

Kundalini Yoga Glossary

Compiled from the following sources

The Aquarian Teacher (AT)

I Am A Woman (IAAW)

I Am A Woman: Quotation of the Day

Infinity and Me (IAM)

Kundalini Yoga: The Flow of Eternal Power (FEP)

Mantras of the Masters (Liner notes)

Man to Man (MTM)

The Master's Touch (TMT)

Meditation as Medicine (MAM)

The Mind

Praana Praanee Praanayam (PPP)

Numerology

Sadhana Guidelines (SG)

Self-Experience (SE)

Success and the Spirit (SS)

Unknown Sources (YB – Yogi Bhajan)

Waves of Healing (WOH)

The Wisdom of Patanjali's Yoga Sutras (PYS)

Yogi Bhajan Everyday

Letters in parentheses are used within the text of the glossary to indicate source of material

Abhinivesha

- ◆ Clinging to the status quo. (PS 2.3, PYS p. 60)

Abhyasa

- ◆ Practice. (PS 1.12, PYS p. 19)
- ◆ Abhyasa is the effort of remaining present. (PS 1.13, PYS p. 19)
- ◆ Our efforts to gain steady attention or an independent will may be egotistic and self-centered as we begin; we may wish for salvation or enlightenment for personal glory. If that is where we are, we acknowledge the fact, but it is important not to abandon the practice because we believe it is driven by the wrong motivation. The practice of yoga itself transforms. Yoga has a magical quality: its practice gradually reveals our motivations and small-heartedness to ourselves, and it purifies and cleanses them.

Continuous care and attention in seeing ourselves more and more impartially, suffering ourselves as we are, and being compassionate to ourselves, slowly establishes in us a stillness of the mind and heart. Abhyasa is firmly grounded when the practice of yoga is mindfully attended to for a long time without interruption. (PYS p. 19)

Accomplishment

- ◆ In fact, accomplishment is for your own nobility or for somebody's nobility, that's what makes it an accomplishment, otherwise it is not an accomplishment. If you can nurse, nurture, love, take care, make a person grow, and from the heart, the person says, "thank you," there is no more blessing than that, there is no more prayer than that, there is no more goodwill than that. But if your actions make a person go crazy and create fear and insecurity, anger and dirty language, then there is no better curse than that either. (MTM p. 324)
- ◆ You achieve what you speak. Your speaking power makes it possible for you to achieve everything, or nothing. (MTM p. 115)

Ad Guray Nameh Meditation

- ◆ You are guided from the primal core and beginning, through every moment of experience and activity, guided in your heart's deepest truth and being by the unseen Infinity of your highest self. This is a mantra, which clears the clouds of doubt and opens us to guidance and protection. It surrounds the magnetic field with protective light. (AT p. 82)
- ◆ Ad Guray Nameh is chanted in a 4-part rhythm. With each part we are linking in to the lineage of the Gurus and creating a circle of Light and protection around us. This practice connects us with our spiritual lineage and all of the prayers and meditations ever offered within that path. It connects us with our path's strong, loving protections and alerts our spiritual guides and teachers that we are about to go into deep meditation and we would like them to guide and protect us as we do so. In meditation it is common to go into a different state or zone, and it is helpful to have guardians there while we do so, and to take care of our earthly bodies, and alert us to return if we need to for any reason.
 - ◆ Ad Guray Nameh: We chant while focusing on feeling/seeing a brilliant Light on the right side of the body, and imagining Guru Nanak, the first Guru, there at our right side.
 - ◆ Jugad Guray Nameh: We do the same thing at the back of our body, while imagining linking in with the second Guru, Guru Angad, as we mentally draw that circle of Light to cover our back.
 - ◆ Sat Guray Nameh: We bring the Light circle around to the left side of the body, and visualize the third Guru, Guru Amar Das, protecting and connecting with us.
 - ◆ Siri Guru Devay Nameh: We bring the Light full circle and visualize/feel Guru Ram Das, the healer and protector, right in front of us leading our way, as we move forward encased in this powerful “egg” of Light and protection. (Holy Kaur Khalsa of Portland, Oregon)

Adi Mantra (Ong Namō Guru Dev Namō)

I bow to the subtle divine wisdom, the divine teacher within.

O Lord Creator, Infinite Teacher, who is transparent and unseen, I bow to you.

- ◆ It sets the link. As it says in the scripture: “Teaching through the golden ray. (AT p. 265)
- ◆ An ancient yogic mantra, which allows the chanter to relate instantly to the divine teacher within.
- ◆ If you read most old books about yoga, they say Kundalini Yoga is the most powerful of all yogas, but that it is dangerous. The fact is that if you practice it in the correct form, chant the universal Nam, and humble yourself before your highest Self or Teacher, it is perfectly safe. The Adi mantra opens the protective channel of energy for Kundalini Yoga and brings you into the fold of the Golden Chain. It has been suggested that you should be able to visualize your Teacher seated over the crown of your head when reciting this mantra. (SG p. 71)
- ◆ *Adi* means “first” or “primal.” Mantra is the creative projection of the mind through sound. This mantra is the first creative action. It centers you into the higher self and reminds your lower minds that it is not your ego that will practice or teach Kundalini Yoga. It is an invitation to your higher self to take the helm and guide the course of the experience. Technically it is the lining mantra for the Golden Chain. The Golden Chain is the inner spark of kundalini that is passed person to person; teacher to student; guru to teacher; cosmos and God to Guru. By chanting this and linking yourself consciously, the exercises and meditations that you practice are guided by your higher consciousness and all the teachers that have brought this opportunity to you. It makes you very receptive and sensitive to the messages of your body, mind and intuition. (AT p. 78)
- ◆ This is called Nadi Sodhana Kriya. Kriya means an action, sodhana means, “to make something perfect,” and nadi means all the channels of energy in the body and mind. This is a kriya whose action is to purify and perfect the channels of the body and mind so you can become a clear channel of the teachings, and not of your own ego trip. (AT p. 268)

- ◆ The Adi Mantra is used a link whenever you teach or practice Kundalini Yoga. When you chant Ong Namoh, you link to the Golden Chain and the fourth ether, and your “self” dissolves so you can serve through that flow. When you chant the complete Adi Mantra, you remain immersed in the relationship so you can receive personal guidance.
- ◆ The Adi Mantra is a meditative link between you as a finite personality and you as a flow of the Infinite consciousness that guides the Kundalini energy. We chant instead of singing, as the technology of chanting the Adi Mantra zeros the ego, allowing all ten bodies to merge in the Naad.
- ◆ Practice this mantra to become a master of the ability to put aside your own fears, pride, expectations and manipulations. Let the link of consciousness touch you and teach through you. (AT p. 78)
- ◆ Whenever you chant Ong Namoh Guru Dev Namoh, through the grace and blessing of Guru Ram Das, Bhagvaic, the creative power of the universe, God, the Ultimate, the Infinite, dwells in you as a yogi, and that is what you teach. Concentrate on the Heavens when you chant it. See what a difference it makes. (AT p. 280)
- ◆ The Adi Mantra connects us to the Golden Chain, the inner spark of kundalini that links us to the masters and saints who have preceded us on this path. The Adi Mantra centers us into the higher self and reminds our lower minds that it is not our ego that will practice or teach Kundalini Yoga. If the limited individual ego in which we normally live is a small pond, then Ong Namoh releases us into a vast and endless ocean. Guru Dev Namoh gives us the experience of the wisest sailor and all or the charts to guide us to the many ports we are to serve and experience. (AT p. 280)

Adi Shakti

- ◆ The mother is the vessel through which one enters planet Earth. In the yogic tradition, the woman is called Adi Shakti, which is the primal energy or force. Each woman carries this blessing, and with this blessing comes the very important responsibility of being a mother. She has the power to conceive and create through the power of her surrender, her love, her clarity and purity, whether it be creating children of her body, ideas, or environments. (AT p. 230)

Age

- ◆ Your real strength is in your blood chemistry. Is your blood young or not? That is what decides it – not you. You feel that you are either young or old based on your years; I believe that is a total diversion from reality. I believe that you are neither young nor old, but if your blood is hot and young, you are young, and if your blood is cold and weird, then you are old. (MTM p. 173)

Ahangkar

- ◆ The ego-sense, which claims the impressions of the mind for its own and reacts to them.
- ◆ The rajasic element reflects into ahangkar. Ahangkar is the part of the mind that grants identity and attachment. It gives the sense of self, of boundary, of containment, and the beginning of identity to the various blends of quality of the gunas. It represents, in its most positive sense, the heavenly activity of the coexistence of totality within a vacuum, for at this point it is unmanifested. Totality within a vacuum means that there are no boundaries or other defining aspects to contain the totality. Instead, all the qualities are mixed, and are defined by their own combinations among themselves. (AT p.120)
- ◆ Attachment. Practice attachment to those ideals that make you become a saint, a giver, a healer. (The Mind p. 35)

Ahisma

- ◆ This word is almost always translated as “non-violence.” This is not wrong, but it is partial; and partiality is itself a form of himsa, the opposite of ahisma. “Ahisma” means “non-violation,” “non-manipulation,” and “non-interference.” This certainly includes non-violence but it is subtler and more comprehensive. It is necessary to distinguish between the use of violence and the use of force. It is not possible to be violent without using force, but it is possible to use force without being violent. No action can be undertaken and nothing can be accomplished without energy, power, and force. Having energy gives one power; misplaced application of energy is violence. (PYS p. 85)

Ajappa Jap

- ◆ Repeating without repeating. The silent recitation, which automatically develops within as a result of jappa. “*Ang Sang Wahe Guru,*” when every cell is vibrating the rhythm. The whole universe sings for you, and you listen. (AT p. 68)

Alternate Nostril Breathing

- ◆ Benefits of alternate nostril breathing:
 - ◆ Creates whole brain function by balancing the right and left hemispheres.
 - ◆ Is both integrating and grounding.
 - ◆ Purifies the ida and pingala nadis gently.
 - ◆ Creates a deep sense of well-being and harmony on the physical mental and emotional levels.
 - ◆ Can help with headaches migraines and other stress-related symptoms.
- ◆ Inhale left, exhale right. Helps to make you calm and integrates unwanted negative emotions and stress. Excellent by itself before bed.
- ◆ Inhale right, exhale left. Gives clarity and positive mood. Helps us to focus on what is important. (AT p. 96)

Amrit Vela

- ◆ Literally “ambrosial time.” It is the 2 ½ hours before the rise of the sun. During this special time you are most receptive to the soul; you can clear the subconscious of wrong habits and impulses; and you can connect with the teachers and saints from all traditions. It is the best time to perform sadhana. (SG p. 169)
- ◆ Try to engage your mind in sadhana. Try to get up in the early morning. Try to understand that the time is now and now is the time. Those who feel they love God are fine, but those who get up in the morning for sadhana, God loves them. Do you know that God wants to love somebody, too? God created this whole universe just to love. God has a special time available to each of us – when you rise in the 2 ½ hours before the rise of the sun, the ambrosial hours, and synchronize your mind and heart to praise God, God listens. God feels it so much and falls in love with you so much, that it seems unbelievable. In return that Creator touches you with vastness and cleanses your mind. You become fearless, innocent, and pure. Through that clear mind you can see the light of the soul and from the light of the soul you can see the entire universe which is bountiful, beautiful, and nothing but an act of love. We can conquer our failures and win our life if we have a clear effective mind. (The Mind p. 10)

Anabhava Yoga

- ◆ The discipline of non-being: the higher yogic practice of immersion of the self into the Self without objective supports. (AT p.35)

Anahat

- ◆ The ultimate state of mind is called anahat – the Infinite Unstruck Sound or vibration. It brings intuition, inner strength, and the capacity to be completely open to do what you must do as a unique part of the totality of Being. In this state you are joyful, truthful, compassionate, and relaxed. Each time you perfect a mantra or shabd, you are like a master musician who can evoke these elevated states of being from the instrument of self. (AT p. 68)
- ◆ This sound current is referred to as “Unstruck Melody.” This is when the mantra resounds in every atom and fiber of your being. Its vibration becomes a part of you. It is created when the inner sound is produced from the Navel Center using the tip of the tongue. This triggers the higher glands to produce what is referred to as *amrit*, the sweet nectar of ecstasy. (AT p.68)

- ◆ In the deepest meditation when the mind and body merge in union with the spirit essence, Anahat is the sound that is heard. This vibratory frequency is actually heard in children and its highest conscious development occurs around the age of one and a half years. In modern society, with all the cluttering of our consciousness that industrialized society produces, this sound, which should otherwise be easily and regularly experienced, gradually loses its prominence in the mind and is usually unheard and forgotten by the age of three. It is through the practice of mantra and the remembrance of the name and sound of creative Infinity that one may revitalize and redevelop that lost experience of the Anahat, the unstruck melody. (SG p. 80)

Anger

- ◆ Wise men are never angry men. If you ever want to be wise, never be angry; that's all it takes. If you ever want to just satisfy yourself, or consider yourself to be wise, if that is ever the intention – ever – it won't happen by reading books or by following a religion or a philosophy or the greatest teacher. None of these will make you wise. You shall only be wise when you shall not be angry. Not to be angry is called being wise. (MTM p. 236)
- ◆ Anger is very consuming. Anger makes you less than a human, and more of a beast. But on the other hand, if you divert this anger toward your weaknesses, you'll be perfect. In essence you get angry if you do not do what is correct. So anger was meant for self-purification. It was not meant to burn others. (TMT p 156)

Angle of the Sun/Daily Rhythm

- ◆ Just remember, by early evening rest and by early morning wake up. Keep your life force in a very exalted space. The most difficult thing for a human is when the sun is down and its rays start projecting at 60 degrees then 40 degrees, then 20 degrees, then at zero, then you call it sunset. In the morning, at dawn, sun is 20 degrees, 40 degrees, 60 degrees, that way, until it reaches 90 degrees, then it starts sliding the other way. Just see that your energy goes that way, see that it matches the natural rhythms of the Sun. Men who are not especially careful about themselves, who are not well trained, who keep late hours, are acting against nature. (MTM p 237)

- ◆ You store energy in the morning just to pass an evening. Your destruction is by night; your prosperity is from the morning. Every fault you have ever committed, every mistake you have ever made, you've done it from 4 pm to 12 am, watch it sometime, circulate yourself, put it on your computer, check it out. It's very difficult to make a man commit a mistake at 11 o'clock in the morning if he is not dumb. If he had a good night's sleep and he woke up as a normal person. You meet the guy at 11 am and ask him to commit a mistake, forget it. But if you get somebody at 11 pm, you can twist him around like a yo-yo because there's nothing there. (MTM p. 247)

Angles of Healing

- ◆ The following degrees of leg lift specifically affect the following endocrine glands and organs:
 - ◆ 0 – 6 inches Testes and ovaries
 - ◆ 0 – 12 inches Digestive organs, sex organs and glands, intestines
 - ◆ 12 inches – 2 feet Liver, spleen, gall bladder, pancreas
 - ◆ 1 ½ feet – 2 ½ feet Liver, gall bladder, upper portion of stomach
 - ◆ 2 – 3 feet Heart, lungs, stomach
 - ◆ 4 feet – 90 degrees Thyroid, parathyroid, pineal
 - ◆ 90 degrees Pineal, pituitary, brain (MAM p. 85)

Angles and Triangles

- ◆ Yogi Bhanan says: “Kundalini Yoga is the science of angles and triangles.” Every angle we hold our body in has a corresponding energetic effect because the muscles are putting pressure on specific parts of the body. The effect also has to do with the ability of different shapes and forms to concentrate the life force. (AT p. 284)

Antar

- ◆ Each thought that is produced in the intellect is like a well-crafted sculpture. It has its own form, its own dimension, and its own internal structure. Each thought has an antar, which is the essence. This antar has a characteristic jantar, which is dimensional proportion. And it has a specific bantar. Bantar means the kind of structure that supports it. Just as when you are building a house, only certain kinds of wood will be suitable for the main beams, and others for shingles. Just so, a thought can only be constructed by the application of specific intensities of the senses and other qualities. Each thought also has a characteristic mantar (mantra), or sound vibration, and yantar, its usual form or radiance. All of these add together to form a single congruent and powerful projected reality that elaborates the thought. That is its essence. Whenever you act in reality to the thought at its structural essence, you gain power over those thoughts, and the power to manifest or to block the manifestation of those thoughts. (The Mind p. 124)

Apana

- ◆ The eliminating force of the body. (AT p. 174)
- ◆ Apana has its abode below the navel and governs all the functions relating to elimination. It is associated with elimination through the rectum, the bladder, the colon and the genitals. Apana even flows down and exits the body through the feet, although its primary exit is through the rectum. Powerful apana is needed these days to deal with the elimination of toxins. It also gives you the ability to know what you need to retain and what you need to let go. Apana is associated with earthy qualities that sustain many of the body parts. Someone with too much apana will tend to be slow, lazy and have a sense of heaviness, a sense of confusion or stupidity. With strong apana comes a sense of security and the ability to put one foot in front of the other. (AT p. 174)

Aparigraha

- ◆ Non-possession or non-grasping...is as relevant to psychological possessions as to the physical or material ones. The force of possession is primarily psychological and we can be addicted to an accumulation of goods, of power, of knowledge, or of thrilling experiences. That is why there is the repeated suggestion by the sages, such as Krishnamurti, that in order to be free, one needs to die to the habit of accumulation. Dying to oneself is to die to this accumulator, which is more psychological than physical. (PYS p. 91)
- ◆ When one is established in non-grasping, there is knowledge of the nature and purpose of existence. (PS 2.39, PYS p. 97)

Aquarian Age

- ◆ The traditional astrological symbol for the Age of Aquarius is the bearer of truth. Its motto is “I know, therefore I believe. “ The old way of knowing was “I believe, therefore I know.” Now and in the future, people will increasingly demand a practical, personal experience to verify the ancient spiritual truths. Nothing will be accepted without being tested and beliefs without experience will carry no weight. The test of that experience will not be in our membership or creeds but in how well we can deliver consciousness and caliber through our actions. To build an authentic experience without yourself, be it from grace or grit, requires constant practice and a commitment to your higher consciousness – sadhana. Such a profound transformation of consciousness may bring periods of turmoil and creative chaos, especially in the ways we interact with one another our lifestyles, our choices, and our allegiances. Those locked into the old consciousness may put up a great fight to retain the old ways, even as they slip away like sand in the surf, churned into the depths by relentless waves of change, driven by forces unseen. The foundation of these new lifestyles will be sadhana: a disciplined practice to integrate body, mind and spirit. (SG p. 27)
- ◆ We do not need new choices. We are flooded with choices. We need an elevated capacity to make choices. We do not need more information. We need the wisdom to use all the information. We do not need another religion. We need the experience of a dharma that creates the spiritual fitness to act believably on our beliefs. (AT p. 5)

- ◆ Five Guidelines for the Aquarian Age
 - ◆ Recognize that the other person is you.
 - ◆ There is a way through every block.
 - ◆ When time is on you, start, and the pressure will be off.
 - ◆ Understand through compassion or you will misunderstand through compassion or you will misunderstand the times.
 - ◆ Vibrate the Cosmos. The Cosmos will clear the path.

- ◆ The Character of The Aquarian Age
 - ◆ Change and learning is continuous and life-long. We must maintain mental, emotional and physical flexibility.
 - ◆ Intellect is not enough. We need a new relationship to intuition, emotion and instinct.
 - ◆ Information is not enough. Neither is knowledge. We need wisdom.
 - ◆ Learning is not enough. We must learn how to learn.
 - ◆ Complexity is increasing, as is our need to deal with it.
 - ◆ Our sense of personal identity and its foundation is shifting.
 - ◆ This is an age of paradox – more global and more individual, with fewer boundaries and more demand for political separations. Everything is faster and we have less time. We need far more love and unity, for we have more fear and tremendous insecurity.
 - ◆ Stamina and constant peak performance are the common benchmarks to evaluate all people and their work, and the need is to go inward and regenerate.
 - ◆ We require a reconciliation and integration of the spiritual side of life with the technological and material sides - a spiritual fitness to sense values and meaning.
 - ◆ There is no isolation. Each action we take must be considered ecologically, and globally, because each person does affect, directly, or indirectly, vast networks of people, and other living beings and places. (AT p. 4)

Aradhana

- ◆ Refers to the second stage in the steps toward mastery: sadhana, aradhana, prabhupati; discipline, attitude, and mastery, respectively. It is the conscious practice of connecting the Self to the Infinite Self. (SG p. 169)

Arc Body/Arcline

- ◆ One of the 10 bodies or containing vehicles of a human being. It is a shiny thin arc that goes from ear to ear over the forehead near the normal hairline. It reflects the interaction of the soul of the person with its vital energy resources, and in it are written the potential, destiny and health of the person. (SG p. 169)
- ◆ The Arc Body is a line of energy that goes in an arc from ear tip to ear tip. It is sometimes called your “halo.” This spiritual body projects who you are to other people without a word being spoken. It also protects you from negative energy directed towards you. Have you ever felt something, and turned around to find someone was staring at you? That’s one experience of your arc line in action. (FEP p. 185)
- ◆ From earlobe to earlobe each human has an arcline. This arcline, which is the arc body, is also called the 'arc halo'. Its expanse should be from six to nine millimeters. Though it passes through the whole body, it can only be seen from earlobe to earlobe. If the expanse of your arcline, or halo, is between one and three millimeters, then you are going to have trouble. (MTM p. 100)
- ◆ The arc body is the bana of consciousness. (MTM p. 115)
- ◆ The arcline is the halo around you that stretches from earlobe to earlobe. It guides and controls your aura; it was given as a shield, a protection. Your arcline should alert you. It produces your destiny and destiny creates its parallel, fate.

It is the strength of your arcline by which you live. The strength of your body, your strength of doing and your strength of projection lie in your arc body. The arcline tells you about circumstances distant to you in time and space, for example:

You are running out of good fortune. A bad event is headed your way.

