and I decided to provide live music every morning. It was a spark of an idea, and one that was hard to live up to! It took a great amount of determination to keep going, and the will-

Playing live music every day shifted the experience for me. I began to feel what was going on inside.

ingness to accept the reality that sometimes I might be the only one there. But I had no choice because the job had to be delivered every morning no matter how I felt. Playing live music every day shifted the whole experience for me. I began to really feel what was going on inside. I learned to come from a place of reality, to be present with myself, my body, and my psyche while chanting.

During the Long *Ek Ong Kar*, I understood that every fear, every emotion, and every physical discomfort could be channeled into this Ashtang Mantra. With a straight spine, Neck Lock applied and using plenty of breath, I experienced that this mantra has the power to cleanse anything. It vibrates from the *sushmana*, the central channel, and actively purifies, cleanses and connects the entire chakra system.

Waah Yantee is the mantra of creativity and renewal. This is where the joy of the journey begins. I found myself playing different tunes every morning. Sometimes I am surprised by the energy of this mantra because it is so ancient, yet so creative in nature. It is a very secure creative energy to tap into. Most creative people already know the importance of being secure in your creativity. Without it you cannot manifest creativity.

The Mul Mantra connects you to the Infinite Truth where there is no question, boundary, or lack of energy. Whatever thoughts or ideas you have that may mislead you will be corrected by this mantra. It corrects you without your knowing it, because as you vibrate with its eternal



BY SNATAM KAUR KHALSA, EUGENE, OREGON

truth, it becomes your eternal truth. All of the things that seemed unbearable, challenges that you didn't know how to deal with, and uninvited thoughts that kept returning, are brought to light. Then, in your own life, you see what is real and what is not.

Sat Siri, Siri Akal is the mantra that prepares us for death, for that moment when the prana leaves the body and the soul answers for all vibrations, thoughts, and actions. The penetration of this mantra helps us to guide our lives so that we take the right course on a day-to-day basis, and so will be in the Infinite flow at the time of death.

Next comes *Rakhe Rakhanhar*. This is the most powerful mantra that can be practically applied for protection. The beautiful thing is that it not only surrounds you with protection, but protects your entire community. People may not understand the level of protection I am talking about; it is real and strikes down any negativity coming your way. Many musicians naturally choose beautiful and lovely tunes because of the sweet energy this mantra vibrates. However, the effect is like a steel sword in the hands of the fiercest warrior you can imagine. This combination of sweet and fierce protects our innocence.

The *Wahe Guru Wahe Guru Wahe Guru Wahe Jio* mantra allows the chanting practice to go very deep into the psyche. We chant it longer (22 minutes) than the other meditations. After you have gotten into it, enjoyed it, and then possibly gotten a little bored, the true meditation begins. If in this moment of boredom you stay with it and allow the rhythm of the words to repeat in your consciousness, Guru Ram Das will lift you to a place where your mind no longer has a domain; to where it is between you, your soul and the vibratory frequency of your own consciousness. We all have complete awareness, we are all enlightened, and this mantra takes us into that state.

Finally we are ready for the healing of Guru Ram Das when we chant to him at the end of sadhana. The sun is usually rising or the first light is coming, depending on where you live and what time of year it is. This sensation of the sun rising perfectly describes the feeling of this mantra. It is the infinite space in which Guru Ram Das exists and you are there with him. It is the time for your innermost prayers, the ones that come from your soul.

This is the simple story of our powerful sadhana practice. Once we began to experience the mantras in their totality, we began attracting the energy of people who wanted the same experience. It was like cooking a good meal and having the scent waft out of the kitchen windows. It started with the intention to have live music every morning, then became a community effort. Soon our yoga teachers committed to leading *Japji*, carefully selecting good yoga sets, and being present. We began to do an

Ardas (prayer) and Hukam (the Guru's Order of the Day) meditatively selected and read from the Shabd Guru, the Siri Guru Granth Sahib every morning, to connect to Divine Guidance. We opened up our sadhana to people from all walks of life. This has been our greatest blessing. It has deeply enriched our practice—words cannot describe the beauty of the experience.

Now I can say with utmost gratitude to the Creator that we have a deeply spiritual group of people coming to sadhana every morning. New people join us all the time, and our center is becoming known in the city of Eugene as a place of sanctuary for anyone and everyone to come and pray. Sanctuary is created by the hands and hearts of human beings, and that is us—all of us!

Sat Nam.

SADHANA TIPS

FROM SHAKTI PARWHA
KAUR KHALSA

SADHANA HAS FOUR PARTS:

Japji Sahib: Connects you with your soul

Kundalini Yoga exercises: Tunes up body, nervous system, balances glands, raises consciousness to higher chakras

Chanting of Seven Mantras: Replaces negative thoughts (fear, insecurity, anger, resentment, jealousy) in the subconscious with courage and higher consciousness

Gurudwara: Integrates the first three parts of Sadhana

At the end of the sadhana exercises, always allow at least 90 seconds to 2 minutes for relaxation in Corpse Pose before the chanting (unless the set specifies something different, such as Gurupranam at the end).



TIMING ON LONG EK ONG KAR'S

Don't hold the ONG too long, because you want to be able to slide into the KAR without a pause. ONG and KAR are to be held for the same length of time. Keep the power and strength of the mantra through to the very last syllable and last repetition. (It doesn't fade away into the distance.)

It is an Ashtang Mantra, i.e. it has EIGHT counts. Therefore:

EK ONG KAR SAT NAM SIRI WHA HE-GURU

The ONG is pronounced as the letter "O" followed by the NG sound (not ON-g). SIRI is almost one syllable. The last of the eight should be pronounced HAY-G'ROO (The HAY is extremely short. So is the "GU").

You can hear Svatam Kaur's beautiful music on her many CDs, available from Spirit Voyage. Remember to ask for your IKYTA membership discount.

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