Or you may get a message such as: *You should go visit your mother.* There may be an insistence about the message, which gives you the impression that there is more to it. If your arcline is

strong and your awareness of the arcline is strong the messages you receive will be more complete.

You can see your arcline when you concentrate in certain meditations. Your arcline can be silver-white, bluish-white, white, gray, pink, or green. If your arc body is not within the color range you should have, you will be afraid. If your arc body is weak, you can't respond to anything; you have no response to reality.

Your arcline can be reflective or dull, which reflects your capacity. It is a thermometer of your total energy. Any breaks in the arcline show weakness or disease and overlaps mean the disease is serious.

Creative energy travels through your arcline. Calmness is seen in your arcline. That is why you are called a human being. *Human being: Now, you are the lights. Hue means the light.* You emit light, which touches the boundary of other people's arcline and aura. That is what is called grace – the best facet of a human. (WOH p. 55)

- ◆ Your arcline is the balance point between the physical realm and the cosmic realm; it coordinates the inflow of cosmic knowledge from the upper chakras and integrates it through your first five bodies. By regulating the nervous system and glandular balance, your sixth body protects your heart center. You can use the intuition of your sixth center to protect yourself and its projective power to help you manifest whatever you want in your life. If your arc line is strong, you will be a natural meditator and have a very prayerful projection.

If your arc line is weak you may have glandular imbalances, which can lead to inconsistency in your moods and your behavior. You may be unfocused and unable to manifest your prayers. You also may not be using your intuition to protect yourself. (Numerology p. 16)

- ◆ Every human being is unique. That uniqueness is defined and protected by the arcline. Every energy in existence has its own cycle of input, output, and exchange. That existence must interact with you through the shield of the arc aura. Every magnetic field has to cross this magnetic field of your arcline. It is the strength of the magnetic field of your arcline that determines how the magnetic fields of the other things and people in existence can or cannot enter and affect you.

You relate differently to emotions when your magnetic field is strong and when it is weak. When your field is weak, emotions seem so important and real that you cannot separate or direct them – you are subjected to them. When your arc is strong, you can choose to express the emotion or to redirect it. You can choose to relate to someone or to disconnect from their influence. When your radiance is strong, and you direct it toward someone, they will want to talk to you and be around you in spite of great personality differences or obstacles.

When a person has the energy and power through his psyche to focus on things or not, then he has nothing to worry about. The projection of the magnetic field will arrange the radiance of his existence. All the surrounding magnetic fields that will make up the environment and opportunities will be organized to connect and fit with each other. The environment will operate in tune with his purpose. Kundalini Yoga is the science of changing and strengthening your radiance to give you an expanded life and greater capacity. (AT p. 27)

Armpits

- ◆ You do not know or appreciate how well designed your body and mind are. Take an area of your body you feel is very lowly, and you think does not affect your mind: the area we call the armpit. Normally you worry that that area will create a bad odor. You cover it in layers of chemicals and stop it from sweating. Unfortunately, this diffuses the accurate release of hormones into your bloodstream, which impairs the top functioning of your brain and mind! You block a window that God created and never designed to be blocked. The armpit is one of the most sensitive areas in the body. The balance in the sympathetic and parasympathetic nervous systems depends on the signals from that little area. Is it sweating? Is it moving? What are the chemical signals from circulation, skin, lymph, etc? You read your body from those signals. The normal release from that area helps prevent many medical problems, from impurities in the blood to cancer. If you start to get a bad signal from there, change your diet and exercise. Meditate and calm your reactive mind, reduce your stress. But that solution requires you to act, to have a discipline, to sense your own condition. It means you take responsibility and use your gifts and the temple of the body. (The Mind p. 8)

Asana

- ◆ Seat or posture. (SG p. 169)
- ◆ One of Patanjali's Eight Limbs of yoga practice.
- ◆ Postures for health and meditation
- ◆ Right alignment (asana) is accompanied by steadiness and ease. (PS 2.47 PYS p. 103)
- ◆ All yoga postures are balanced geometries done with devotion. Being able to do yoga comfortably is simply balancing your body so that gravity serves you. (AT p. 325)
- ◆ All postures are simply different geometries done with devotion to serve the journey to the soul.
- ◆ Asana means a posture consciously taken. Each asana has its own effect on awareness, reflexes and emotions. (SG p. 74)
- ◆ It is clear from the sutras [dealing with asana] that Patanjali places a great deal of emphasis on right posture or alignment and that alignment or posture is not to be taken only in a physical sense...The search for right alignment is the effort to align the personal self with the Infinite so that there is the right flow of energies inside, from above downwards. Although asanas refer to physical posture, the emotional and the mental postures are also important in the search for right alignment. The word for 'posture' is in French "attitude" - a reminder of the inclusion of the inner state as well as the outer position in the right posture. (PYS p. 103)
- ◆ Initially one has to struggle to find the right posture so that the body is more and more rightly aligned to permit the harmonious flow of energies inside. Much vigilance is needed to guard the inner temple so that the marauding forces of stray thoughts do not invade the sanctuary, causing a deviation from the true inner form and outer posture. Finding and maintaining the right posture needs an active and alert attention. On the other hand, the right alignment aids the maintenance of an active attention.

Soon the need to act as a warrior gives way to the possibility of becoming a lover who is naturally interested in the connection with the subtler energies. When there is a right alignment with the Infinite, it is possible to let go of all effort, all struggle, and all tension. Then even the image of a lover is no longer relevant; the searcher is now like the beloved who is embraced by the lover who was earlier longed for. In this union, there is no longer any struggle between opposites, between above and below, between lover and beloved. Not only is there a physical relaxation but also an emotional and mental reconciliation of dualities. (PYS p. 105)

- ◆ If it is not devotional, it is not yoga, it is just exercise. In every posture you have a chance to experience devotion. That's what postures are really about. Worship the God in you and marvel at the beautiful engineering of your own body. (AT p. 330)
- ◆ We go through another change when we take a posture. A posture makes you conscious of a body area. As you hold it, you become self-conscious. Then you become conscious of yourself, and if you really put yourself into it, you become a conscious self. And if you reach this awareness across many postures, you become a conscious consciousness. (AT p. 101)
- ◆ Each asana in a kriya is an exercise, a meditation, a connection to energy flow and a self-diagnostic instrument for the Kundalini Yoga practitioner. As an **exercise**, the posture is used to isolate specific muscles, to pressurize specific points or areas that act as reflex triggers to enhance the functions of the glands and organs, and to re-direct, flush, or increase circulation.

As a **meditation**, the posture creates a special link and foundation between the body and the mind. Each posture stimulates an area of the body as the meditation technique employed begins to release emotional masking and blocks. The frequency of the mind's thoughts and the emotional tone of the experience are intimately tied to the posture.

As a **connection to energy flow**, the posture opens an energy pathway between meridian points. Even a baby in the womb moves and goes through 84 postures. If the baby skips one of those postures, that means that energy pathway isn't as developed, and they'll have to compensate later. That is why some postures are unexpectedly powerful and initiate great changes.

As a **self-diagnostic tool**, particular postures may give you signals of pleasure or discomfort and pain that indicate conditions of the musculature, glands, or emotions.

- ◆ [With an asana], first there is awkwardness, then the posture begins to be natural, and then you start creating form. If you hold the form long enough, the unconscious picks it up and says, "Oh, I can do that," and starts doing it. The unconscious does what it usually does; it starts replicating and repeating it, even without thinking about it. First you create the form, then you start transforming all the things you're not even aware of.

When that process connects the conscious and the unconscious, it forms a bridge of energy that re-aligns you between the body and the mind. Then you enter into kriya. Kriya is the spontaneous fulfillment of action through the engagement of asana that links the Infinite Self of you to this finite moment. It has to tear apart the old attachments, and reform you in the transformed relationship between this body and the world body, between this moment of your mind and your total mental potential. That is posture in the form of kriya, expressing the joy of your soul! It is different than the mechanical perspective we take in most Western thinking. It's a creative project, not a static body. Every posture is a dynamic, formative creation....

These are the stages of refinement in relationship established by posture between you and your Infinite Self. With asana that leads to kriya, which is a spontaneous flow of life energy, you start by posturing with your ego. Then asana gives you a posture. Then pratyahar comes, when your mind substitutes a positive thought for a negative thought, and re-aligns you toward your goal. The mind commits. Once you have committed position, then you start to have a projection. Projection is called Akaal Moorat, which literally meant "timeless picture." You start to look like Infinity. You start becoming a picture of you beyond you.

The final stage would be perfection. Saibhung - self-illuminated, when you are a resource unto yourself, communicating with your own Infinity - needing nothing. The ultimate posture is one of prosperity. The ultimate posture is not of you fulfilling your own requests. The ultimate posture is one of asking for that which is yours.

- ◆ That's what yoga posture is all about. It's very practical. There's no such thing as an abstract concept without a posture, kriya, or sadhana to give you the capacity to experience it. (AT p. 100 - 101)

Ashtang Mantra

- ◆ These have 8 parts or beats (or 8 “limbs”). The rhythm of the Kundalini and its movement naturally responds to the ashtanga beat. The quality of each part covers the spectrum of the projected qualities of consciousness. Examples: *Ek Ong Kar Sat Nam Siri Wahe Guru* and *Ra Ma Da Sa Sa Say So Hung*. (AT p. 68)
- ◆ But before the seed [the bij mantra] can be planted, the soil must be prepared. And for that we use an ashtang mantra. Ashtang means “eight-fold.” Just as the spermatozoa must circle the egg eight times before penetrating, so too must the bij mantra be implanted in the heart within the eight-fold vibration of the ashtang mantra. The eight-fold vibration acts as a stimulant that balances the entire brain. It is only an ashtang mantra or the Panj Shabd mantra that can provide this total stimulation of your potential. (SG p. 81)

Ashtanga

- ◆ Eight-limbed (AT p. 43)

Ashtanga Yoga

- ◆ The discipline of the eight limbs described by Patanjali. (AT p. 35)

Asmita

- ◆ The sense of a separate self. (PS 2.3, PYS p. 60)

Asteya

- ◆ Non-stealing (asteya) is not only refraining from taking something that does not belong to us, but also taking or accepting some privileges without making a proper payment for them. This is especially important in the vertical dimension of spiritual hierarchy. To acquire some insight from the sages or from the tradition, or to assume some advantages from the society or the family, without paying something back with a corresponding responsibility is theft. (PYS p. 89)
- ◆ Whatever is needed by those established in non-stealing comes to them quite unexpectedly. The first requirement of non-stealing is gratitude and a recognition of what one has been given. Those who have gratitude come to realize that whatever they have is precious. (PYS, p. 97)

Atman

- ◆ The essential Self, present within all creatures. Pure consciousness. The mind merely reflects that consciousness, so appears to be conscious. (AT p. 43)

Aura

- ◆ The radiant field of energy and consciousness that surrounds the physical body and which holds and organizes the seven centers of energy called chakras. Its strength, measured by brightness and radius, determines the vitality, mental concerns and psychophysical integrity of a person. (SG p. 169)

Auric Body

- ◆ The Auric Body is a sphere of electromagnetic energy that surrounds the physical body. It can extend up to nine feet in every direction. This body protects you and also gives you the ability to uplift yourself and others. Some people can see the auric body as a field of flowing colored light. You may have experienced the auric body when you are near someone and simply felt their energy. Being in the aura of a spiritual and loving person is peaceful and healing. As the energy field of their aura interacts with ours, it automatically elevates us. (Remember, “Spirituality cannot be taught, it has to be caught, like the measles. You get it from someone who’s got it.”) (FEP p. 185)
- ◆ Most of the time you are guided by your outer personality, your aura. The aura records almost everything that happens to your psyche. The pain and pleasure you experience are recorded in your aura, your akashic record. The aura protects you from other people's negativity, and gives you sensitivity to your environment; it was given so you can reflect yourself.

The aura tells you about circumstances in present time. It tells to you about things close to you in time and space, such as:

This direction is safe; that direction is dangerous. Or, This person is trying to undermine me.

A strong aura and arcline enable us to have a better sense of our own identity. While our arcline protects us from the thoughts and projections of people distant from us, our aura protects us from the thoughts and people in our presence. If you are aware of other people's thoughts more than your own in the presence of other people it means you have a weak aura.

Sometimes the power of your aura is so strong it moves faster than you. No human being is weak unless his power over his aura is weak. When the aura is small, three and a half feet on each side, you are just an animal. Your aura has been condensed and as a result your animal nature can cause you to act to the point of brutality. The human body can have an aura of up to nine feet on each side. When your aura is expanded it enhances your strength and health, and your angelic subtle nature. It is the density of your aura, which makes you act incorrectly, and it is the vastness and subtlety of your aura which makes you act right and makes you beautiful. (WOH p.56)

- ◆ Your aura is the electromagnetic field around your body. When it's strong it acts as a container for your life force, and allows that life force to build up to a level where you feel completely confident and secure. Once you have this strong sense of security, you can truly open your heart and love yourself and others in an unconditional way. You are never threatened by someone else's energy because you always know who you are – you have realized that home is where the heart is and, therefore, that you are always at home. Your very presence will uplift other people. You may find that singing is a natural way for you to elevate yourself and others.

If your aura is weak you'll feel easily overwhelmed by whatever energy you are near. You may find yourself not being true to your own principles just in order to go along with everyone else. You may be defensive and over-reactive; you may try to find protection by isolating yourself from others. (Numerology p. 17)

Avidya

- ◆ Ignorance (avidya). [Avidya is the source of asmita, raga, dvesha and abhinivesha.] Avidya is seeing the transient as eternal, the impure as pure, dissatisfactions as pleasure, the non-Self as Self. (Patanjali sutra 2.5, PYS p. 60)

Awareness

- ◆ The pure nature of existence; the power to be consciously conscious without an object or need. A fundamental property of the soul and true self; it is Kundalini as it folds and unfolds itself in existence. (SG p. 169)
- ◆ Awareness takes these things away from you: thinking, reason, logic, argument, fantasies, planning, scheming, knowing, and, worrying. These nine things must go before you can say that you are on the path of awareness. Do you know why? Because the One who rotates the Earth can take care of your routine. These nine things you do are unwanted. They only satisfy your ego. Where there is ego, there is no amigo. (TMT p. 4)

Bakri:

- ◆ Bakri refers to the sounds made at the tip of the tongue. It is audible sound, what you speak. (SG p. 80)

Bana

- ◆ A specified clothing that projects a consciousness. (SG p. 169)
- ◆ There is a value in spiritual dress and projection. You may be in a position to tell people about God, but if you don't look the part, people may not want to listen. (Yogi Bhajan)
- ◆ I'll tell you what bana does. Bana has a message. Bana tells another person, "I am a committed individual of God and I shall not betray it come what may." That's what it is. It is a ministry of trusted individuals. In most cases it will provoke a first query, "Who are you?" When will you answer the call? Bana creates the call. It has that one virtue. Even your own wife who lives with you will ask what you are up to when you appear out of bana. Any day your turban is off, you neighbors will ask what is wrong with you. That is the power of bana. Bana creates the call. In every mind, no matter how blind that mind may be, that is what bana does.
- ◆ Sikh mode of dress; one of the pillars of Sikhism. (SSP glossary)

Bandh

- ◆ Lock – applied to the body areas and direct the prana and apana. The locks are the basic techniques that accumulate the effects of the practitioner. They establish equilibrium in the body. (SG p. 169)
- ◆ Combinations of muscle contractions, each lock has the function of changing blood circulation, nerve pressure, and the flow of cerebral spinal fluid. They also direct the flow of psychic energy, prana, into the main energy channels that relate to raising the kundalini energy. They concentrate the body's energy for use in consciousness and self-healing. (SG p. 85)

- ◆ Let me define a few terms. Prana is the life force of the atom. Apana is elimination, or the eliminating force. These are two forces in us – positive and negative-, which are governed by ida and pingala– left and right. When we join these two energies under the power and science of Kundalini Yoga, we mix the prana with the apana and, under that pressure, bring the kundalini up. When it passes through the central nerve, or sushmuna, it reaches the higher chakras or lotuses, and thus one can know his total surroundings and he is a blessed being.

After one inhales the prana deep down to the navel center, and pulls the apana with the Root Lock up to the Navel Center, prana and apana mix there. This is known as the Nabhi Chakra at the fourth vertebra. Heat is felt during the kundalini awakening, and that heat is the filament of the sushmuna, or central spinal channel, being lit by the joining of prana and apana. Below the Nabhi Chakra, the energy leaves the navel and goes to the lower chakra at the rectum, and then it rises. This is called the reserve channel. Then there are six more chakras through which the kundalini must rise – and it will happen all at once. Once you have raised it, that's it. The hardest job is to keep it up, to keep the channels clean and clear.

The pathway of energy from the rectum to the vocal cord is known as the Silver Cord. From the neck to the top of the head is the passage. From the Third Eye to the pineal gland is the Golden Cord. To make the energy rise in these cords and passage, you must apply hydraulic locks. You must put a pressure. You know how we take the oil out of the ground, by putting a pressure so that the oil will come out? Like that, your spine is a staircase of energy. First, mulbandh brings apana to the navel, or fourth vertebra, the central seat of the kundalini. Second, the diaphragm lock takes it to the neck. Third, the Neck Lock takes it up the rest of the way.

The pineal gland, or seat of the soul, does not work when the Tenth Gate at the top of the head is sealed. But when the pineal gland secretes as the kundalini heat is released, your pituitary acts as radar, keeping the mind from negativity. (AT p. 21)

Bani

- ◆ Bani is a cosmic power contained in the permutation and combination of that naad, originated by the Gurus, which is contained in the living vibratory essence that is the Siri Guru Granth Sahib. (IAAW p. 76)
- ◆ Literally, “Word”; Sikh daily prayer; Shabd or group of Shabds recited by devout Sikhs daily; one of the pillars of Sikhism. (SSP glossary)

Bear Grip

- ◆ For Bear Grip place the left palm facing away from the chest and the right palm facing toward the chest. Bring the fingers together and curl them so that the hands form a single fist. Lock the position with the thumbs. This mudra is used to stimulate the heart and to intensify concentration. (SG p. 79)

Bhagvad Gita

- ◆ A chapter in the Mahabharata. Dialogue between Arjuna, leader of the Pandavas, and Krishna (reincarnation of the Hindu trinity -Brahma, Shiva, Vishnu). A clear statement of Karma Yoga, selfless action. (AT p. 43)

Bhakree

- ◆ Using the tip of the tongue to form the syllables aloud is called “Bhakree.” It’s the easiest way to chant. (FEP p. 40)

Bhakti See Shakti.

Bhakti Yoga

- ◆ The discipline of love and devotion. Surrender of the ego in love. (AT p. 35)
- ◆ This is the act of surrender, devotion, and commitment. It is first because it conquers the Negative Mind. You use the Negative Mind to negate your own ego and old patterns and accept the command of your higher consciousness. The rule of this facet of the path is “I obey.” Without this, few begin real transformation and awakening. (AT p. 34)

Black Garbanzo Beans (kaalee cholay)

- ◆ When you need energy and want to make the mind alert, you do not need to take drugs. Just take kaalee cholay (black grams – a kind of garbanzo bean). It is a delicious food, commonly available, cheap and beautifully holistic. Prepare these black garbanzos with black pepper, black salt, onions, ginger, garlic, and a little green chilies or jalepenos. Eat them every day. In 40 days they clean your system, and they give you so much energy you feel you can leap over walls. Even nature knows these little beans have a special power. You can identify which fields grow them. Just as the plants reach the middle of their ripeness, when the seedlings turn to flowers and then to a pod, the rain comes and lightning begins to play all over the field. It is a spectacular dance between heaven and earth and it marks that field. There is some secret there between that electricity and this food. (The Mind p. 9)

Boredom

- ◆ There's boredom in people's lives because they don't have purpose. It is a very simple, psychological answer. The root cause of boredom is lack of motivation. Plus the boredom in your lives is a lack of your own intuition to share with others. You don't trust your own soul. Fortunately, the soul doesn't need your trust to go on. When you do not use your intuition to serve others, to be with others, to establish relationships with others, it doesn't matter how much wealth or security you have, you'll be bored to death. (MTM p. 182)

Bowing

- ◆ If you do not know how to bow, you do not know how to excel. One who does not know how to bow shall never excel. It's a law, which you cannot change. Those who bow become the Masters, because it's their privilege. Those who excel, excellently bow, because that's their mastery. (TMT p. 56)

Brahm or Brahma

- ◆ Spirit. The True Self. The universe before Creation. (AT p. 43)

Brahm Yogi

- ◆ One who dwells in God each moment of life and makes others to dwell in God is a Brahm Yogi. (The Mind p. 113)

Brahmacharya

- ◆ Brahmacharya is almost always translated as sexual chastity or continence, but it literally means “dwelling in Brahman.” Brahman literally means the Vastness. To dwell in the Vastness, which is possible only when one is freed of self-occupation and me-me-me, is the real brahmacharya. (PYS p. 89)

Breath

- ◆ Every beat of your heart is the rhythm of your soul. The voice of your soul is your breath. (The Mind p. 22)
- ◆ If there is anything Divine in you, it is your breath. (FEP p. 20)
- ◆ With your breath, you can touch your soul. (IAM p. 69)
- ◆ When you are holding a posture, constantly use each exhale to lengthen the spine. Often flexibility doesn't develop as it might, because students are not exhaling properly.
- ◆ Attention to our own breathing in and breathing out, without manipulating it in any way, is one of the simplest and most helpful practices in yoga for reaching a tranquil mind. (PYS p. 37)
- ◆ The inhale is your fuel, and the exhale is how you manifest that energy. Our lives are greatly influenced by how we exhale. Our words travel on the exhale. Inhalation is the fuel for this journey. During inhalation, we want to get high-powered prana into every part of our lungs. How well we can do that depends on our previous exhale. Yogic postures require a high grade of fuel. Each inhalation is always going to be the fuel, and our exhalation will be the manifestation of how we use the energy. The quality of our exhale is important because it relates directly to how well we can do yoga postures, to our projection and to the words we speak. If we are not able to give properly we cannot receive properly. Through our exhale we exalt ourselves, through each inhale we receive inspiration.

Exhaling properly allows us to properly receive each inhale. If our breath is shallow, it inflates the core portion of the lungs, but not the huge volume in the huge volume in the peripheral areas. Our lungs move as if they are stuffy and they are not able to perform the miracle of enhancing our circulation, energy and health. If we do not exhale with a complete natural motion, we cannot completely refresh our lungs. With a complete exhale, each breath can flood the body with the prana we need for tremendous life, power, awareness and wisdom. (AT p. 327)

Breath Ratios

- ◆ When breathing in different breath ratios, we are changing the amount of time that we take to inhale, hold and exhale the breath. Consciously using different breath ratios can yield varied effects.
- ◆ By emphasizing inhaling, the sympathetic part of the autonomic nervous system boosts the heart rate and blood pressure, boosts alertness and stimulates us.
- ◆ By emphasizing exhaling, the parasympathetic nervous system slows the heartbeat and relaxes the circulation, nerves and digestive system. It relaxes us and promotes elimination, both physically and emotionally. (AT p. 96)

Breath Signatures

- ◆ The quantity, quality, and circulation of the breath create the foundation of vital and creative life. It is a barometer of how much energy we normally run on, and how much reserve capacity we have created for emergencies. The breath is both gross and subtle. The gross aspect is the blend of oxygen, nitrogen and other elements that chemically constitute air. The subtle aspect is the *prana* or vital force that energizes the mind, body and consciousness. (AT p. 91)
- ◆ **Physical:** All movement requires tension, but stress occurs when muscular or mental tension cannot return freely to an uncontracted or relaxed state. Stress causes poor breathing – shallow, erratic, upper-chest breathing with a faster breath rate, which leads to chronic tension and weak nerves. And poor breathing increases susceptibility to more stress. This sets the scene for illness and breakdown in one or another of the body systems. (AT p. 91)

- ◆ **Emotional:** We hold a tremendous amount of tension and emotional trauma in our muscular structure in the form of armoring. Proper breathing, which changes our breath signature, allows the release of armoring. As we increase the general flexibility of the body, and expand the lungs, our sensitivity increases, because the armor decreases. (AT p. 91)
- ◆ **Vitality:** Breathing correctly frees up the flow of *prana*, and as our armoring and tension release, our vitality is increased. (AT p. 91)
- ◆ **Feeling of Connection:** When our vitality is increased, our *prana* is flowing, we feel emotionally secure, and our physical bodies are strong. A deep sense of connection results. (AT p. 91)

Breath Frequency

- ◆ A slower rate of breathing is much easier on the nervous system, the metabolism and the digestion. (FEP p. 20)
- ◆ **8 cycles per minute Feeling** more relaxed. Relief from stress and increased mental awareness. Parasympathetic nervous system begins to be influenced. Healing processes are elevated. (AT p. 91)
- ◆ **4 cycles per minute Positive** shifts in mental function. Intense feelings of awareness, increased visual clarity, heightened body sensitivity. Pituitary and pineal begin to coordinate at an enhanced level, producing a meditative state. (AT p. 91) Breathing *less than four times per minutes* puts you into a meditative state. Furthermore, breathing slowly increases the flow of your inner intuitive guidance. (FEP p.28)
- ◆ **1 cycle per minute (“One-Minute Breath”):** 20 seconds to inhale, 20 seconds to hold, 20 seconds to exhale.
 - ◆ Optimized cooperation between brain hemispheres. Dramatic calming of anxiety, fear and worry. Openness to feeling one’s presence and the presence of spirit. Intuition develops. The whole brain works – especially the old brain and the frontal hemispheres. (AT p. 91)
 - ◆ It is said that in a conflict, the person who can breathe the slowest has the advantage. So this breath can serve you in more ways than one! (SG p. 73)

- ◆ The one-minute breath is sometimes called the one-minute cure, because of its unique ability to change a negative thought, feeling or vibration into a positive one. This is often the key to healing, because negativity has a notably deleterious physical effect. As your awareness increases, and you realize you have negativity in your mind, immediately go into the mechanics of the one-minute breath. (MM p. 67)
- ◆ The effects of one-minute breath are:
 - ◆ Accelerated healing
 - ◆ Increased flow of prana
 - ◆ Heightened sexual energy
 - ◆ An increase in cognitive energy
 - ◆ An increase in creativity and intuition
 - ◆ Increased blood circulation to the brain
 - ◆ Increased calmness and sense of peace (MM p. 67)

Breath of Fire

- ◆ Also called agni praan. (SG p. 169)
- ◆ Releases toxins and deposits from the lungs, mucous linings, blood vessels, and other cells
- ◆ Expands the lung capacity and increases vital strength.
- ◆ Strengthens the nervous system to resist stress.
- ◆ Repairs the balance between the sympathetic and parasympathetic nervous systems.
- ◆ Strengthens the navel chakra.
- ◆ Increases physical endurance and prepares you to act effectively.
- ◆ Adjusts the subtle psycho-electromagnetic field of the aura so that the blood becomes energized.
- ◆ Reduces addictive impulses for drugs, smoking and bad foods.
- ◆ Increases oxygen delivery to the brain, facilitating a focused, intelligent and neutral state of mind.
- ◆ Boosts the immune system and may help prevent many diseases.

- ◆ Promotes synchronization of the biorhythms of the body's systems. (AT p. 95)
- ◆ Helps the body reach an optimum acid-alkaline balance, reducing irritability and plaque production in the arteries.
- ◆ Stimulates the vagus nerve and balances the autonomic nervous system.
- ◆ Cleanses the blood by removing toxins from the tissues, lungs and mucus membranes.
- ◆ Improves digestion.
- ◆ Stimulates the solar plexus and frees the natural flow of energy through the body.
- ◆ Increases physical stamina.
- ◆ Strengthens the nerve plexus or nabhi.
- ◆ Increase the vital capacity of the lungs, improving health and the enjoyment of life. (AT p. 161)
- ◆ Stimulation of the splanchnic nerves, causing increased output of epinephrine and norepinephrine (MM p. 71)

Breathing through the nose

- ◆ A natural breath uses the nose, which filters, warms, and humidifies the air. The nostrils are connected to the *ida* and *pingala* and therefore *prana* is taken into the body through the nose, stimulating the pituitary and the Third Eye. (AT p. 90)

Buddhi

- ◆ The component of the mind that discriminates and classifies the impressions that the *manas* receives. (AT p. 43)
- ◆ Discriminating mind or mind stuff, which includes memories, subconscious realms, intellect and chitta– all other fluctuating waves of mind. (AT p.45)
- ◆ At the higher level [of mind], that of buddhi, insight and higher thought are connected with higher feelings such as compassion and wonder. (PYS p. 5)

Buddhi Mind

- ◆ The sattva guna is reflected in the buddhi mind. The buddhi mind perceives reality, discerns what is real from unreal, assesses neutrally and judges in relation to Infinite identity. It represents the heavenly phenomena in activity of totality as totality. (AT p. 120)

Buddhi Mudra

- ◆ To form Buddhi Mudra, place the tip of the little finger on the tip of the thumb. Practicing this opens the capacity to communicate clearly and intuitively. It also stimulates psychic development. The little finger is symbolized by Mercury for quickness and the mental power of communication. (AT p. 105)

Burnout

- ◆ Besides boredom, you claim to get burned out. You never get burned out; your ego gets burned out. Your problem is that you want to achieve, and then, when you do achieve, you do not know what to achieve next. When you do not become a part of the flow of life and life does not become a part of your flow, you split yourself and separation takes place. (MTM p. 182)

Cannon Breath

- ◆ Cannon Breath cleanses and strengthens the parasympathetic nerves and adjusts the digestion. Cannon Breath is breath of fire done through the mouth. (AT p. 97)

Carefree

- ◆ The only carefree being is that person who is free from negativity. He is liberated. It is a Cosmic Law that such a person is never short of anything. A carefree man doesn't know any misery. He may be humble, but that doesn't mean he is miserable. Ever wise, he sails through time undisturbed. He does not need any correction at the hands of time. His smooth behavior and calmness of personality are the signs that he is a liberated being. In a nutshell, he is the happiest person ever on the Earth. (TMT p. 303)

Celestial Communications:

- ◆ Songs with Specific hand motions; a mode of meditative dance used for mental relaxation; sometimes used by children in Gurdwara programs. (SSP glossary)

Cerebrospinal Fluid

- ◆ The central nervous system “floats” in cerebrospinal fluid that is contained in a sac attached to the skull and the vertebrae of the spine. This fluid is made in the cavities of the brain by filtering salt, sugars, water, and other nutrients from the blood, and it is reabsorbed into the blood. Recent studies show that the cerebrospinal fluid is balanced by secretion through the nasal sinuses. Blocking this self-cleansing mechanism is connected to a significant portion of our headaches – as much as 50%. (AT p. 166)
- ◆ The cerebrospinal fluid is the circulatory system of the central nervous system, bringing in oxygen and nutrients and moving waste products away. Cerebrospinal fluid is pumped through the central nervous system by spinal and cranial movement. (AT p. 166)

Chakra

- ◆ Chakra means “wheel.” Chakras are energy centers, or energy cortices. They exist as dynamic energy centers. (AT p. 184)
- ◆ In some contexts, a chakra is a large steel ring that warriors once wore on their heads to deflect enemy swords. (SSP glossary)
- ◆ Prana, the life force, powers the chakras, by clearing the blocks to the free, natural flow of energy through them. Kundalini Yoga facilitates this clearing, balancing, and maximizing of the functioning of body, mind and spirit. (AT p. 184)
- ◆ The chakras affect our perceptions feelings, and choices. They affect the flow and types of thoughts we have, and the energies we can gather to act upon them, and manifest our thoughts. In all of our behavior, they affect the relationship between the conscious and the subconscious. Opening and balancing the chakras opens the senses, and integrates them into a responsive network that can relate to the larger source field of energy from which we come and to which we return. (AT p. 184)
- ◆ Each chakra is a vision of the world. It is a perspective that organizes all our feelings, thought and values to encounter the world and to act within it. (AT p. 189)
- ◆ “With any communication, one center is involved. You have to decide what the purpose is. If the purpose is to mess up somebody, go with the first chakra. If you want to seduce somebody, go with the second. If you want to balance out somebody, go with the third. If you want to uplift somebody, go with the fourth. If you want to be blunt, go by the fifth. If you want to command somebody and take the responsibility and see it is done and delivered, then go by the sixth. If you want to just get rid of somebody, go by the seventh. You know what the seventh is? ‘I see the light in you better than me. God bless you, you are wonderful.’ The guy will shut up in two minutes.” Yogi Bhajan (FEP p. 160)

- ◆ You have a situation, bad and good; that's the First Chakra. You have fear and anxiety and the power to be; that's the Third Chakra. You have compassion and you want to give, or you are afraid to give, that's the Fourth Chakra. You want to speak or you cannot speak, that's the Fifth Chakra. You want to be conscious, but you are not conscious, that is the Sixth Chakra. You want to know and you don't know, that is the Seventh Chakra. Finally, you want to be or not to be, that's the Eighth Chakra. So each chakra has a polarity and each chakra makes you what you are. (MTM p. 224)
- ◆ The **First Chakra** is located in the anus, and when the energy is at the first Chakra level, the person is concerned with basic questions of security and survival. This is the arena of self and self-reverse, or survival and self-destruction.
- ◆ The focus of energy at the **Second Chakra** level, located in the sex organs, is sexuality, sensuality and creativity, and is the arena of projection and withdrawal.
- ◆ At the **Third Chakra** level, located at the Navel Point, energy focuses on identity, power and judgment and the negative, positive and neutral views of life.
- ◆ The **Fourth Chakra** is the Heart Center, the arena of kindness and compassion.
- ◆ The **Fifth Chakra** is in the throat. Here one experiences the arena of knowledge.
- ◆ The **Sixth Chakra** is located at the brow and is called the Third Eye Point. Here one sets goals and assesses the long-range effects of one's actions. It is the arena of projection and sophistication.
- ◆ The **Seventh Chakra** is located at the top of the head. Here one experiences the infinity of self, the arena of elevation.
- ◆ The **Eighth Chakra** is located in the aura, the magnetic field generated by a human being that surrounds him or her up to nine feet in every direction. The quality of the aura reveals the personality in the projection of power or the depression of defeat. (AT p. 196)

Chakras and Consciousness

- ◆ At what frequency, at what chakra is your consciousness in? If it is in the First Chakra, you are perverted. Second Chakra; you are a (sex) maniac. Third Chakra: unknown. Fourth: compassionate. Fifth: blunt. Sixth: projected, subtle, beautiful. Seventh: cosmic, space out, neutral. Eighth: Infinite, divine, unearthly. (MTM p. 47)

Challenges

- ◆ When your navel is strong, and your spine is open and flexible, and your lungs are powerful, you have what you need to welcome challenge as a friend. (SE p. 5)
- ◆ Calamity sometimes brings in you spiritual climax. Challenge is not bad. (TMT p. 150)

Cherdi kala:

- ◆ Ever-rising spirit (IAAW, chapter notes)

Chitta

- ◆ The Universal Mind. (AT p. 43)
- ◆ The three gunas operate to create the Universal Mind, chitta. Think of this Universal Mind as a vast ocean, full of waves and vortexes that stores the impact of every action and thought. This vast chitta is divided into three major functions that reflect the three gunas. (The Mind p. 123)
- ◆ The mind, or chitta, takes on a particular blend of qualities in association with each thought that passes through it. The blend of qualities is the result of the relative levels of activity of the buddhi, ahangkar, and manas capacities of the mind. The individual, through experience in the world, and through reaction to her or his own mental phenomena, creates various reaction that are recorded into the subconscious and superconscious mind. This accumulation of actions and reactions forms a momentum of the mind. If the thought from the intellect does not perfectly agree with the long established momentum of the mind, the mind reacts by projecting a particular blend of colors around the thought. That color then interacts with the personality, projections, and interactions of that individual. (AT p. 121)

- ◆ Chitta is addicted to thinking, and all thought is based on past experience or past knowledge or on a projection into the future, imagining what may be. The past experiences may be pleasing to the mind-heart or they may be displeasing. We endlessly replay stories of pleasant memories as well as those which caused us suffering and we play images of future successes or difficulties over and over again in our mind. We can as easily get attached to pleasant memories as to those which cause us suffering. In fact, past humiliations and slights or injuries to our self-image have a stronger hold on our memory and our imagination than the moments of happiness and dreams of success. The suggestion is not that thought cannot lead to knowledge, even right knowledge, but when we want to contemplate reality here and now, even valid knowledge is a distraction. (PYS p. 13)

Committed Language

- ◆ Committed language comes from the heart. Language which comes not from the heart but from the head is nothing but a bunch of lies. When the head is subject to the heart you are in ecstasy with the conscious self. When the heart is subject to the head it is too ugly to even speak about. (The Mind p. 77)

Commitment

- ◆ Commitment is the ability for your whole self to sustain its status in projected reality of action. Then people can trust you. Otherwise, it is like building a cozy bungalow on the top of a volcano. If you act like an earthquake or volcano who will build upon you? (AT p. 148)
- ◆ Commitment will dry up and die if you don't nurture it. Commitment needs to have a constant flow behind it. Commitment has to be nurtured, renewed and refreshed. (MTM p. 117)

Communication

- ◆ Learn companionship. Communication should create companionship. "C" is equal to "C." Communication creates companionship. In life never try to control. Whatever you will control, you will pay the toll. Whatever you will win, you will lose the self. Create companionship and create companionship with communication. Purposefully in your life believe and learn that life is a communicative companionship. (MTM p. 188)

Compassion

- ◆ Compassion gives us the capacity to forgive the unforgivable. (SG p. 31)
- ◆ Think of compassion as creating a kind of vacuum – for the law of action and reaction has been transcended. Nature does not love a vacuum and neither does God. So s/he rushes to the service of that saint who acted with compassion. God must assist that consciousness for it is the expression of the highest, exalted form of god. Itself. (SG p. 33)

Confidence

- ◆ Confidence is a secret of success. Not my confidence, your confidence. My self-confidence doesn't mean a thing to me. It is your confidence in me that is important. In any situation, it is not your self-confidence that is important; it is the other person's confidence in you and your confidence in him. That's what is important. (MTM p. 187)

Confrontation

- ◆ Whenever you find yourself in an aggressive place or an aggressive environment (you perceive you are in danger), immediately change your breath from the nose to bringing it in through the lips. You will have 10 times the edge over every other person. (IAAW: Quotation of the Day)
- ◆ Everything that is attacking you has its own death in it. Remember that! Anything that brings death to you, also carries its own death. (MTM p. 270)
- ◆ When somebody is pushing you, just don't react. That is enough punishment to the pusher. (IAAW: Quotation of the day)
- ◆ Whenever a person is very aggressive, or coming very aggressively toward you, make this gesture: active Gyan Mudra with the palm outward, facing the person, with the three fingers up. It doesn't matter how aggressive a person is, he will stand still for four minutes. It is normally called Gyan Mudra, but when it is like this, with the fingers up, it becomes Shakti Mudra. Whenever a person is aggressively advancing toward you, make this posture and look straight. There shall not be energy in another person to act upon you, not at all. It is an Oriental gesture of challenge. (IAAW: Quotation of the Day)

Conscience

- ◆ In the right development of a human being, development of conscience need to precede the development of consciousness. No doubt this is the reason why yama and niyama are placed by Patanjali as the first two limbs of his eight-limbed yoga. (PYS p. 132)

Consciousness

- ◆ The nature of the self and being. In the realm of nature, awareness becomes consciousness. It is from the being itself. Being is expressed in consciousness through contrasts and sensations, in awareness through merger, clarity and reality. (SG p. 169)

Consistency

- ◆ Consistency is steadiness through time. (AT p. 148)

Creation

- ◆ One Creator created the creation, and that creation is a blessing of the Creator. The blessing of the Creator is that He created because He was bored, too. (TMT p. 140)

Daily Rhythm

- ◆ 3 – 6 am is the resurrection time, the ambrosial hour. The electromagnetic field starts become active from dormancy. At that time you can cleanse yourself. And if you do not slow down voluntarily from 3 – 6 pm, when active becomes dormant, your night will be very disturbed. If you are careful from 3 – 6 am and 3 – 6 pm, your life can be healthy, effective, intelligent and intuitive. (Yogi Bhajan)

Darshani Mantra

- ◆ This is a visual method of meditation. You mentally project the mantra on an inner screen and concentrate on it as it passes across the screen. (AT p. 68)

Depression

- ◆ One part of the cranium off will give you absolute depression so much so that you cannot take it. What's wrong with you when you are depressed? Your cranium is off. And your pattern is your neurological system cannot recuperate. (TMT p. 118)

Desire

- ◆ What is the ultimate desire? To become desireless. What happens when you become desireless? All your desires are automatically fulfilled. When you become desireless, then all you need – physical, mental, social, spiritual, biological, psychological – is catered to by the automatic reaction of the magnetic fields of both the individual identity and the universal identity. (MTM p. 119)
- ◆ Your ultimate desire is a desire that uplifts you, your spirit, and your consciousness. It is always positive to you and your surroundings and your framework. It is a feeling within the feeling; it deals with the innermost essence. It is a love of self and grace. It is a consciousness, which has nothing but radiance about it. (MTM p. 119)

Destiny

- ◆ Your meditative mind is the Neutral Mind, which runs your destiny. Actually there are three ways to conduct your destiny. First is through the law of karma: action and reaction. Second, you can be a freeloader, tune-into the magnetic field of the Earth and just float; third, your life can be run by that magnetic, attractive, very positive creative, meditative Neutral Mind. That way you can do very well. (MTM p. 102)

Detoxification

- ◆ We detoxify continuously through life. We process food, thoughts, and all forms of energy. When that flow is continuous and clear, we are steady and flexible. The trouble is that we accumulate more than we process. We become weighted down under the ash of metabolism and the remnants of old emotions. (SE p. 9)

Dharam Yogi

- ◆ One who lives religiously and inspires others to join is a Dharam Yogi.

Dharana

- ◆ Dharana is holding the mind in one place. (PS 3.1, PYS p. 115)
- ◆ Concentration. Consistent penetration of thought, consistent projectivity. Holding the mind within a center of consciousness or on an object. (AT p. 126)

Dharma

- ◆ A path of righteous living. It is both an ideal of virtue and a path of action that is infused with clear awareness and comprised of actions that are the soul in total synchrony with the universe. It is action without reaction or karma. (SG p. 170)
- ◆ Righteous path of duty. “Where there is dharma there is no karma.” Action aligned with one’s Infinite Self. The central organizing principle of the cosmos. (AT p. 43)
- ◆ Dharmic action takes you beyond pleasure and pain to ecstasy, beyond like and hate to love, and beyond want and need to duty, commitment and identity. (AT p. 46)

- ◆ Elegant and selfless action.
- ◆ The idea of walking on the path of dharma is that karmas get eliminated, and once your karmas are eliminated you will be redeemed to be free, that is, liberated. (IAAW Quotation of the Day)

Dharma and Yoga

- ◆ There is a strong tendency in all of us which asks us ask for clear rules and regulations which can be decided before-hand and can be applied in all circumstances. This tendency is further enhanced in the name of dharma, which means law, order, duty, and responsibility. But yoga requires a vigilance and awareness arising from being present here and now, to this situation, at this time and responding to it. Dharma has to do with doing the right thing; yoga has to do with being the right person. Dharma leads towards making a system yoga requires being present. Thus there is always a tension between dharma and yoga. By having definite rules and regulations, we can become bureaucrats of consciousness; but if someone is in charge – if we are present – then the rules can be suspended in a particular case, or applied differently. Being awake to the situation, we will be able to see what is needed and act accordingly. (PYS p. 96)

Dhiaan

- ◆ Dhiaan is when you meditate at the focal point at the tip of the nose or the chin with the optical nerve. (FEP p. 203)

Dhyana

- ◆ Dhyana is the uninterrupted flow of awareness towards the object of attention. (Patanjali sutra 3.2, PYS p. 115)
- ◆ Meditation. Deep merger into the object of concentration, which causes a flow of thought waves, uninterrupted and continuous, to which the meditator does not react. One is aware of the thoughts, but not involved with them. (AT p. 126)

Dhyana Yoga

- ◆ The discipline of meditation. Simran, mindfulness, and concentration all come under this. (AT p. 35)

Diaphragm Lock

- ◆ Practiced on an empty stomach only by lifting the chest and pulling the diaphragm and upper abdominal area in and up on the exhale; helps to open the heart chakra and balance the emotions; also good for the intestines; not recommended for pregnant women. (SSP Glossary)

Digestion

- ◆ The fire in you that lets you digest your food, also lets you digest the experience of the world. Each thought and sensation must be processed. With inner heat, everything is tasty and life is a joy. (SE p. 2)

Disciple

- ◆ You are not to be a disciple; you are to be a living discipline. (The Mind p. 23)
- ◆ Without a discipline you can never be a disciple, and without a discipline you cannot be a master, and without a discipline you cannot deliver. And without a discipline you will never know the exalted self. The power to obey is the power to command. Here in the West, to surrender, to be humble, to obey is considered to be a slavery, but actually it is the power of the self. Only a most exalted, most powerful character can surrender. (TMT p. 73)

Dreams

- ◆ Normally dreams are just an outlet for the subconscious. There is a network between the conscious, the supreme conscious and the subconscious – like arteries. The conscious mind relates to the supreme conscious and the supreme conscious relates to the conscious, but sometimes the pathway gets blocked in the subconscious. We call these blocks metabolic temporal obstructions, MTO's. We burn MTO's in White Tantric Yoga. It's a loving powerful thing. When this block exists, you can't get to your supreme conscious through your conscious, and your supreme conscious can't get to you. The release of the subconscious is done in sadhana. (MTM p. 162)

Drugs

- ◆ All I said when I came to the United States was, “Drugs are a drag. Let's have an organic method to be.” That's why people started following me. I said, “There's an organic, natural way to be high.” (TMT p. 117)

Duality

- ◆ Duality is when you have a chance to learn and instead you question. You promote your feelings and fantasy but you cannot listen. Though you have a mental quality, sattva, to be able to listen, you question intentions, relevancy, ability, everything. That is the worst position of the mind. (The Mind p. 30)

Dvesha

- ◆ Aversion. (PS 2.3, PYS p. 60)

East-West Orientation (During Deep Relaxation)

- ◆ Deep relaxation is not considered as sleep. One of the stages of sleep is similar to deep relaxation however they are still different (And many people in today's world never experience this stage in their sleep). The effect of Earth's Magnetic Field during deep relaxation is not much especially if the deep relaxation takes place during the day. During the day solar energy's effect is much stronger than Earth's Magnetic Field's effect. At night with the long hours of static sleep Earth's Magnetic Field induces quite an impact on our bodies (blood has iron, magnets pull iron). Laying flat also increases the effect of Earth's magnetic field. Since our nervous system is an electrical circuit and since all electronics circuits get effected by magnetic fields. Sleeping in the wrong angle may severely effect and misalign our nervous system. Same goes for sleeping under power lines etc.

Not too important for 3-10 minute relaxation but good to mention to the students about their daily routines. There is a whole science behind this is called Vastu Shastra if there is any interest in learning more. (As explained by Dev Saroop Singh of Eugene, Oregon)

Ego

- ◆ Ego is formed by the mind's constant automatic processing that attaches us to and identifies us with objects, feelings and thoughts. The ego is not inherently bad. It is just limited.
- ◆ The ego is useful and even necessary for functioning. But when your actions are attached to the ego as if it is your real nature and as if it defines your reality and scope, then you create pain, unhappiness and problems. Your spiritual reality is that you are part of a vast creation. In experience, you are a creature that is not separate from the larger matrix of life and consciousness. You can act with passion and commitment as you remember and intuitively connect to the larger Self that is you and to the larger world in which you act.
- ◆ The ego creates a kind of forgetfulness. You forget the Creator. You forget vastness. The energy of the mind begins to act in narrow ways with petty feelings and limiting beliefs. You act according to the information patterns of only a small part of your potential and experience. (AT p. 70)

- ◆ The ego refers not simply to the most common, narrow meaning of the word, “vanity,” but to the personal entity that's formed when the mind attaches itself to, and identifies with, various objects, feelings, and thoughts. This isolated, self-involved ego is not inherently bad. In fact, it's absolutely human. But it's limited – terribly limited.

When people believe that the ego aspect of their being represents their entire being, they set themselves up for suffering. If you believe that your ego is all that you are, then you are vulnerable, first and foremost, to fear of death. You are also vulnerable to all other forms of material suffering, such as disease, financial distress, and humiliation. If you think you're nothing but your materialistically attached ego, then you're missing out on the greatest opportunity in your life – the chance to experience your own godliness. Feeling your own spark of divine energy is the most exciting, pleasurable, and empowering feeling imaginable.

The Shabd Guru helps you rise above your ego and come to full consciousness of your own divinity. Therefore it is an indispensable technology for the Aquarian Age. It consists of using words to reach the ultimate word, or vibration – the existence of God. (MM p. 110)

The eight limbs and the five gross elements

- | | | |
|----------|---------------------------|--|
| ◆ Earth: | habits | confronted by Yamas |
| ◆ Water: | emotional impulse | guided by Niyamas |
| ◆ Fire: | energy and the urge to do | tended by Asana |
| ◆ Air: | sensitivity and feelings | directed by Prana |
| ◆ Ether: | the creative inner space | navigated with Pratyahar, Dharana,
Dhyana and Samadhi |

(AT p. 44)

The eight limbs and the three minds

- ◆ The negative mind is mastered with Yamas and Niyamas
- ◆ The positive mind is mastered with Asanas and Pranayam
- ◆ The neutral mind is mastered with Pratyahar, Dharana, Dhyana and Samadhi (AT p. 44)

Eighth Chakra (*The Aura*)

- ◆ Radiance.
- ◆ Location: The electromagnetic field.
- ◆ Color: White.
- ◆ Qualities: The aura combines the effects of all the chakras and constitutes their total projection. The aura projects and protects.
- ◆ Shadow: Shy, withdrawn, vulnerable.
- ◆ Yoga Exercises: Triangle Pose, Ego Eradicator, Archer Pose, all arm exercises, all meditations. (AT p. 186)

Ekagra

- ◆ The second of the five stages of mental refinement
- ◆ Sattva rules. This creates tranquility and calmness, clear perception about the nature of things. The mind is able to manifest its intentions. (AT p. 46)

Ekagrata Parinama

- ◆ Ekagrata parinama, transformation towards one-pointedness, is the stage of transformation in which activity and silence are equally balanced in the mind. (PS 3.12, PYS p.122)

Eleven Minutes

- ◆ This is the time it takes the nervous system to shift and consolidate the projection of mastery. In the tradition of numerology it represents the higher Self and the Teacher. (SG p. 52)

(Being) Energetic

- ◆ The question in life is not how strong and energetic you are. There is all this dialogue going on about, “Be energetic, be strong, must have energy.” People talk to me, “Energy, energy.” What about eliminating fatigue? You never say, “I don't want fatigue, I don't want tension.” No, no, no. A sattvic life is without fatigue, tension. It's called calm and cool. You always feel you are great when you are very energetic, right? There's a feeling about it. Actually you are great when you are a sober, calm, sustained, saintly self. (TMT p. 151)

Excuses

- ◆ Excuses are self-abuses. (The Mind p. 23)

Exercise as Meditation

- ◆ Try to become part of the exercise. Exercising is meditation at the same time. (IAM p. 11)

Failure

- ◆ There is no such thing as a failure. Life is a flow, sometimes quick, sometimes it doesn't go. This word failure is the language of paranoia. Paranoia comes from guilt-consciousness. It comes from the devil and there isn't any devil. Man rebelled against God and created an imaginary god, which he called the devil. It is normal to be sick. It is normal to be weak. It is normal to be crazy. It is sometimes normal to be over-sleepy. Sometimes it's normal to be downhill. Cars break down. Computers shut down. Everything does it and it is a normal thing. However, we allow other people to judge us; and those who rebel against God judge us and they judge us as bad. They want to make us feel bad. It is so sickening. (MTM p. 155)

Faith

- ◆ Who's your enemy? Your own doubt and duality. Who's your friend? Faith. Your own self and your faith. (IAAW: Quotation of the Day)

Faith of Life

- ◆ Sat Naam is the faith of life. Your true identity and you are God. "God and me, me and God are One." That's the faith of life. (TMT p. 166)

Fatigue

- ◆ You get burned out when the blood does not feed your brain properly and when the quality of the blood is impure. (MTM p. 179)

Fear

- ◆ It is my understanding that you react under fear. My feeling is that when you have trust in God, then you are not afraid, and when you are not afraid, you don't react. You let the Divine create the sequence and the consequences and you enjoy it. Rather than living the harshness of life, you watch the drama of life. (MTM p. 102)
- ◆ You can never get rid of fear – you can only drop it. And that way is the easiest. (Yogi Bajan)
- ◆ When you become honest within your self and to your self, before your own consciousness, there shall not and cannot be any fear. (The Mind p. 104)

- ◆ If you know, as a woman, how to process things, there's nothing in the hands of God that you cannot turn around. Your fear is unnatural, and your fear does nothing but stop your sensitivity, and therefore, your creativity. (IAAW: Quotation of the Day)

Fearless

- ◆ You become fearless when the love of God comes so near that you not only trust in God, you dwell in God. Then you become fearless, you are afraid of none. (The Mind p. 104)

Fifth (Throat) Chakra (*Vishuddha*)

- ◆ Projective Power of the Word
- ◆ Ether
- ◆ Hearing and speaking the Truth. The Teacher.
- ◆ Location: The throat.
- ◆ Organ/Gland: Trachea, throat, cervical vertebrae, thyroid.
- ◆ Color: Light blue.
- ◆ Qualities: The center for truth, language, knowledge and the ability to communicate effectively. Authenticity. Healthy self-expression and interactions. Inspiring. Teaching. Embodying God's Will.
- ◆ Shadow: Lethargy, weakness in expressive and descriptive abilities, shyness, voice problems, insecurity, fear of other people's opinions and judgments. Throat problems, neck problems, thyroid problems.
- ◆ Yoga Exercises: All Chanting, Shoulder Stand, Cobra Pose, Plow Pose, Camel Pose, Cat-Cow, Neck Rolls, Neck Lock, nose to knees. (AT p. 186)

First (Root) Chakra (*Mulhadhara*)

- ◆ Security and Survival
- ◆ Earth
- ◆ Foundations, survival, security, habit, self-acceptance
- ◆ Location: The end of the spine between the anus and the sexual organs.
- ◆ Organ/gland: Organs of elimination.
- ◆ Color: Red.
- ◆ Qualities: Grounded, centered, secure, loyal, stable. Healthy functions of elimination.
- ◆ Shadow: Fear, insecurity. Life feels like a burden: feeling of not really belonging on Earth or in one's culture or family. Weak constitution, elimination problems, sexual perversions
- ◆ Yoga Exercises: Crow Pose, Chair Pose, Body drops, Frog Pose, Mulbhandh, Front Stretches, Lying on the stomach, feet kicking buttocks. (AT p. 185)

Flexibility

- ◆ The physical exercise part of Kundalini Yoga is just one aspect of this Yoga of Awareness. Among the many outrageous quotes from Yogi Bhajan is, 'If flexibility of the body is the only yoga, then clowns in the circus are the best yogis.' Important as the physical body is, and as desirable as flexibility is, there is much more to be gained from yoga, there is your entire happiness and success in life. (FEP p.5)
- ◆ Anything which is alive is flexible; what isn't flexible is dead. (IAAW: Quotation of the Day)

Food

- ◆ Food is the medicine which creates essential energy in the body and creates essential rest in the body to bring an equilibrium – that is the beauty of food – and all food was considered as human medicine to begin with and to live with. (MTM p. 337)

- ◆ If you are pure and your food is pure, your mind can act well and your r entire life can be well. (The Mind p.8)
- ◆ That is why you will see the traditions of simple dress and eating lightly. They are habits to support the mind and your basic guna as angelic: to walk lightly on the earth; to walk firmly in your spirit. The color associated with the sattvic guna is white. (The Mind p. 31)

Forgiveness

- ◆ Even if you have everything and you do not know forgiveness, you have nothing. (The Mind p. 23)
- ◆ You can never get rid of your fear, you can never get rid of your pain, doesn't matter what effort you make, until you have the guts to forgive yourself. Just forgive yourself. (SE p. 4)

Fourth (Heart) Chakra (Anahata)

- ◆ Love and Compassion
- ◆ Air
- ◆ Love and awakening. From “me to we.”
- ◆ Location: The middle of the chest on the breastbone at the level of the nipples.
- ◆ Organ/Gland: Heart, lungs, thymus gland.
- ◆ Color: Green.
- ◆ Qualities: Compassion, kindness, forgiveness, service, love. Recognizing and understanding these qualities in others. Sacred transformation. Awakening to spiritual awareness.
- ◆ Shadow: Grief. Attachment. Closed to surroundings. Easily hurt. Dependent on love and affection from others. Fear of rejections. Helper syndrome. Heartlessness. Heart problems, lung problems, blood pressure problems.
- ◆ Yoga Exercises: Ego Eradicator, Yoga Mudra, Bear Grip, Baby Pose (strengthens the heart muscles). All arm exercises and exercises that twist the upper torso. All Pranayam. (AT p. 186)

Giving

- ◆ Giving is the art of life. If you give, it will create a vacuum and God shall fill it, but if you give and expect a return, you will get misery. (Yogi Bhajan)

Glands

- ◆ Glands are the guardians of your health; and it the glandular system that makes you men. It is the secretion of the glandular system in your blood, which makes you strong men, medium men or weak men. (MTM p. 292)
- ◆ If the glandular secretion and the blood chemistry are not right, it doesn't mater how powerful and wonderful you are, you are a handicapped person. (SE p. 8)
- ◆ Glands are the guardians of health. Your glandular system doesn't work. The glandular system does not secrete. If you don't take a cold shower, your capillaries are not going to open; your inner system is not invigorated; and you don't match up to the sensory system of your body. (TMT p. 41)

Glass Metaphor

- ◆ Life starts from that day when you realize who you are. From that day onward, you want to build who you should be. When you have built to the extent that you are who you should be, from then onward, you have the right to overflow, to share...First there has to be a glass. Second it has to be filled. Third, then it can overflow. These are the three known stages. (IAM p. 6)

Goals of Yoga

Yoga is the stopping of the fluctuations of consciousness;
Yoga is the quieting of the turnings or projections of the mind;
Yoga is for the stillness of the mind;
Yoga is the settling of the mind into silence;
Yoga is for steadiness of attention (PYS p. 6)

- ◆ Yoga is establishing the mind (chitta) in stillness (PS 1.2, PYS p. 5)

- ◆ Patanjali is not simply saying [in sutra 2.16] that future suffering can be avoided, but exhorts us to take up the challenge, to undertake the practice of yoga so that ignorance can be removed and therefore all the kleshas and the suffering arising from them can be overcome. (PYS p. 71)
- ◆ To adapt a metaphor from Rene Daumal's book, *Mount Analogue*, the peak of any mountain worth climbing is of necessity invisible, but its base needs to be visible so that we might orient ourselves in the right direction. It is difficult to know what a totally silent mind is; but we can be aware of the distractions of the mind, and we can experience a relative silence which gives us a foretaste of a radically silent mind. (PYS p. 6)
- ◆ [All yogas] have the same end: They all want to raise the dormant power of infinity in man... The difference is only in time and technique. (SG p. 17 – 18)
- ◆ The central aim of the physical efforts of yoga is to generate a special capacity and flow of life energy within the body and aura. This energy is increased in both quantity and quality. It is then directed into a natural pattern of circulation and flow that releases the healing powers of the body and the discriminate functions of the mind. In this state of inner health and clarity, the sense of being and spirit awakens. Kundalini Yoga benefits the body and also is a vehicle for enhanced consciousness. (AT p. 107)
- ◆ It is the real task of each person and of all humanity to release the fragments that are caught in the subconscious – the unfulfilled desires, the daydreams, the nightmares and fears, phobias, as well as the possibilities. If all of these fears are released and the thoughts are unclouded, then through concentration and earnest prayer our dreams of happiness, peace, and prosperity in fact come true. Kundalini Yoga and meditation can facilitate an understanding of the working of the mind, and teach us how to plant the seed of peace, prosperity and health into our thoughts. (AT p. 125)
- ◆ The central task of the yogi is to calm [the] mental functions [manas, ahankar, buddhi and chitta] so that a clear perception of what is real and what is false can arise. (AT p. 45)
- ◆ Yoga is for cultivating samadhi and for weakening the hindrances (kleshas). (PS 2.2, PYS p. 59)
- ◆ It is a daily requirement that the body's energies be properly stimulated so you can live smoothly, think smoothly, and go through the day gracefully and peacefully. (SE p. 17)

God

- ◆ The greatest tragedy that mankind was given to understand or believe was that you have to find God. You can never, ever find God. You are God – part of God. And the whole God is with you, behind you and within you. (MTM p. 223)
- ◆ Do not seek anything from people. Give love instead, and rely on God. But remember, God is not different than your own soul. There is no such thing as God separate from you. God is in your own soul, and that soul goes through every molecule, every atom of you. Now an average person has over ten trillion cells. All those cells and the projection of the soul changes and renews itself every 72 hours. So you are constantly renewed and given new energy to make choices. (The Mind p. 75)
- ◆ God is everything. What is God? Your excellence. Your God is your excellence, your inner being, your soul, your spirit, your Self. God is nowhere to be found. You are God. God couldn't create anything better than you. If you can find yourself, you have found God, right there and then. I tell you very honestly, there is no God anywhere else. (IAAW: Quotation of the Day)
- ◆ This is the highest sadhana, that your presence should remind people of God. (IAAW: Quotation of the Day)

God's Will

- ◆ Free will is essential for existence, but also that free will should listen to your inner will. People have been told there is a “God's will” When you say that, it looks like God's will is outside of you. That is not true. There is no such thing as God's will outside of you. There is a God's will inside of you. (IAM p.49)

Golden Cord

- ◆ The pathway of energy from the third eye to the pineal gland.

Grace

- ◆ If your power is not in your grace, every other power is as useless as you can name. If your consciousness does not clearly help you to be compassionate, you have not even learned to be as worthy as an animal, which is your own pet. If you do not understand that it's your birthright to be happy and successful, you have not evaluated yourself. (MTM p. 252)
- ◆ What is the power in life? Grace. With all ungraceful dirt, nonsense, you remain graceful. (The Mind p. 166)

Gratitude

- ◆ Love is not enough; intelligence is not enough; powerful strength is not enough. You may put everything on one side of the scale, but if you are missing gratitude, you shall lose. (IAAW: Quotation of the Day)
- ◆ Gratefulness will make you great. (IAAW: Quotation of the Day)

Greatness

- ◆ Your greatness is because you are born. The very fact that you are born and God willed it that way is the best thing that has ever happened. (TMT p. 132)

Growth

- ◆ You have to grow. Your growth has to be perpetual. You are entitled to perpetual growth. (TMT p. 132)

Guilt

- ◆ God did not create us with guilt; the church made us guilty...There is no such thing as guilt. If you feel guilty, you pollute yourself. Don't feel guilty. God is *Ang Sang Wahe Guru* – the essence of God is in every limb of my being – which is the opposite of this guilt business.

Gunas

- ◆ The three qualities of being or behavior. (AT p. 210)
- ◆ The three conditions of matter: sattva – pure essence (saintliness), rajas – active, creative or initiating energy (imperial), and tamas – inertia or decay. (AT p. 43)
- ◆ In classical yoga philosophy, the soul is accompanied on its journey from God through the creation by the mind. The mind is part of Nature, Prakirti. Prakirti, which includes both material and mind, is governed by the three primary forces or qualities called the gunas. The three gunas are sattva, rajas and tamas. Sattva is subtle, sublime, clear, neutral and pure. Tamas is heavy, confused, concealed, slow, unwavering and persistent. Rajas is fiery, active, initiating and is the power of transformation. These three qualities constantly intertwine, intermingle, intermix, contrast, advance and withdraw in various combinations with each other. It is these special combinations of quality that exist before the manifestation of thoughts. They are underneath or behind all things in creation. (AT P. 120)
- ◆ All of Prakriti, a tall levels of manifestation, from the coarsest to the subtlest, is constituted by the three gunas, three qualities and forces. The three gunas are sattva, rajas, and tamas. Each of these qualities can be expressed at all levels from the most negative to the most positive. At the best, sattva is clarity, purity, mindfulness, contentment; but at a lower level this can lead to indifference and passivity. In its positive manifestation, rajas is activity, exploration, and effort; but at a lower level this can lead to agitation and grasping. Tamas is the force of stability; but at a lower level this can lead to inertia and heedlessness. (PYS p. 73)

Gurbani

- ◆ Gurbani is the combination of the tongue with the meridian points. Meanings, meanings, you can forget this meaning business. The whole Gurbani language has one meaning: it makes a person divine. It is such a combination of the sound current, the shabd, that it makes you divine...Gurbani works to churn the brain waves through the hypothalamus. (IAAW p. 158 - 159)

- ◆ By reading Gurbani, you will understand the relationship between your soul and the Primal Soul-that I can vouch for. You will understand the relationship between your soul and the Primal Soul and the act of the mind in-between-what the mind is and why it does what it does. That is why I tell you to read Gurbani. (IAAW: Quotation of the Day)

Guru

- ◆ Guru is an agent of change, a catalyst of transformation that awakens the spiritual knowledge, dispelling darkness and bringing light and deep understanding. The Guru is alive inside of everyone. We consciously choose to tune into that inner wisdom, and in fact, as teachers of Kundalini Yoga, we do just that when we chant the Adi Mantra at the start of each Kundalini Yoga practice. Translating *Ong Namō Guru Dev Namō*, Yogi Bhajan describes “Guru” as “Infinite Teacher.” This force called Guru is alive inside you and within your students. It is embodied in beings who live with enlightened consciousness, and it is perfectly encoded in the Shabd Guru, the technology of Naad, the recitation of which awakens your soul. (AT p. 55)
- ◆ The “Guru” is the word of wisdom coming through a person who has attained the state of consciousness where he or she can speak the Infinite Truth under all circumstances. Attaining this state is a difficult qualification and cannot be compromised. (AT p. 56)
- ◆ *Gu* means darkness or ignorance. *Ru* is light and knowledge. *Gur* is a formula or instruction. A *Guru* then is that which gives a *Gur*, a formula or technique, that transforms darkness into light, ignorance into knowledge, the gross into the refined. (AT p. 71)
- ◆ A Guru is an active knowledge. It is not the intellectual knowledge that simply classifies or analyzes. Guru changes you. Guru develops the capacity to see. It removes darkness. The Shabd Guru transforms the practitioner by removing the barriers erected by the needs of the ego. The encounter with the Guru is through action. It gives you Know How, not just Know what. It gives you procedural knowledge that is in your cells and your subconscious, not just representational knowledge in your ideas. (AT p. 71)

- ◆ *Guru* means wisdom or teacher. It does not mean a personality, but a source of knowledge. Not just any knowledge. It is the kind of knowledge, which transforms you, alleviates pain and increases awareness. *Guru* in the spiritual context is the embodiment of the Infinite. The word can be broken into parts: *gu* means darkness or ignorance; *ru* means light or knowledge. *Gur* means a formula to systematically attain a goal. So a *guru* is something which can give you a *gur* to transform your *gu* to *ru*! (AT p. 78)

Guru Yoga

- ◆ Merger through focus, surrender and acquisition of virtues in relation to a teacher. It often employs a traatik picture as a meditation in addition to service and modeling the teacher. (AT p. 35)

Gyan

- ◆ The intuitive knowledge of the central channel (sushmana). (AT p.72)

Gyan Mudra (*Seal of Knowledge*)

- ◆ To form Gyan Mudra, put the tip of the thumb together with the tip of the index finger. This stimulates knowledge, wisdom and the power to compute. The energy of the index finger is associated with Jupiter, representing expansion. This mudra is the one most commonly used. It gives receptivity and calmness. (AT p. 105)

Gyan Mudra (“active”)

- ◆ In the practice of powerful pranayams or exercises the “active” form of the mudra is often used. In the active form you bend the index finger under the thumb so the fingernail presses against the back of the second joint of the thumb. (AT p. 105)

Gyan (Jnana) Yoga

- ◆ The discipline of discriminating wisdom, to discern the real from the unreal, the intuitive from the impulsive, and the intelligence from the intellect. (AT p. 35)
- ◆ This is the ability to know things clearly without the subconscious clouding the clarity: knowledge that only comes after all three minds are conquered – Negative, Positive and Neutral – and synchronize the self with the Infinite. (AT p. 34)

Hair

- ◆ In order for modern man to grow and have a projective mental attitude, he needs heavy protein in its purest form, which can only be supplied by the roots of the hair. If the hair is cut, that energy is used to grow it back. (Yogi Bhajan)
- ◆ The tenth body, the radiant body, is your hair. Your hair controls the radiant body and the radiant body controls the hair. (MTM p. 78)
- ◆ When the hair is at its natural length and coiled over the anterior fontanel for men or the posterior fontanel for women, it draws pranic energy into the spine. The force of this downward positive energy causes the Kundalini energy to rise for balance. This is why you always find grace and calmness in a person with uncut hair from birth if they keep it well. Actually the hair was so important that the word for consciousness, kundalini, actually derives from kundal which means “a coil of the beloved’s hair.” (AT p. 178)
- ◆ The most sensitive area of ether in your body is the hair on your head. Those fibers should be cared for. They should be combed and oiled so they are soft, silky, and act as an antennae for that area. It is your subtlety and clarity in your mind. (The Mind p. 46)
- ◆ You cut your hair, which is pure protein. Then the body has to replace it. You think you are joking? Do you want to see the power of your hair? Take your own cut hair, mix it with the earth, and put a plant there. Then take ordinary earth, and put a plant there. See the growth. You'll figure it out. (TMT p. 40)

Hands in the Lap

- ◆ A common mudra for meditation is formed by resting the right palm face-up in the lap with the left hand palm-up on top of it. Put the thumb tips together. The hand positions are reversed for men. (SG p. 79)

Happiness

- ◆ Your system of intuition is the source of your happiness. It is the source of your victory. It is the source that can make you invincible. (MTM p. 180)
- ◆ It is my desire that you become you. Once you become you, you will be happy; and once you become happy, you can make everybody happy. It is not difficult. (IAAW: Quotation of the Day)
- ◆ If you want happiness, you have to be great. What is the theory about being great? Tear up the impossible and make it possible. (IAAW: Quotation of the Day)
- ◆ The known formula for happiness is: Commitment will give you character. That will give you dignity. That will give you divinity. That will give you grace. That will give you the power to sacrifice. Then you'll feel achieved, and you'll be happy. (TMT p. 3)
- ◆ Happiness is your right. You can be totally happy. All you have to do is find who you are, find what you are, and find what you can be, then be so. (IAAW: Quotation of the Day)
- ◆ Happiness walks on two legs: relax and rejoice. (IAAW: Quotation of the Day)
- ◆ Our life will be happy in proportion to our capacity to be honest. That's the law. I can't change, you can't change it. (IAAW: Quotation of the Day)

Hatha Yoga

- ◆ The mastery of the polarities. (AT p. 35)

Head Covering

- ◆ Be sure to cover your head with a non-static, natural cloth like cotton, and keep the hair up. The hair regulates the inflow of sun energy into the body system. To let the solar energy flow without obstruction, let the hair grow to its full natural length, and take good care of it. If this is done, the amount of energy that goes downward from the Seventh Chakra increases tremendously. The kundalini energy is activated by the radiant force of the solar plexus and moves upward in response to the solar energy coming down. This balances the body energy and maintains the total equilibrium. If the hair is down, unkempt, or uncovered so that it is electrically imbalanced, this natural process of raising the kundalini energy will be impeded. (AT p.151)
- ◆ Akaal Moorat means that in the floodlight brilliance of the kundalini, you take on and accept your own image from the perspective of the Infinite. That is why we cover our heads as we accept, through the Seventh Chakra, the pranic flow of the subtle energies that kundalini releases. As a teacher, when we teach, although there's no limitation from the finite perspective, there's an opportunity to create an image, a bana, a structure, a certain impression with all of our senses. That is Akaal Moorat. (AT p. 25)

Health

- ◆ I need to tell you that your concept of health is incorrect. Health is flexibility. Health is not muscle, not macho, not size. I am 54 years old and I have more flexibility than any one of you. Health is flexibility and you should be prepared to take the worst. This is called health: when you can take the maximum and your body makes it the minimum. (MTM p. 192)

Heartbeat

- ◆ Every beat of your heart is the rhythm of your soul. The voice of your soul is your breath. (The Mind p. 22)

Hirday

- ◆ This is the sound current vibrating at the heart. (AT p. 68) This is how a mother can "hear" the voice of her wounded son crying out from the battlefield six thousand miles away. (FEP p. 40)

Holy

- ◆ It's not good to become holy overnight. It's not that important; take your time. (TMT p. 138)

Human Existence

- ◆ There are ten trillion Gods dancing in you called cells. Each human is a living psyche o the total Infinity and beyond. Holding you back is your being small, your anger, your opaqueness. Your shutters are shutting you up. Your blinds are blinding you. Let it unfold. What can happen to you? Who has ever lived? You don't want to die now, but do you want to die later? The only way to not die and to live forever – can anybody tell me? There is one way, the only way – my way – let it unfold. You will live forever. (MTM p. 237)
- ◆ Somebody is telling you, or you are telling yourself (mostly you are telling yourself), that you are wrong – this is your mantra. But if you are not right, you would not have been born. (TMT p. 134)
- ◆ How does one live on the earth as a liberated soul? By always mediating on the reality that everything comes from God and everything goes to God. It is the simple secret of a liberated soul. (Yogi Bhajan)
- ◆ It is a lesson of all the great traditions that without God it cannot be done, but without human beings it will not be done. We need to play our part in welcoming God to work through us. (PYS p. 136)
- ◆ As Meister Eckhart said, “God cannot know himself without me.” In one hadith, a divine saying in Islam, Allah says, “I was a hidden Treasure and I loved to be known. So I created humanity – and the other creatures – that I might be known.” (PYS p. 137)
- ◆ It is the desire to be good that makes you a human. It is living as good that makes you a sage. You live goodness when your personality is touched by the quality of divinity in you. (The Mind p. 45)

- ◆ Your soul gives you awareness and the language of love. Your mind gives you consciousness to sense all the differences and the lines drawn. The teacher warns you and helps you keep your mind clear, so that you can be guided by the light of awareness and use the power of your consciousness. Your habit in words and concept is to divide everything. What is yours and what is mine? You never remember what is God's and what is divine. (The Mind p. 67)

Humanology

- ◆ Humanology is the applied science and psychology of the human psyche for fulfillment of human potential in body, mind and spirit. *Hu* means “ray” or “the radiance;” *man* means “the mind.” *Hu-man* means the radiance of mind. Humanology presents practical lifestyle guidelines for the full mind. Humanology presents practical lifestyle guidelines for the full spectrum of human energies and capacities: physical, mental and spiritual, Kundalini Yoga brings awareness. When we apply that awareness to our lives, it can support us to live healthy, happy, holy lives, regardless of our circumstances. (AT p. 228)

Humor

- ◆ Always judge a person by their humor - the more the better. (IAAW: Quotation of the Day)
- ◆ What is humor? Humor is the art of applied communication, which makes any circumstance look positive. (IAAW: Quotation of the Day)
- ◆ What is humor? Humor is the art of applied communication, which makes any circumstance look positive. (IAAW: Quotation of the Day)

Ida

- ◆ The nadi which ends at the left nostril. It brings the cooling, soothing and mind-expanding energy of the moon. (AT p. 179)
- ◆ Ida represents time. (PPP p. 202)

Ignorance

- ◆ According to all the sages in India, the basic source of our human predicament is ignorance of our own true nature and of the nature of the cosmos. Everything else follows from this. It is in ignorance that we mistake the transient for the eternal, the unsatisfactory as satisfactory, and the non-Self as Self. All this leads to illusion, conflict and suffering, to be free of which is the aim of yoga. (PYS p. 61)

Imagination

- ◆ Imagination is thought based on images conjured up by words devoid of substance. (PYS p. 12)

Individuality

- ◆ What individuality can there be if you do not know you? Individuality without you is just difference. Individuality with you is uniqueness. (The Mind p. 68)

Inner Self

- ◆ The inner Self, the real Self, has to be found, has to be felt, has to be touched creatively before anything in life matters to us...as long as you are not in touch with your inner Self, all the actions of the surrounding self are not your actions. You want to administrate the whole world around you but you do not want to administrate your own world within you. There is a very deep personality within you, much deeper [than most people seek]. If you do not find that depth, if you do not touch your dimensions, then your direction will never be complete. (MTM p. 125)

Insecurity

- ◆ Your biggest enemy is your insecurity about yourself. (The Mind p. 22)
- ◆ Where does your love die and you fail and you depart from God? When you are insecure. When you forget, “You and God are One.” (The Mind p. 22)

Intellectuals

- ◆ Intellectuals are never intelligent. Intellectuals are those who are overly intelligent; they are more intelligent than we need them to be. They don't make sense. You'll find them in coffee houses and places where they sit and talk, and talk, and talk, till thy die. They have answers for everything. When you have answers for everything, when are you going to work? (TMT p. 217)

Intelligence

- ◆ The intellect will always be there; the intellect releases the thoughts. Being intellectual is not being intelligent. To be intelligent is to be practical, radiant, sober, saintly, divine and dignified. (IAAW p. 161)
- ◆ Some people become intellectual instead of intelligent. They argue endlessly with themselves and others and end with questions and doubt. Analysis is good but not if it leads to paralysis in action over important choices that are known clearly to your heart and soul. That only leads to intellectual insecurity and inaction.
- ◆ Kundalini Yoga develops your relationship to your mental potential. You learn to use the clarity of the neutral, intuitive, comprehensive mind. You sharpen the intellect and do not use it to created self-doubt or insecurity. You act with grace and commitment from your heart. (AT p. 19)

Intuition

- ◆ Your system of intuition is the source of your happiness. It is the source of your victory. It is the source that can make you invincible. (MTM p.180)
- ◆ That is why I tell you to mediate, to do sadhana, to conquer your mind, and all its facets and projections. As a human being, by nature, you have the capacity for a very deep understanding and sensitivity. Your mind has the faculty to analyze everything in the shortest possible time, so short it can't even be measured. This faculty is called intuition. (The Mind p. 8)
- ◆ The mistake you commit, the brainwashing that you received (and you have been damaged from the beginning) is that you don't use your intuition. You have a memory so you remember yesterday. You have strength so you act today. But because you don't use your intuition, you cannot compute tomorrow. (MTM p. 181)
- ◆ In the end, you fight it out because today is to act. When you use your intuition, you are aware that tomorrow is another day. Tomorrow we will meet again. Be polite today so that as you look to tomorrow you may smile at each other. Intuition will never let you have a war. It can never allow you to fight. You don't need quarrels. I want you to understand how foolish it is. If I feel, "I'm going to grab from him," and I grab from him, then somebody will grab from me. Eventually this whole world will become a grabbing world. (MTM p. 181)
- ◆ Sometimes people ask me, "What about your feelings?" Those feelings are waves; they are not trade winds. A ship does not move because of the waves; a ship moves because of the trade winds. Intuition is your trade wind. You don't understand intuition; that is why you are unable to see opportunities and that is why you always feel that you are at fault in your own life, in your own realm of flow. Intuition is the knowledge of tomorrow, of the next minute, the next hour the next day, next year, next life. Intuitively you should be able to identify your next life. Not only are you unable to do this, you have not even thought about it. (MTM p.183)
- ◆ When you conquer your mind you can listen to wisdom and let it find deep roots in your mind to serve you, to come to you whenever you need direction. You can also speak that wisdom simply. Such wisdom forms rules for life. If you listen carefully to simple wisdom, it enriches the mind and opens the heart to your own intuition. (The Mind p. 20)

Ishnaan (Cold shower)

- ◆ We are not fools when we tell you, “Get up in the morning and have a cold shower.” All we want is the blood to circulate through the capillaries, and there's no way to open the capillaries but to take a cold shower. There's no other way. In the West it is called “hydrotherapy.” In the East it's called “ishnaan.” It's a most beautiful thing. When you take a cold shower, the blood from inside hits the outside to cover the attack. In that fast movement, it opens the capillaries. When the capillaries are open, they feed your glands, and when a glandular system is well fed, it secretes. The chemistry of your blood becomes perfect. That gives you a capacity to act, think, know; and it gives you grit, stamina. What is so bad about that? But people cannot take cold showers, because it costs nothing. You want to do something special which you can talk about. (TMT p. 172)
- ◆ Ishnaan is when the body by its own virtue creates the temperature that it can beat off the coldness of the water. Ishnaan is not just wetting your body. There is a whole respect to it. There is a whole grace to it.

The power of water is sixty percent of the power of the human. In hydrotherapy we believe that the sixty percent internal water of the body can be totally exchange in sixty minutes with the use of external water.

When we do ice-cold water massage, not only do we open up the capillaries, but then when they return to normal, that blood goes back to the organs. The heart, kidneys, 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 the health and life, change, youth returns. What is youth? Young glands. If your glandular system secretes correctly, the blood chemistry is a young chemistry. All this neurotic neurosis and angriness will be over. (AT p. 248)

- ◆ Someone once asked [Yogi Bhanjan] about taking a hot shower first, and then ending with cold water. He replied, “That is like eating a lot of junk food and then having a healthy meal.” (FEP p. 268)

- ◆ Glands are the guardians of health. Your glandular system doesn't work. The glandular system does not secrete. If you don't take a cold shower, your capillaries are not going to open; your inner system is not invigorated; and you don't match up to the sensory system of your body. (TMT p. 41)
- ◆ When the marrow in the blood does not have the faculty to change itself, then it cannot be changed. The only last chance is that you can transplant it. That's why people who do not take cold showers have arthritis and bone problems, marrow problems, and artery problems. Every problem in the body is a result of your capillaries not opening and not getting flushed every day. Your glandular system is the guardian of your whole system. (TMT p. 188)
- ◆ Showers should be cold. Cold showers preserve a woman as a woman; they correct imbalanced menstruation, prevent early menopause, skin problems and they help her keep her glow. Yes – it's a challenge but here are the benefits:
 - ◆ Brings blood to the capillaries
 - ◆ Cleans the circulatory system
 - ◆ Reduces blood pressure on internal organs, flushing internal organs and giving them a new supply of blood
 - ◆ Strengthens the parasympathetic and sympathetic nervous systems
 - ◆ Contract the muscles and causes them to eliminate toxins and poisons more quickly
 - ◆ Bring the power of resistance and resilience to the body
 - ◆ Strengthens the mucous membranes
 - ◆ Keeps the skin young and shining
 - ◆ Prevents the body from developing an extra layer of fat, which affects the liver
 - ◆ Balances the glands
 - ◆ Circulation and nerve problems can be prevented by regular cold showers

- ◆ Some people say, “Why can we not take a hot shower and then follow it with a cold shower?: It is because that shock value is gone. You need that shock. You need that challenge, you need that strength, so that you can face your day. (MTM p. 292)

- ◆ Sometimes people ask, “Why should we get up in the morning and have a cold shower? What for?” It's a very simple thing. Don't see it as a torture and don't fall in love with it. Just understand the truth of it...The cold water gives a shock to your body. The entire blood from inside comes out to skin to protect it; and you massage and you go under the water; and you massage and go under the water; in an out you go, three or four times, and your coldness will be gone. You will feel warm later, because all your blood has come to the skin and the capillaries are all rushed opened. (MTM p. 292)

- ◆ One thing God has made, which is very powerful, is called towel. You towel your body and make it red. Third thing is you should have a blanket. You put on a blanket and you get warm, as if you were in a heated cubical. When your outside is warm, then blood rushes inside and feeds all the organs. (MTM p. 292)

- ◆ “If you do not take a cold shower, you will see that a lot of capillaries will die. There is no better way for your body to have all the capillaries open, for your entire glandular system to get blood and for your organs to be well fed and nurtured. (IAAW p. 222)

Jalandhar Bandh

- ◆ The most basic lock used in Kundalini Yoga is jalandhar bandh, the Neck Lock. This lock is practiced by gently stretching the back of the neck straight and pulling the chin toward the back of the neck. Lift the chest and sternum and keep the muscles of the neck and throat and face relaxed. The head stays level without tilting the chin down or forward. The spinal vertebrae in the neck straighten to allow the increased flow of pranic energy to travel freely into the upper glandular centers of the brain. This is critical. In Kundalini Yoga kriyas, a vast energy is generated that produces psychic heat which opens the pranic nadis (channels) that may be blocked. When this opening happens, there can sometimes be a quick shift in blood pressure causing dizziness. Jalandhar bandh regulates this phenomenon. (SG p. 86)
- ◆ By applying this lock, the thyroid and parathyroid glands are stimulated which causes them to secrete optimally and activate the higher functions of the pituitary. If the lock is not applied, the breathing exercises can cause uncomfortable pressure in the eyes, ears, and hearing. It is a general rule to apply jalandhar bandh in all meditations unless otherwise specified. (SG p. 86)

Japji Sahib

- ◆ A mantra, poem and inspired religious scripture composed by Guru Nanak. Japji Sahib gives a view of the cosmos, the soul, the mind, the challenge of life and the impact of our actions. Its 40 stanzas are a source of many mantras and can be used as a whole or in part to guide both your mind and your heart. (SG p. 170)

Jappa (Jap)

- ◆ People say, “What is japa, what is mantra?” Mantra is to stop your thoughts and say, “Wahe Guru.” That’s a mantra.” (TMT p. 151)
- ◆ Literally “to repeat.” The practice of recitation out loud to develop the power of *simran*. (AT p. 68)
- ◆ Jap is when you repeat with the tip of your tongue. (FEP p. 203)
- ◆ Jap means continuous, calm, meditative recitation of a mantra.

- ◆ Ultimately the practice of mantra is perfected so that all mantra is japa. Ja means sound, pa means resound. Japa means “to resound the mantra.” In japa the mantra is projected to the infinite cosmos and reflected back to you. You can hear it without feeling you produced it. It is the experience of a million voices echoing the mantra. It is cozy and creative. This japa leads to tapa the inner psychic heat of prana. It is tapa that cleans and strengthens the nerves. (SG. 81)
- ◆ Technically, the best approach [to meditate in a way to activate the frontal lobe of your brain] is to do jappa] repeat the words and mantras we use in Kundalini Yoga and from the Shabd Guru. To some that looks insane. But we repeat those words for a purpose and a specific effect. When we repeat those sounds, the tongue touches the upper palate's meridian points. This alerts the thalamus and hypothalamus of the brain. We can control the brain's function and level by our use of the shabd. Then you can relax and be factual and be present. (The Mind p. 18)
- ◆ You have the ability and intelligence and consciousness. You are just scared. That is why you need to practice meditation, naam simran and jappa to cleanse the fear out of the mind. You can tune up your mind with a sacred tune of God, with the words of truth from the Guru that penetrate your heart. The maximum percentage of your brain you can use consciously is about five percent out of a hundred. But if you use only point three percent of your brain capacity consciously, intelligently, and without ego, everything will go smoothly. You are the master of your destiny. You are the leader of your day. You are the light of your life. You are nothing but a representation of God on this planet. That is the Will and decree, and that is God. In God you dwell, and God dwells in you. It is mental forgetfulness and your fears that close the window of the mind, so you do not see the beauty and reality of your self. That is what causes all these unwanted and unnecessary ego troubles. (The Mind p. 69)

Jappa Yoga

- ◆ The discipline of mantra recitation. (AT p. 35)

Jnana

- ◆ Knowledge. This knowledge is a radically different kind than the scientific or philosophic or scriptural knowledge...This insightful and direct perception is possible only when the mind is in samadhi, a state of consciousness in which there is a non-fluctuating and steady attention so that the perceiving, the perceiver, and the perceived are fused into one single ordered whole. When the hindrances to the state of samadhi are removed, true insight into the nature of reality results. (PYS p. 61)

Kaam

- ◆ Kaam means kaamanaa, desire. You have to convert it. Desire that you should be an angel.

Kaivalya

- ◆ Kaivalya is the aloneness of seeing, or pure perception. It is achieved – or we should rather say that it is arrived at, or it arrives – by vairagya towards even the most subtle satisfactions, experiences and powers. (PYS p. 146)

Karam Pad (*the apprentice*)

- ◆ In the stage we begin the personal work on ourselves. We have become aware of the work, issues and growth needed to maintain a deeper relationship with our spirituality. (AT p. 218)

Karma

- ◆ The law of cause and effect. Rooted in the ignorance of Atman. Remove the ignorance and karma is removed. (AT p. 43)
- ◆ What is the reality of life? Incur no more karma. If you incur more karma, the cycle of birth and death will continue. You can't afford it. You want to be free. You want to go Home. (TMT p. 166)
- ◆ A person can depend on the law of karma and undertake a spiritual striving in the assurance of the knowledge that the universe or the gods do not act capriciously and that no one is elevated or degraded accidentally. Each one of us is responsible for our life – even to the extent of salvation or perdition – and the dignity of our human existence and action is founded on the solidity of a law working in every part of the cosmos.

In correspondence with our own deep-seated spiritual urges, each one of us has the possibility of making efforts in order to overcome the compulsions of the lawful and natural working of our tendencies, which are based on our past experiences, knowledge, and impressions. This is the meaning of spiritual striving; a struggle against our own determined nature and conditioning. It is useful to remember that our struggle is in the midst of large forces; the spiritual aspects of the cosmos help our own spiritual endeavors, just as the mechanical or downward cosmological forces aid our downward tendencies. (PYS p. 69)

- ◆ I don't believe in karma because I believe in consciousness. It is the destiny of every living human being to be consciously divine. (IAAW: Quotation of the Day)
- ◆ The purpose of visiting Earth and being a human is to unload your karma here, not to carry it to the next life. That's the purpose. That's why you serve the Master. You don't love the Master, you don't learn from the Master. Learn what you can learn. You have everything in you. You can learn from books from the library, but you learn from the Master how to surrender. You don't understand that there is a catch-22. When you surrender, the karma surrenders, too. You rise like a phoenix rises from the ashes, and the karma remains behind. Then it's the Master's headache. That's a fact. You don't understand. Nobody has taught you. I understand you are all spiritual, and God bless you. But you are all blind. So the blind leads the blind into the pit. Actually when a human consciousness surrenders to the Master, and along with that the karma surrenders and is left behind, the man rises. That's how you break the shackle of karma. (TMT p. 168)

Karma Yoga

- ◆ The discipline of self-transcending action. This was one of the primary approaches expounded in the Bhagavad-Gita. (AT p. 35)
- ◆ Action in service of the boundless will of the soul. Each action is performed as dharma without reactive karma. (AT p. 34)

Karma Yogi

- ◆ The one who works and makes others to work selflessly is a Karma Yogi. (The Mind p. 113)

Keep Up

- ◆ Keep the trust. That is what I mean when I say, "Keep up." Keep up means keep the trust flowing keep the trust going, keep the trust living, keep the trust accelerating. Keep the trust in the memory of the other person forever and ever, and ever and ever, and ever and ever. Then, ultimately, you'll become God. I'll give you the secret of how to become God. When you are called in the name of trust by another person, and you come through and you deliver it, you are the God. When God is called on in the name of justice and truth, God delivers it. Simple. (YB, p. 153 MTM)

Khalsa

- ◆ One whose personality is filled with radiance and who projects truth by his or her presence is a Khalsa. (The Mind p. 113)

Khant (Khanth)

- ◆ This is a subliminal vocalization. The sound is silent but the syllables vibrate at your Throat Chakra. (AT p. 68)
- ◆ This is the sound current that you hear in your mind when you read silently, without moving your lips. It is subliminal vocalization. The “sound” is silent, but the syllables vibrate at your Throat Chakra. (FEP p. 40)
- ◆ Khanth is the sound generated at the throat. It is the sound of the mind, the thinking sounds. Practically speaking, it is the sound which one forms mentally when reading silently, where you hear the subvocal sound as though actually physically projected. (SG p. 80)

Kirpaa

- ◆ Kindness or compassion (SSP Glossary)

Kirtan

- ◆ Traditional singing. Call and response or harmonizing. (SG p. 170)

Kleshas

- ◆ The kleshas are ignorance (avidya), the sense of a separate self (asmita), attraction (raga), aversion (dvesha), and clinging to the status quo (abhinivesha). Avidya is the cause of all the others, whether dormant, attenuated, intermittent, or fully active. Avidya is seeing the transient as eternal, the impure as pure dissatisfactions as pleasure, the non-Self as Self. (PS 2.3, PYS p. 60)

Knowledge

- ◆ True knowledge is based upon perception, inference, and valid testimony. (PYS p. 11)
- ◆ False knowledge is conception with no basis in reality. (PYS p. 11)

Kriya

- ◆ The word kriya means action. But kriya is not just any reflex or action: it is an action that leads to a complete manifestation that lets a seed come to bloom, a thought come into actuality, a desire become a commitment. A kriya in yoga is a sequence of postures, breath and sound that are integrated together to allow the manifestation of a particular state. When you do a kundalini kriya, the result of its repetition is the access to, and mastery of a particular, predictable and stable state – a facet of your awareness. (AT p. 100)
- ◆ When the [process of practicing an asana] connects the conscious and the unconscious, it forms a bridge of energy that re-aligns you between the body and the mind. Then you enter into kriya. Kriya is the spontaneous fulfillment of action through the engagement of asana that links the Infinite Self of you to this finite moment. It has to tear apart the old attachments, and reform you in the transformed relationship between this body and the world body, between this moment of your mind and your total mental potential. That is posture in the form of kriya, expressing the joy of your soul! It is different than the mechanical perspective we take in most Western thinking. It's a creative project, not a static body. Every posture is a dynamic, formative creation. (AT p. 101)
- ◆ When you learn to act with kriya, then action becomes aligned with the larger pattern of the Self. We get into kriya by the removal of the blocks, attachments, blindness and ego that hold us back from acting when we ought to act. (AT p. 100)
- ◆ To act with kriya is a state of spontaneous flow. It's free of all the blocks. You apply great effort just when great effort should be applied. You apply great relaxation just when great relaxation should be applied. There is a perfect match between the inner and outer, between the inner resources and the outer demands. There is no gap of doubt, no hesitation, no partial support of the action by only one area of your mind and not another. That sense of wholeness and appropriateness to the action creates a grace in your body, a central power in your thought, and a projective ability in your mind. Mastering kriya brings with it a sense of grace, power, and the ability to complete things. You act both timelessly and timely. (AT p. 100)

Kriya Yoga

- ◆ The discipline to bring actions to a fulfillment and completion within the self. In the *Yoga-Sutra* of Patanjali it is mentioned as the combined practice of cleansing exercises (tapas), deep study (svadhyaya), and devotional conscious worship of the Supreme One in all (ishvara-pranidhana). (AT p. 35)

Kriya Shakti

- ◆ In Kundalini Yoga, kriya shakti is the power of the soul to manifest itself into each realm of experience: the realm of the mind through proper thought; the realm of the body through proper movement, shape form; and the realm of action through the power of the will to manifest creativity to serve the Infinite. (AT p. 100)

Krodh

- ◆ Anger. Be angry that you are not angelic. Correct your habits. (The Mind p. 35)

Ksipta

- ◆ The fifth of the five stages of mental refinement. Rajas gives the mind a lot of energy. This combined with tamas loses discrimination. The mind is disturbed, irritated, erratic, distracted. Attention is often focused on the wrong things. (AT p. 46)

Kundalini

- ◆ Kundalini means awareness. Awareness is the active interaction of you as a finite individual identity with you as an infinite potential identity. This dormant energy of awareness is in you. Kundalini Yoga is the supreme technology to awaken that awareness and take you into your original Self. Normally, this awareness, kundalini, is sleeping in you. You experience your own capacity and reality in a limited way. That awareness can be awakened and expanded. It can be extended to Infinity and yet, you remain you! Infinity is your basic origin and identity. The difference in your expanded state is that there is nothing lacking. The process of growth through Kundalini Yoga is a natural unfolding of your own nature. The blocks to that growth are your attachments to the familiarity of the past, and your fear of the expanded Self. (AT p. 17)

- ◆ What is kundalini actually? It is your creative potential. You experience it when the energy of the glandular system combines with the energy of the nervous system to create such a sensitivity that the totality of the brain receives signals and integrates them. Then you become totally and wholly aware, and your creative potential becomes available to you. (AT p. 20)
- ◆ Kundalini, when it awakens, is often called Shabd Brahm, which means that the words are the vibratory creative aspect of the Infinite Soul in experience. (AT p. 25)
- ◆ Kundalini is the creative potential of the human being. (AT p. 31)
- ◆ Kundalini is a Shakti energy that manifests the Divine in the finite body and mind. (AT p. 41)
- ◆ Kundalini is awareness. (AT p. 51)
- ◆ Between a human and God there is a door, and the key to the door is called Kundalini. (Yogi Bhajan)
- ◆ The kundalini is the thread of the Infinite pushed through the small eye of the finite needle of creation. (AT p. 187)
- ◆ There was a God. He uncoiled himself, opened himself up. This uncoiling process or manifestation process is known as kundalini. What is dangerous about it? What is going to be uncoiled in you is already in you. It is an unlimited power and it is going to uncoil in you. There is danger when something outside is artificially put in you. But your system is already built to contain the energy of kundalini. You simply are not utilizing that energy. If you start utilizing that energy, what is the danger? (SG p.12)
- ◆ Kundalini is the uncoiling of your essential consciousness, your creative potential, the energy of consciousness, the energy of the soul itself. Literally it means “the curl in the lock of the hair of the beloved.”
- ◆ Kundalini is an emanation of the soul itself, the opening of the soul energy and awareness. (AT p. 174)

- ◆ Kundalini is the whole energy of the cosmos in the individual and beyond the individual. It is the energy of consciousness. Without the constant flow of that energy, you could not live. With a large flow, your mind begins to flow and awaken. You stop living in imaginary realities and become very dutiful to the tasks and joys of life. You experience it when the energy of the glandular system combines with the nervous system to create such a sensitivity that the brain in its totality receives signals and integrates them. A new clarity accompanies your perception, thought and intuition. Normally you use a small portion of the brain's potential. When kundalini awakens, one understands the effect and impact of an action at the beginning of a sequence of action and reaction. He has the choice to take an action or not. In other words, a person becomes totally and wholly aware. That is why it is called "the yoga of awareness." Just as all rivers end up in the ocean, all yoga ends up raising the kundalini. (AT p. 176)
- ◆ The real measure of kundalini rising is your consciousness from breath to breath and the courage you bring to your life. (AT p. 177)
- ◆ A raised kundalini will give you grace of motion. Life fills every cell so you are able to move smoothly with an awareness of the rhythm and music of all your environments. The kundalini makes you alive and graceful, not rigid like some kind of death. (AT p. 178)
- ◆ What is kundalini, actually? You experience it when the energy of the glandular system combines with the nervous system to create such a sensitivity that the totality of the brain receives signals and integrates them. Then a person understands the effect of the effect in a sequence of the causes. In other words, man becomes totally and wholly aware. We call it the yoga of awareness. Just as all rivers end up in the ocean, all yogas end up raising the kundalini in man. What is the kundalini? It is the creative potential of the man. (SG p. 12)
- ◆ Kundalini is [when] the energy of the glandular system combines with the nervous system to become more sensitive so that the totality of the brain perceives signals and interprets them. (AT p. 157)
- ◆ What is God-consciousness? What is Christ-consciousness? What you call Christ-consciousness, we call kundalini. When man uncoils his potential – in activity – that is what it is. (SG p. 13)
- ◆ What is the Kundalini? The creative potential of the man. (FEP p. 12)

- ◆ There are 72,000 currents or nadis which emanate from the Navel Point and end in the hands and feet. It is through these that the prana is carried to all the parts of the body. Of these 72,000 nadis there are three which are most important: the ida, the pingala and the sushmuna. The ida and pingala travel the distance between the nostrils and the base of the spine. The sushmuna originates from the base of the spine where the three nadis meet, and travels up the center of the spine to the top of the head. This center at the base of the spine is called the seat of the kundalini and is the place where the kundalini energy lies dormant. The ida represents the negatively charged energy (apana) or lunar energy which eliminates body wastes and has a calming, cooling and restorative effect upon the body and mind. The pingala carries the positively charged energy (prana) which has an energizing and heat producing effect on the body and mind.

The kundalini will not awaken and rise until these two energies – prana (positive) and apana (negative) – are integrated and balanced in the Root Chakra. This pressure is required to raise the kundalini and cause its ascendance through sushmuna, also called the Silver Cord.

Thus, through inhalation and retention, prana is directed down to the Navel Chakra, while the apana, through exhalation and retention, is drawn upward from the Root Chakra to the Navel Point. The meeting and uniting of the two forces in the pranic cavity creates tremendous heat in the Navel Chakra – no hot heat, but white heat. The combined energies are often described as energizing the filament of sushmuna, meaning that sushmuna lights up like the filament in a light globe suddenly plugged into its source of electric power.

Responding to breath control and mental direction, the integrated energies depart the Navel Chakra and descend to the Root Chakra where they stimulate the kundalini. Further breath and the application of the will causes the kundalini energy to rise, charging the higher centers of consciousness. In this way the lower forms of energy can be transmuted into higher realms.

The first law of thermodynamics is that energy can neither be created nor destroyed, but rather, it can be changed from one form to another. In order for this energy to flow, certain blockages and impurities in the nerves have to be removed and the channels must be cleansed. This is most effectively done through the power of the breath and mantra in conjunction with various postures and locks.

Kundalini Yoga teaches that to raise the energy through the sushmuna, the student can apply hydraulic locks, which implies the conscious application of pressure. It requires such pressure to raise kundalini and the prana-avana of the lower chakras and send them ascending up the sushmuna. Pressure in the Root Chakra sends apana-ida force up to the Navel Chakra. Applying the hydraulic lock in the diaphragm sends it further upwards to the Throat Chakra. From there, the Neck Lock takes it into the brain to complete its journey.

In order to stimulate the pineal gland, or the seat of the soul, the Tenth Gate or Crown Chakra at the top of the head must be “unsealed.” Under normal circumstances the gate remains sealed. But when kundalini heat rises, the pineal begins to transmit a beam of radiation and project it toward the pituitary. The pituitary, in turn, projects pulsations, and something like a ‘cosmic colorvision.’ When both the pituitary and pineal are aroused and unite in their mystic marriage union in the third ventricle, the majestic Third Eye, the gate to the Crown Chakra opens.” (AT p. 176)

Kundalini Yoga

- ◆ These teachings [of kundalini yoga] help you to become your real Self. The beauty of life is to experience the totality of yourself in complete unison. Less than that, you will be the victim of your own perpetual fears. In every growth, achievement and success there is a pleasure that comes from newness and originality. There is another pleasure, an ecstasy, which is everlasting, and which comes only when you become anew all the time, every moment. That is life at its fullest. That is the energy of Kundalini Yoga and White Tantric Yoga. When that energy is awakened in you, you become a forklift. You cut on a diagonal. In astrology the square represents opposition in life. With the kundalini energy, you cut the square across the diagonal into two triangles or trines. Trines are considered to be help and good fortune. Life is the art of creating the diagonal energy and never stopping or being stopped. (AT p. 36)
- ◆ The unitive discipline of the power of awareness and the potential in each individual. It is a Raj Yoga. Once called the science of the serpent power (kundalini-shakti), which is fundamental to the tantric tradition, including Hatha Yoga. In Eastern symbology, the serpent represents energy, essence, awareness, rejuvenation and the play of the spirit. (AT p. 35)

- ◆ Kundalini Yoga is uncoiling yourself to find your potential and your vitality and to reach for your virtues. There is nothing from outside. Try to understand that. All is in you. You are the storehouse of your totality. (SE p. 34)
- ◆ Kundalini means awareness. Awareness is the active interaction of you as a finite individual identity with you as an infinite potential identity. This dormant energy of awareness is in you. Kundalini Yoga is the supreme technology to awaken that awareness and take you into your original Self. Normally, this awareness, kundalini, is sleeping in you. You experience your own capacity and reality in a limited way. That awareness can be awakened and expanded. It can be extended to Infinity and yet, you remain you! Infinity is your basic origin and identity. The difference in you expanded state is that there is nothing lacking. The process of growth through Kundalini Yoga is a natural unfolding of your own nature. The blocks to that growth are your attachments to the familiarity of the past, and your fear of the expanded Self. (AT p. 17)
- ◆ Longitude and latitude are given to everybody. Altitude and attitude are given by Kundalini Yoga. When the spiral rises to penetrate through all the chakras, the man knows he is Brahm. That's why they say Kundalini Yoga is dangerous. It's dangerous because it takes away from man the ability to be exploited by another man. (AT p. 20)
- ◆ Kundalini Yoga is the force of the soul. The kundalini energy is the awakened inner identity of you. Because of that, its very nature is timeless, its very essence is like love. Deep in our heart we know that no reason can explain love. Love comes full-blown; it exists in a certain dimension of timelessness that we can all touch within us. Exactly in this way, Kundalini yoga is a legacy of the Infinite, of the Akal, of that which is timeless. It's a legacy of the love of the soul to experience identity. It is a product of what is Infinite, though we view it and experience it in our own finite ways. (AT p. 24)
- ◆ Actually, Kundalini Yoga means awareness. Awareness is a finite relationship with infinity. That's what it means. This dormant energy is in you. This awareness is sleeping in you and you only experience your capacity within a limit. But when it can be extended to infinity you remain, you anyway. But in that state there is nothing lacking. This is what is called the basic human structure, the framework through which we have to function. (SG p.6)
- ◆ In Kundalini Yoga the most important thing is experience. Your experience goes right into your heart. No words can be said because your consciousness will not accept them. Your mind may

or may not. All we want to do is to extend your consciousness so you may have a wider horizon of grace and of knowing the truth. Then you can smoothly plan your life to any extent you like. You can radiate creativity and infinity in all aspects of your daily life. (SG p. 10)

- ◆ *Ek Ong Kar* Kundalini Yoga has a oneness, a completeness and a connectedness between each exercise, throughout each kriya. It comes as a complete package, a revelation all at once.
- ◆ *Sat Nam*. It has a reality, a seed. Every time you do one kriya, it has its own truth and dimension to it, and it creates a reality, a vibration which has consequences and will be honored unto Infinity.
- ◆ *Karta Purkh*. It is a discipline, which is already being done by the larger Being. It is already a creativity of that which is timelessly creative. It is not a construct made by you and me. Our doing it is a form of participation. It is an act of collaborative intelligence between me and the Infinite itself. When you experience kundalini, when you act as a Kundalini Yoga teacher, and when you join as part of that lineage and legacy, you acquire the leverage and legacy of Kundalini Yoga. There's no time spent in fear, in wondering whether you're right or you're wrong, or in comparing yourself to others. You instead accept your own identity and proceed with what's in front of you.
- ◆ *Nirbho Nirvair*. Neither is there any revenge, nor blame, nor competition in the sense of trying to overcome some other teacher or some other teaching. It's an act of humility and grace, because you're given the opportunity.
- ◆ *Akal Moorat* means that in the floodlight brilliance of the kundalini, you take on and accept your own image from the perspective of the Infinite. That is why we cover our heads as we accept, through the Seventh Chakra, the pranic flow of the subtle energies that kundalini releases. As a teacher, when we teach, although there's no limitation from the finite perspective, there's an opportunity to create an image, a bana, a structure, a certain impression with all of our senses. That is Akal Moorat.
- ◆ *Ajononee*. Since Kundalini Yoga is unborn, it doesn't come from any one particular time, and it's not subject to the laws of those times.
- ◆ *Saibhung*. This is its own integrity. It has its own inner completeness. It's one of the reasons that as you do each set – which you've been fortunate to receive through Yogi Bhanan's clarity –

you don't try to alter it or make it up. Each kriya is complete in itself, autonomous. Each kriya doesn't rely on anything else. In its own form, it is under the constant blessing and guidance of the Infinite: Gurprasad.

- ◆ And you *Jap*, you repeat it again and again. Kundalini Yoga never gets old. The more you do it, the more the polish makes the gem shine. And what is it that it gives each and every person? Aad Sach Jugad Sach Haibhee Sach Nanak Hosee Bhee Sach. It gives you the experience of constant truth of your own reality and soul. (AT p. 25)
- ◆ The elementary awareness of Kundalini Yoga is to remove inner conflict and radiate in order to be happy. The basic unit that composes your experience is equal to your radiance plus your activity. The radiance is the mind, and the activity is the gross physical. Let me express this in the mystic sense. When the soul opens up to the heart, a human being becomes Divine. Express it any way you like. A person must understand his existence in relationship to the total universe. Whosoever understand this knows a deep truth. The whole world around you will become beautiful if you understand that you are you. Think of the mantra: "I am, I am." Kundalini Yoga is a very natural element that rapidly makes you what you already are, and brings you to the practical experience of Infinity. (AT p. 29)
- ◆ Kundalini Yoga is the Yoga of Awareness. There is no human without the inborn temperament for awareness. Some have higher blocks to it, some have lower blocks. With some it takes a long time to break these blocks, with others it is quick. That is the only difference. It is a question of time. (AT p. 29)
- ◆ Kundalini Yoga presents us with an image of the human being: an individual who has as a core a shining soul, with a consciousness that is luminous and which carries the experiences of God. (AT p. 29)
- ◆ Kundalini Yoga is when, in the realm of you, you excel and discover in that very realm, that which is the total excellence of you...In Kundalini Yoga, the soul is naked. The soul is bright, like a light. It's an open flame. Anything that comes with it, light to light, goes. When that light merges into the one big light, it is called Khalsa. It is called pure. You shall be pure. You shall continue. You shall never die. Nothing can stop you. It can never happen now. This is the psyche. Once it moves, it cannot stop. (IAAW p. 61)

- ◆ Kundalini Yoga is a science which works on the seven chakras, the arcline and the aura (the Eighth Chakra). It works directly on the total energy and that flow of energy has one simple way: either you sway it or it sways you. Either you are above the energy and ride it, or you go below the energy and it rides you. That is where Kundalini Yoga fits in: you will learn to ride your energy, to experience it and penetrate any given situation to attain a balance. (AT p. 21)
- ◆ Kundalini Yoga is a source of life and happiness, prosperity, nobility and courage. (AT p. 272)
- ◆ Kundalini Yoga is the science of how to fulfill ourselves in the experience of being human and how to serve others. It is designed to give us the experience of connection, to respond to the command of the soul and the Infinite. (AT p. 280)
- ◆ Kundalini Yoga is a process that takes us beyond the mind to where we can follow our hearts. So the mind can never fully comprehend or explain yoga. (AT p. 284)
- ◆ Kundalini Yoga is a sacred science. The sacredness of the student is awakened through it. It is designed to give us the experience of connection, to respond to the command of the soul and the Infinite. (AT p. 286)
- ◆ The science of majesty. We reclaim our innocence by using our bodies the way the Creator designed them to be used. When energy flows through us freely we feel naturally joyful. We are neutral, calm and unattached, and we spontaneously experience our sovereign identity which is one with God. (AT p. 324)
- ◆ [Kundalini Yoga] integrates you more fully with reality and gives you a broader vision and sensitivity so that you can act more efficiently. (FEP back cover)
- ◆ The practice of Kundalini Yoga balances the glandular system, strengthens the nervous system and enables us to harness the energy of the mind and the emotions, so we can be in control of ourselves, rather than being controlled by our thoughts and feeling. (FEP p. 7)
- ◆ Kundalini Yoga is designed to give you “hands on” experience of your highest consciousness. It teaches a method by which you can achieve the sacred purpose of your life. (FEP p. 7)
- ◆ The technology of Kundalini Yoga applies its science to our bodies and minds, and is aimed at spirit which has no boundaries, no discrimination. (FEP p.8)

- ◆ Kundalini Yoga balances the glandular system, strengthens the 72,000 nerves in the body, expands the lung capacity, and purifies the bloodstream. It brings balance to the body, mind and soul. It teaches positive, self-empowering attitudes of thinking. It is on-the-job-training for success and excellence in life. It builds inner strength and self-awareness so you can fulfill your highest potential. (FEP p. 11)
- ◆ In Kundalini Yoga we harness the mental, physical and nervous energies of the body and put them under the domain of the will, which is the instrument of the soul. Kundalini Yoga perfects the finite life while connecting it to the Infinite experience. (FEP p. 12)
- ◆ Yoga means to be united. When you unite with your soul and unite with the One who gave you the soul, that's what yoga is...When you do it in an absolutely involved conscious way and you put your involved consciousness on the top of it, they call it Kundalini Yoga – uncoil yourself. You reveal yourself, you identify yourself. That is called Kundalini Yoga and Sikhs call it SAT NAM. (FEP p. 12)
- ◆ Kundalini Yoga is the science to unite the finite with Infinity and it's the art to experience Infinity in the finite. All those people who practice Kundalini Yoga don't have to have different definitions. This is it. It is straight. It is simple. It creates no complications. (FEP p.12)
- ◆ Kundalini Yoga is the science of changing and strengthening the radiance to give expanded life and capacity. (SG p. 14)
- ◆ Yoga is a science of reality and experiential proof of the sacredness of all life. (SE p. 6)
- ◆ The kundalini and Kundalini Yoga are very natural elements that rapidly make you what you already are and bring you to the practical experience of Infinity. (SG p. 16)
- ◆ In Kundalini Yoga there is a constant balance of health, happiness and holiness. It is designed to give the practitioner awareness and balance in both the inner and outer worlds. (AT p. 46)
- ◆ When you bow to the Guru, I bow to the Guru. When I bow to the Guru, you bow to the Guru. There is no difference between me and you, and you and me. That's called excelling. It's a spiritual process called excelling. This excellence we call cherdi kala. We call it Kundalini Yoga. (IAAW p. 61)

- ◆ Kundalini Yoga develops your relationship to your mental potential. You learn to use the clarity of the neutral, intuitive, comprehensive mind. You sharpen the intellect and do not use it to create self-doubt or insecurity. You act with grace and commitment from your heart. (AT p. 19)
- ◆ Everything comes from you. You think you can get something from the outside. It is not true. Nothing comes from the outside. It has been proven time and again. Getting everything from the inside is what Kundalini Yoga is all about. Uncoil yourself. Let the world know. That is the way to live. (MTM p. 179)
- ◆ Kundalini Yoga is for those you want to be the majesties on the Earth as humble human beings. Kundalini Yoga opens all chakras, balances all chakras and makes the flow between the consciousness and the chakras very, very together. (MTM p. 219)
- ◆ Kundalini Yoga will take care of you whether you like it or not. (MTM p. 219)
- ◆ Preconceived notions about Kundalini Yoga are the most dangerous ideas. Then you are blocking yourself from receiving everything you have gone into it for. Just do it and enjoy it, and do it more and enjoy it more. It will keep bringing you to the level where you become nothing but Mr. Joy, Mr. Happy. (MTM p. 219)

Kundalini Yoga and Biofeedback

- ◆ Kundalini Yoga gives increased awareness of the body's internal processes. (AT p. 284)

Kundalini Yoga and Circulation

- ◆ Due to increased heart rate and the internal massage of tissues and organs, Kundalini Yoga increases the circulation of blood, lymph and other body fluids. Endocrine glands, the guardians of your health, have no muscles to get their products into the blood. Yoga massages them, empties them, keeps them vital and helps them to communicate with each other. Many of the yoga exercises adjust the functioning of the endocrine glands by stimulating the primary base of the brain (the hypothalamus), through rhythmical breathing and through the effect of sound and mantra. (AT p. 284)

Kundalini Yoga and the Muscles

- ◆ Any muscle that is not used regularly, even if it only a period of a few days, starts to atrophy. Muscle atrophy is visible in the stooped and narrow shoulders of older people who have stopped exercising. Kundalini Yoga is an incredibly complete form of exercise for the muscles to maintain the strength and flexibility of the body. (AT p. 284)

Kundalini Yoga and the Nadis

- ◆ There is a connection between the muscles and the meridians or nadis. If a muscle is strong, the meridian connected to it will be healthy energetically and vice versa. That's why specific meridians and organs are influenced by training specific muscles. (AT p. 284)

Kundalini Yoga and the Nervous System

- ◆ We know that the nerves constantly grow and change both in their density of connection and the sophistication of the patterns with which they interconnect. Yoga engages the nerves and makes them function better. (AT p 284)

Kundalini Yoga and the Tissues

- ◆ No matter how good the diet is, we tend to exceed the self-cleansing capacity of our bodies. Uric acid, calcium crystals and many other wastes and poisons get stored in tissues and joints. They make us stiff and may cause many diseases. In Kundalini Yoga muscle stretching and internal massage bring wastes back into circulation so that the lungs, intestines, kidneys and skin are able to remove them. (AT p. 284)

Kundalini Yoga as Householder Yoga

- ◆ The Beauty of Kundalini Yoga is that if one set is done A to Z for plus or three minutes, it totally reinvigorates your whole system. It brings to you all energy and all balance to prana and apana. There are twenty-two forms of yoga and they all lead to one thing; raising the Kundalini. Purpose of raising the Kundalini is not that we start flying in the air and all those gimmicks. When the Kundalini is raised, a person is super alert to everything. One becomes an acknowledged human being in every field of life on touches. It is for the householder. It allows us to marry and have children. You can take life pressure absolutely nicely and still be young, beautiful, healthy, and able to keep going. That is the purpose...It is a very day to day, living

experience. With all our mistakes and with all our weaknesses, still we can make ourselves healthy, happy, and holy. That is the purpose. (IAM p. 8)

- ◆ Kundalini Yoga started when all the sages and wisemen understood that there has to be a human life, a householder's life, a “gristi.” Gristi means one who has an acknowledged control on self. Then the sages thought, “We cannot teach all this yoga which takes years and years. Where is the time for marriage, family, and earning a living?” So they decided to come out with a science which, in a couple of minutes, can put you together and keep you going. A science to create a glandular secretion that keeps the standard of life in a spirit high enough so that the consumption of energy in a householder's day is equal to the energy he can produce in a couple minutes doing Kundalini Yoga. (IAM p. 39)

Laya

- ◆ Merging the finite with the Infinite through sound, mantra and rhythm and a sensitivity to its subtle structure. Often practiced in groups. (SG p. 170)

Laya Mantra

- ◆ As you chant, visualize the energy spinning from the base of the spine upward through the top of the head to Infinity. On Ek see the energy start from the navel point and go downward. On the first “uh,” the energy pierces the First Chakra at the base of the spine. On the second “uh,” it coils through the lock on the spine at the level of the diaphragm and heart center. On the third “uh,” you spin the energy past the neck and throat chakra. On Hay Guroo let the energy go through the top of the skull, the Seventh Chakra, into infinity. If you get into the rhythm of the spin, the breath will automatically ebb in and out at 2 ½ cycles per chant. The spine will heat up and sweat. It is a mantra of total absorption into Infinity. (SG p. 85)

Laya Yoga

- ◆ Merging the finite with the Infinite. The use of sound and mantra with rhythm and a sensitivity to its subtle structure. Often practiced in groups. (AT p. 35)

Learning

- ◆ From where do you learn? You don't learn from anybody. You learn within yourself. Everything you learn, you learn from your self-discipline. Anything you learn, you learn from self-ecstasy. Anything you want to learn, you learn from self-honor. The Self within one's self is a great teacher. (TMT p. 184)

Left Nostril Breathing

- ◆ Breathing through the left nostril is associated with:
 - ◆ Ida, the nadi which ends at the left nostril
 - ◆ Apana, the cleansing energy
 - ◆ The Moon energy – cooling, receptive

- ◆ Calmness, Sensitivity, Empathy and Synthesis (AT p. 96)

Liberation

- ◆ There are five ways to become liberated. The first is Daya, kindness; then Dharam, righteousness; Mokham, organization; Himmat, courage; and Sahib, grace. Five simple ways: when you become God you'll become a kindly person. (IAAW: Quotation of the Day)

Life Purpose

- ◆ Life is a lie if you do not find the internal truth. Life is a tragedy if you only find the external truth. Life is an absolute loss if you do not live to your status as a human. (TMT p. 124)
- ◆ Our job as human beings is not to search out the spirit and try to find God. Nor is it to cultivate extraordinary experiences, miracles, or special powers (siddhis) because the universe itself is the most extraordinary miracle that is or can be. Rather, our task is to recognize God, recognize our self as a human being, and recognize the opportunity in each moment to serve, to be compassionate and to be kind. (SG p. 25)
- ◆ Neither use nor get used. You must learn at the age of 24, your visit to Earth is to enjoy the Earth. The moral of it is that you must not step on anybody's toe. The grace of it is, don't hurt anyone at all. The majesty of it is, give – and take nothing. But when you give, you have to take; so let it be God that you take. (MTM p. 219)
- ◆ Life is a flow of love. Only your participation is requested. (Yogi Bhajan)
- ◆ Laugh because that is your purpose in life. Love because that is what you came here for. Shine because that is important. Share because it is demanded of you. (KRI Website)
- ◆ The purpose of life is to be live happily. You have to be happy to be divine. You have to get out of the law of polarity, otherwise you can't find the grace in you. It's not possible. (IAAW: Quotation of the Day)
- ◆ Nobody will give you anything. You have to learn the art and science of giving yourself your own excellence. That's the purpose of life. Life is a lie if the truth is not found. (TMT p. 127)

- ◆ The purpose of life is to discipline the mind, discipline the tongue, and discipline the thought. When mind, tongue and thought are disciplined, God is conquered. (IAAW: Quotation of the Day)
- ◆ The purpose of life is to watch and experience living. That is the purpose of life. To enjoy living, every moment of it. Because the priceless breath of life will never come back again. And to live in environments which are calm, quiet, slow, sophisticated, elegant. Just to be. Whether you are naked or you have a golden robe on you, that doesn't make any difference. The ideal purpose of your life is that you are grateful – great and full – that you are alive, and you enjoy it. What is the best in life, folks? Come on. What is the best in life? Humor. Enjoy living, have a sense of humor. Correct? (TMT p. 166)
- ◆ What is the purpose of life? To elevate all, big or small. (TMT p. 166)
- ◆ The purpose of visiting Earth and being a human is to unload your karma here, not to carry it to the next life. That's the purpose. That's why you serve the Master. You don't love the Master, you don't learn from the Master. Learn what you can learn. You have everything in you. You can learn from books from the library, but you learn from the Master how to surrender. You don't understand that there is a catch-22. When you surrender, the karma surrenders, too. You rise like a phoenix rises from the ashes, and the karma remains behind. Then it's the Master's headache. That's a fact. You don't understand. Nobody has taught you. I understand you are all spiritual, and God bless you. But you are all blind. So the blind leads the blind into the pit. Actually when a human consciousness surrenders to the Mater, and along with that the karma surrenders and is left behind, the man rises. That's how you break the shackle of karma. (TMT p. 168)
- ◆ The purpose of life, the attitude of life, is to serve the soul. (IAAW: Quotation of the Day)

Lion Breath

- ◆ Lion Breath is a powerful breath in the upper chest and throat. It cleanses out toxins, and is good for the throat chakra and the thyroid.
- ◆ Extend the tongue out to touch the chin. Breathe powerfully, forcing the breath over the root of the tongue, without any rasping. (AT p. 97)

Lobh

- ◆ Greed. Be greedy to be speedy to become angelic. (The Mind p. 35)

Loneliness

- ◆ You are not lonely. You are lonely because you have not known yourself. That's your loneliness. Your loneliness is that you don't know who are you and how developed you are, or how good you are, or how complete you are, how competent you are, and how much you can take. You are very lonely. And this loneliness is stretched through every walk of life. (TMT p. 41)

Long Deep Breathing

- ◆ Relaxes and calms, due to influence on parasympathetic nervous system.
- ◆ Increase the flow of prana.
- ◆ Reduces and prevents the build-up of toxins in the lungs by encouraging the clearing of the small air sacs.
- ◆ Stimulates the brain chemicals – endorphins – that help fight depression.
- ◆ Brings the brain to a new level of alertness.
- ◆ Pumps the spinal fluid to the brain, giving greater energy.
- ◆ Breathing long and deep, plus concentration, stimulates the pituitary gland to secrete, enhancing the intuition.
- ◆ Filling the lungs to capacity revitalizes and re-adjusts the magnetic field.
- ◆ Cleanses the blood.
- ◆ Regulates the body's pH which affects the ability to handle stressful situation.
- ◆ Energizes, and increases vitality.
- ◆ Aids in releasing blockages in meridian energy flow.

- ◆ Activates and clears the nerve channels.
- ◆ Aids in speeding up emotional and physical healing.
- ◆ Aids in breaking subconscious habit patterns such as insecurities and fears.
- ◆ Aids in fighting addictions.
- ◆ Re-channels previous mental conditioning on pain so as to reduce or eliminate pain.
- ◆ Gives capacity to manage negativity and emotions, supporting clarity, cool headedness and patience. (AT p. 92)
- ◆ Balances the parasympathetic and sympathetic nervous systems, creating a deep, long-lasting relaxation.
- ◆ Creates a pulsation at a certain rate in the brain, which stimulates the pituitary gland, the master gland, developing the intuitive consciousness.
- ◆ Pumps the cerebrospinal fluid around the brain.
- ◆ Reduces toxic buildup in the lungs by properly opening up the air sacs.
- ◆ Stimulates the production of chemicals in the brain to work against depression.
- ◆ Cleanses the blood of carbon dioxide to make the blood more alkaline.
- ◆ Increases oxygen intake.
- ◆ Helps release blockages to the flow of energy in the meridians.
- ◆ Speeds up the physical and emotional healing processes.
- ◆ Help to break unconscious habit patterns and addictions. (AT p. 161)
- ◆ What is the effect of Long Deep Breathing? It will calm the mind, balance the emotions, and harmonize body, mind, and spirit. It is used in meditation, and in the practice of yoga exercises. Long Deep Breathing can be used in everyday situations where you want to be in control of your emotions, able to think clearly and act effectively. Remember, the slower you breathe, the

calmer your mind. Used in conjunction with positive affirmation, Long Deep Breathing becomes a very dynamic self-healing tool. (FEP p. 22)

- ◆ If you establish a habit of breathing long, deep, and slowly you will develop endurance and patience. If you can establish a breath rate of eight times per minute or less the pituitary starts secreting fully. If the breath is less than four times per minute the pineal gland starts functioning fully and deep meditation is automatic. (SG p. 72)

Love

- ◆ Love is nothing but infinite trust. Infinite trust is nothing but love. (MTM p. 104)
- ◆ Kindness, compassion, and caring with love is real love. That doesn't mean you can't tell someone they're wrong. If they are wrong, and you don't tell them, then you are a coward. That is how you ruin your children. If you don't confront, you can't elevate. Sit down with mutual respect and caring. Then confront. If you don't do this, you are a waste and aren't even acting as a human. (The Mind p. 22)
- ◆ [Guru Arjan] define love. “Don't call them together who live together, or are together, or everything is together with them. They are not lovers. One jot, one light in two existences, they are the great lovers.” When all faculties and facets are dissolved, and oneness becomes on, that's the power of love. Where there's love, there's no question. Where there's a question, there's no love. Where there's a want, there's absolutely no love. Where there's a need – no, it's not love. (TMT p. 19)
- ◆ Love is a self-acknowledgment. When you love yourself, you feel so rich, that you can afford to love everybody. (The Mind p. 23)
- ◆ Human love is for one thing only: to love your soul. Then the infinite world around you will be in love with you. (The Mind p. 23)
- ◆ The language beyond mind and ego is love. It is a sixth sense. It is called union and merger. (The Mind p.67)
- ◆ The fact is, if a person has not experienced love of his or her soul, within one's self, there is no chance that that person can go out and love, even though it is the faculty of love that you most powerfully need. (TMT p. 154)

- ◆ Those who love and put a limitation on it are earthbound. Those who love and put no limitation on it are Godbound. (IAAW: Quotation of the Day)

Lying

- ◆ What is a lie? It is anything spoken with uncommitted language. Any word spoken under fear in which your personality is not clear is a lie. Lying is not a sin. Lying is a habit. It is a damaging habit, but just a habit like any other habit.
- ◆ Why do people lie? They lie because they cannot love. Instead of loving and giving love, they seek to be loved. They want validation. They act like little beggars who need the good will of the entire world. They do not rely on the goodwill of God and validate themselves. (The Mind p. 75)
- ◆ If you lied yesterday, and you lied today, but you don't lie tomorrow, you will be all right. You can rewrite your projection and start to use the power of committed language in your life. (The Mind. 75)

Lymphatic System

- ◆ The lymphatic system does not have its own pump like the circulatory system, so keeping it healthy is a process of constant detoxification through movement breathing, and proper nutrition. Poor eating and a sedentary lifestyle allow the buildup of toxins, bacteria and other illness producing processes.
- ◆ How Yoga Helps:
 - ◆ Upper body yoga exercises support the lymphatic system.
 - ◆ Long deep breathing enhances lymphatic circulation.
 - ◆ Increased Physical activity flushes the system mechanically and boosts immunity.
 - ◆ Yoga detoxifies the liver, lungs, and kidneys, taking pressure off the lymphatic system.
 - ◆ Yoga enhances a personal sense of well being, thereby boosting immunity. (AT p. 160)

Mahabandh

- ◆ This is the application of all three locks simultaneously. When all the locks are applied, the nerves and glands are rejuvenated. The practice and perfection of mahabandh is said to relieve wet dreams and preoccupation with sexual fantasy. It regulates blood pressure, reduces menstrual cramping, and puts extra blood circulation into the lower glands: testes, ovaries, prostate, etc. (SG p. 86)

Mahabharata

- ◆ Maha means great. Bharata is an ancient name for India. An enormous epic depicting rivalries of two clans, the Kauravas and the Pandavas. (AT p. 43)

Man Vidh chaanan vaykhiaa

- ◆ Man means the mind. Vidh means to make a hole, like when you punch a hole in the earlobe to put in earrings. Man vidh is a very beautiful phrase. It means you penetrate through the mind and make a hole in it, like a pearl, or a bead. That is a procedure. A condition to walk the path man vidh. The Guru completes it: Man vidh chaanan vaykhiaa. Chanaan is the light the Infinite reality. Vaykhiaa is to see. So, you must go through the mind, penetrate it, and through that hole see the light beyond. That is what soul is. That is also what God is. That vision takes you beyond your reactions and carries you for the long run to Infinity. (The Mind p. 94)

Manas

- ◆ At the lower level of mind, the level of manas, ordinary associative thought is accompanied by lower level emotions such as anxiety and resentment. (PYS p. 5)
- ◆ The recording component of the mind, which receives impressions gathered by the senses from the outside world. (AT p. 43)
- ◆ The lower mind of senses and reactions (AT p. 45)

- ◆ The third guna, tamas, reflects into the aspect of the mind called manas. This is the lower mind, the sensory mind. It is the one most commonly dealt with by the psychologists in contemporary times. Along with the images, sounds, feelings, and smells of all the senses combining into reactive and creative sequences, manas also includes the subconscious reactions and commotions that are stored. Manas represents the heavenly activity of the coexistence of totality within the finite. (AT p. 121)

Maksa

- ◆ Release, when we realize we are Purusha, and enter into right relationship with Prakirti. (AT p. 43)

Mantra

- ◆ The creative projection of the mind through sound. Man = mind. Trang= wave or projection. The science of mantra is based on the knowledge that sound is a form of energy having structure, power and a definite predictable effect on the chakras and the human psyche. (AT p. 66)
- ◆ We live in a sea of energy. Energy vibrates. There's a particular vibratory frequency corresponding to every sound in the universe. By vibrating a particular combination of sounds (syllables), you tune-in to various levels of intelligence or consciousness...Mantras are combinations of syllables consciously constructed to connect with specific levels of intelligence. (FEP p. 13 – 14)
- ◆ There are two types of mantras frequently used in Kundalini Yoga. The first is the bij mantra, which is like a seed. It is the name of God planted inside of you, in your heart, where it will grow and spread its radiance throughout your aura. But before the seed can be planted, the soil must be prepared. And for that we use an ashtang mantra. Ashtang means "eight-fold." Just as the spermatozoa must circle the egg eight times before penetrating, so too must the bij mantra be implanted in the heart within the eight-fold vibration of the ashtang mantra. The eight-fold vibration acts as a stimulant that balances the entire brain. It is only an ashtang mantra or the Panj Shabd mantra that can provide this total stimulation of your potential. (SG p. 81)
- ◆ Mantras are discovered like gems in a mine or laws of energy in nature: they are not made up. (SG p. 80)

- ◆ Mantras are formulas that alter the patterns of the mind and the chemistry of the brain, according to physical and metaphysical laws. The power of a mantra is in its sound vibration. The mantras used in Kundalini Yoga elevate or modify consciousness through their meaning and rhythmical repetition. It is beneficial to link a mantra to the breath. (AT p. 66)
- ◆ Mantra has two fundamental meanings. The first is the mind's wave or projection. This implies that a mantra controls the waves of the mind through the use of sound. It is the most effective way to eliminate the flurry of thoughts released by the mind and suspend reactions to your subconscious projections. The second meaning is the resound or echo of the mind. This implies you listen to the sound and to the origin of the sound form the Infinite at the same time. You are consciously conscious of the sound and the echo or unstruck sound of that sound. This takes you past the surface of the sound and opens your intuitive capacity and neutral mind. Mantra is a technical device for regulating the mind. (SG p. 80)
- ◆ There are many mantras, each one has its own qualities, rhythm, and effects. The combined sound, resonance and rhythm of a mantra produce an altered state of consciousness which sets the patten for the flow of thoughts. Mantra is not just an arbitrary label. It is a sound current which relates to its object. We always distinguish between a thing and its name because labels are arbitrary. Some languages make use of another level of sound. When a sound's innate vibration corresponds to or in some way reproduces what it refers to, it is a sacred language. This is the principle underlying languages such as Sanskrit and Gurmukhi. Chanting these ancient syllables is the fastest possible vibratory union between ourselves and the Creator. You determine which level of consciousness you want to relate to by the mantra you practice. The power of the mantra is decided by the level of consciousness you have. (SG p. 80)
- ◆ Chanting is the specialized use of one's vibratory capacities, taking the individual from his current position or level of development to his intended or projected destination. Mantra is the principle of reinforcement and rehearsal for the attainment of that ultimate destination. (SG p. 80)
- ◆ In all chants it is important to move the mouth and enunciate; recite, not just speak. There is a tendency to mumble, slur, or project the sound without moving the lips and tongue. The total effect of mantra depends on the reflex points on the tongue and in the mouth. So enunciate and move the tongue precisely. (SG p. 81)

Mantra Yoga

- ◆ A discipline of the Yoga tradition ever since Vedic times, it uses sounds that protect and project the mind. (AT p. 35)

Master of Kundalini Yoga

- ◆ To be a master of Kundalini Yoga is to be humble, patient, kind, direct, truthful, elevating and graceful. Poke, provoke, confront and elevate, and dedicate everything to God and Guru and nothing to yourself. In sensitivity you should be infinite. In action, you should be earthless in your effort. In your grace, you should be an undying fountain. In your kindness, you should be as vast as the ocean. In your mercy, you should be the most powerful experience of rain. In your sophisticated eventuality, you should be like a breeze. But when you have to act, you should act like lightning. These are the seven qualities that I saw displayed by a man who was the master of Kundalini Yoga. (IAAW: Quotation of the Day)

Mastery

- ◆ To master the effects of a meditation, practice it as a sadhana, a daily discipline. This will develop a life-promoting habit. Habit controls us so much that it is said that we can actually change our destiny by changing our habits. According to yogic science, the human mind works in cycles. We can use various cycles to help replace unwanted patterns of behavior (mental or emotional habits), with new, more positive ones. One commits to a particular meditation for a specific time:
 - It takes 40 days to change a habit.
 - It takes 90 days to confirm the habit.
 - In 120 days, the new habit is who you are.
 - In 1000 days you have mastered the new habit. (AT p. 136)

Maya

- ◆ The illusion of the reality of sensory experience of one's self and the world around us. Usually thought of as what takes us away from, or blinds us from perceiving God. (AT p. 43)
- ◆ That is called maya-when you prefer your own ego over Truth. (IAAW Quotation of the Day)
- ◆ The illusion that we are separate from God (SSP Glossary)

Meditation

Prayer is when the mind is one-pointed and man talks to Infinity. Meditation is when the mind becomes totally clean and receptive, and Infinity talks to man. (AT p. 129)

- ◆ Sometimes you ask, which meditation will work out? Every meditation will work out! (IAAW: Quotation of the Day)
- ◆ Take meditation to heart, as a golden path to Infinity, which must be experience in practical activity each day. (SG, p. 20)
- ◆ What is meditation? It is a conscious effort to clean the mind, to control the mind. It is so simple. (Yogi Bhajan)
- ◆ Your life is based on the capacity of the energy in you, not outside of you. Therefore meditation is essential to keep your mind clear so that your spirit can come through. (Yogi Bhajan)
- ◆ Meditation is for nothing other than for you to clear your shit. All thoughts in the subconscious that are negative unfulfilled and wrong start floating to the surface. That's what meditation is. Meditation is nothing but cleaning a house with a vacuum. You create a vacuum for your thoughts. You clean and that's meditation. So that whole day you can be light and polite. You can be nice, have endurance, have tolerance and not freak out. (SS p. 48)
- ◆ Meditation is for nothing else but to set up the neurological balance. It's very incorrectly taught in the west. They think meditation means something. It's nothing. It's simply to set up the glandular and neurological balance. (SS p. 92)

- ◆ People like to talk to each other. People like to lean on each other. People like to offend each other. These are people who don't meditate. A man who meditates doesn't need anybody. He doesn't even need God. I have seen people in my life who, when you tell them about God, say, "What?" Because they don't feel that God is a foreign identity. They feel what we say, "Hamee ham braham ham. We are the we, and we are the God." Their tranquility and their explanation are so unique and so vast, so calm and quiet. (SS p. 100)
- ◆ You can't live without meditation. Imagination and activity get blended to affect the focusing of the personality. That's what mediation is. You relate your unit activity toward your word of infinity. The question is: Are you creative or uncreative? That will decide the trend of your life. If you just sit for twenty minutes and close yourself, that's not meditation. That is an effort, an attempt to prepare yourself for meditation. It is a preparation, not a complete result. Meditation is the creativity and activity which relates your existence to the existence of the cosmos. It is individual harmony in relationship to universal harmony. (SG p. 18)
- ◆ Meditation is for yourself. Meditation is not for somebody else. When you come for sadhana, you come for yourself. When you pray, you pray for yourself. (IAAW: Quotation of the Day)
- ◆ If you meditate, you are not doing anybody any favor, and you are not going to grow wings from your armpits. It will only help you to be a self-controlled person. It will only mean people will respect you, trust you, and like you. You will not have a split personality and your words will mean exactly what you are saying. That's all. It's no big miracle. If you don't meditate, you won't be true to yourself. (TMT p. 234)
- ◆ You have to be conscious; but how? If you do not develop your meditative power and purify your mind enough to relate to your soul, the strength, and to your body, the projection, you are not a complete human being. (IAAW: Quotation of the Day)
- ◆ Have you seen a cesspool? Meditation is opening up the lid on the cesspool. (Yogi Bhajan)
- ◆ Meditation is the process of controlling and transcending the waves of the mind, allowing the flow of radiance from the soul.
- ◆ Mediation uses the inherent self-sensory system, the mind, and the body. Through the use of refined patterns. Meditation creates a communication between you and your mind, and between your mind and your body.

- ◆ Mediations which use mantra, work on the upper palate of the mouth which controls the autonomic system and the impulsations of the old brain and limbic systems.
- ◆ Develops the Neutral (Meditative) Mind
- ◆ Take us from a finite to an Infinite perception of reality, by connecting us to the clarity of the soul.
- ◆ Promotes a sense of well-being, inner peace, stability and calm
- ◆ Develops the intuition.
- ◆ Releases reactions and unconscious habits, subconscious fears and blocks and build the spontaneous and intuitive link to awareness itself.
- ◆ Encourages mastery over transforming emotion to devotion.
- ◆ Promotes clarity of mind, mental awareness and the ability to be present.
- ◆ Resolves core issues of stress-producing patterns.
- ◆ Develops the frontal lobe of the forehead, which controls your personality. (AT p. 126)
- ◆ Meditation is the art of breaking habits, to purify the mind and to take care of day-to-day things. (AT p. 127)
- ◆ Prayer is when the mind is one-pointed and man talks to Infinity. Meditation is when the mind becomes totally clean and receptive, and Infinity talks to the man. (AT p. 129)
- ◆ Meditate. Any dirt of ugliness in your mind can only be wiped out by meditation. Get rid of them. What is meditation? Calming yourself and looking toward the infinity of God. That is meditation; it is simple. (IAAW: Quotation of the Day)
- ◆ Simran is the goal of meditation. It is a continuous, meditative, longingly creative feeling. It is a feeling, it is a flow. It is a touch, it is a substance. *Ang Sang Wahe Guru. (God is with my every limb, every millimeter, every situation of mine.)*

- ◆ When you sit for meditation it is important that you feel balanced and stable. If you are leaning to one side or have great pain from the knees or ankles, you cannot meditate. If you do get into meditation in an off-balance posture you run the risk of misdirecting the energy and blood circulation that is stimulated by the kriya. Meditating in a chair, for example, is perfectly all right for those kriyas that allow it, but if you sit with the legs half dangling or with uneven pressure on the feet, then the blood distribution in the pelvis area will be imbalanced with respect to the two sides of the body. This in turn can offset the navel point which can lead to headaches, menstrual irregularity, digestive problems, and a host of minor pains whose causes are difficult to find. (SG p. 74)
- ◆ Silent meditation is on part of a three member team: silence, sound and anahat – the “unstruck sound” of the heart

Silence awakens you to what is in the subconscious.
Mantra transforms the content of the subconscious
Merger through rhythm and naad takes you into anahat, which changes the structure of
the consciousness itself. (AT p. 133)

- ◆ The duration of 40 days of practice lets the meditation provoke your subconscious to release any thoughts and emotional patterns that hinder you. A good meditation will break your old patterns, put in a seed for a new pattern, and clear the subconscious. Try to meditate at the same time each day. It is helpful to keep a journal of your daily practice. (AT p. 136)

Meditation Practice (and time)

- ◆ A morning or evening practice of meditation and Kundalini Yoga is the only thing I know that generates time. Time is the most common complaint I hear. Where is the time to do something good for my self? Where is the time to meditate? The answer is meditation gives you time back in multiples of what you put in to it. How? We waste a tremendous amount of time by losing our focus on what is really important. Meditation hones that focus. We also make mistakes because our mind drifts and becomes unconscious with daydreams and with unintentional thoughts. Meditation clears the subconscious and helps you keep your clarity. It lets you be present to what you are doing. We also lose time because we do not see resources and opportunities that are already present. We narrow our view under stress and pressure. Meditation integrates the broad lens of the mind with the narrow focus of action. So there are many ways that time is saved as you go through your day alert, energized, and victorious. (The Mind p. 141)

Meditative Mind

Man jeetai jag jeet

By conquering your mind, you can conquer the world.

(Guru Nanak, Siri Guru Granth Sahib, page 6/ 28th pauree of Japji Sahib)

- ◆ If we can master the use and command of the mind, we can enjoy this world and live truthfully, gracefully, and prosperously. (The Mind p. 3)
- ◆ What is the meditative mind? Meditative mind is one with which you can take away the garbage of the mind and bring the flow of the radiance right away. It is a very computerized system that works on the spot. (Yogi Bhajan)
- ◆ You can only get out of your problems if you have a meditative mind; it is required that we develop that mind. (IAAW: Quotation of the day)
- ◆ Attention to our own breathing in and breathing out, without manipulating it in any way, is one of the simplest and most helpful practices in yoga for reaching a tranquil mind. (PYS p. 37)

- ◆ Stillness develops through practice (abhyasa) and non-identification (vairagya) (PS 1.12, p. 19)
- ◆ The sages have said that when the mind is silent, without distractions, the original state of intelligence or of consciousness, far beyond the capacity of the thinking mind, is present. That intelligence is more aligned to direct perception than to thinking or reasoning. (PYS p. 7)
- ◆ All the distractions of the mind are rooted in time displaced from the present now. To be present now is not a function of time sequence. It does not refer to a moment between past and future, but refers to a quality of being, that of being present. “The Sufi is he whose thoughts keeps pace with his foot. He is entirely present: his soul is where his body is, and his body is where his soul is, and his soul is where his foot is, and his foot is where his soul is. This is the sign of presence without absence. (PYS p. 13)
- ◆ All mental activity disturbs the Ground Silence. The point is that the mind can become an instrument of perception, of seeing, so that we could proceed from perception rather than from conception or thought or memory or imagination. (PYS p. 14)
- ◆ A clear and tranquil mind results from cultivating friendliness towards those who are happy, compassion towards those who suffer, joy towards the virtuous, and impartiality towards wrong-doers. (PYS p. 35)

The Mind

- ◆ The mind is your best friend and your worst enemy.

There is nothing without mind, and there is nothing with mind.

Whosoever controls the mind controls the entire psyche of the universe.

For all your troubles, your own mind is responsible. For your successes, your mind is doing it.

Mind has an essential faculty to be faster than time and space. As such, it is so dangerous that you can do things that are delusional, imaginative, and unintentional. And equally, it is so beneficial that you can create things that can be miracles.

The faculty of mind gives you the total facility to express the godliness in you. Mind is a faculty to understand the entire creativity of God.

Mind is given to you for you.

If there is no relationship between you and your mind, then there is no guidance between you and your mind. If there is no consolidated guidance between you and your mind, then your life will be nothing but a disaster for you, for your children, and for your generation to follow.

Mind is the faculty that can deliver the speed and power of God, and it can ruin mankind in its own web of imagination, ego, and desire. Mind is a faculty which, when applied through the ego, only ruins a human being and never lets him grow to be better than a mere animal under any circumstance. (The Mind p. 4)

- ◆ There are three impersonal areas of the mind. Manas is the sensory mind; ahankar gives us identity and attachment; and buddhi perceives what is reality. These three interact with the three Functional Minds [Negative, Positive and Neutral] to give you nine Aspects. Each of the nine Aspects has a triple power on it to experience the thought. The three minds interact with the nine Aspects to give a total of 27 Controlling Projections. So, you have a total of 27 Projections per thought. Your mind churns the thought and turns it many ways. One thought and 27 spirals outward. When you master your very basic intelligence, you must know and be sensitive to those 27 Projections. The three minds together with all the Projections give you 81 Facets. 81 ways to project into action as a result of how you process each thought. (The Mind p. 15)

Three (other) Minds

- ◆ Three minds are very essential for excellence in your life: the Applied Mind, Creative Mind, and the Executive Mind. Each is unique in its particular combination of faculties and Facets. The Applied Mind seeks out the Positive Mind's solutions, but limits them to what is directly applicable to your goal. In this way it is strong, extremely simple, and achieves results quickly. It also prevents overloading that can occur if the Positive Mind spins off on its own freely. A refined Applied Mind is a great asset to accomplish much in your life. If you have converted part of your Positive Mind to the Applied Mind, then the thoughts released by the Negative Mind go to the Positive Mind.. The Negative Mind is substituted by a positive attitude, and the Applied Mind solves its problems. You cannot be depressed or blocked. Besides the Applied Mind you have a subtle and very powerful mind – the Creative Mind. It is a sweet little thing. Its source is so potent it gives you a direct intuition. It is original and unique.

With all these minds you have another – the Executive Mind. It is a Projective Mind. It moves actions and resources. A lot of people fail because they can't or won't decide things. They hesitate and lose the timing or become doubtful and lose the leadership. They will discuss things, shuffle papers, and plan. The Executive Mind decides in seconds. When you have difficult decisions, like a surgeons dealing with life and death, this mind is essential. (The Mind p. 81)

(Characteristics of the) Mind

Here are a few basic characteristics you should know as you prepare to reign and conquer your mind.

- ◆ First, it is largely automatic. Since the mind is fast and beyond the categories of time and space, it supports your actions with many more thoughts than you could ever act on. The result of this is that it is not you who think. Your mind thinks, not you. It floods you with thoughts, both wanted and unwanted, intended and unintended. Not all thoughts support the you which is you. You are awareness itself and not all these thoughts. You are actually carried through the soul.

- ◆ Second, the mind is ever moving. If it stops it cannot function. It is not a local phenomenon. Just like in the ocean you can feel waves that were generated from a far away distance, so in the mind you have thoughts and feelings from the entire universe and every other person. The places and people you are most attuned to and attached to are what usually fill your stream of thoughts. As you become more neutral and non-attached the scope of those thoughts and feelings widens.
- ◆ Third, the mind functions best on contrasts. It seeks polarities and tends to classify things in pairs, in positive and negative, in good and bad. Consider your eyes. They constantly move with motions called saccadic motion. If this is stopped artificially with a drug, you cannot see. Your eyes need the movement to provide contrasts and comparisons so your nervous system can construct your vision. It is the same with the mind. It seeks contrast and polarity. Since the mind is impersonal as well as personal, you find this search for contrast and extremes throughout nature.
- ◆ Fourth, and last, the mind is just as material as the body, only it is subtler. Water exists in degrees of subtlety from vapor to liquid to ice. Just so, you can think of the mind as the vapor, the feelings as water, and the neurons and connections as ice. The mind is a structure, a process, and an energy that lets your awareness operate and manifest in this creation. You can observe it and you can change it. You can affect it with gross things like food, powerful things like breath, and subtle things like thought. It has its own flow, structure, and metabolism.
- ◆ The mind itself does not stop. That is why “a point of stillness” is one of the essential tools you need to look into the mind. This is where special techniques, like meditation, mantra, and breath control are needed. Using the mind to try and convince the mind to be still is like stopping a hurricane by blowing at it. There is too much going on. A further difficulty is that you use your mind to observe your mind. Just imagine two mirrors facing each other at a slight angle. If you put a candle in between and look into the mirror, you can see hundreds of candles, reflections upon reflections. The mind can reflect back on itself and create images within images, thoughts within thoughts.
- ◆ We need to be able to affect the mind without getting caught in an infinite self-reference. To do that, we need to understand the structure of the mind, recognize the origin of thought, and consciously determine which thoughts are consistent with our true self. (The Mind p 121)

Mistakes

- ◆ Every mistake can be recuperated. God gave you a mind to neutralize cause and effect, which is the Positive and Negative Mind. You have to reach the Neutral Mind. Once you start relating to the neutral mind, you will never find any trouble in your life. (IAAW Quotation of the Day)

Moh

- ◆ Pride. Have pride and gratitude that God has made you human and that you are going to be saintly. (The Mind p. 35)

Moon Center

- ◆ Centers of emotional energy in the body; men have just one moon center on the center of the chin, which is insulated and protected by wearing beards; women cycle between 11 different moon centers during a month (SSP Glossary)

Mudha

- ◆ The fourth of the five stages of mental refinement. Predominance of tamas assures laziness, confusion, sluggishness, ignorance, and even vice. It is a state of dull confusion or stupidity. (AT p. 46)

Mudra

- ◆ The hand is magical as well as functional...The hand expresses our moods in each minute gesture. If you look at the palm you will see that the lines form intriguing patterns. If you understand the coding, the hands become an energy map of our consciousness and health. The yogis mapped out the hand areas and their associated reflexes. Each area of the hand reflexes to a certain area of the body or brain. Each area also represents different emotions or behaviors. By curling, crossing, stretching and touching fingers to other fingers and areas of the palm, we can effectively talk to the body and mind. The hands become a keyboard for input to our mind-body computer. Each mudra...is a technique for giving clear messages to the mind-body energy system. (SG p. 78)

- ◆ A mudra is a position of the hands that locks or seals and guides energy flow and reflexes to the brain. The hands are an energy map of our consciousness and health. The yogis mapped out the hand areas and their associated reflexes. Each area of the hand connects to a certain part of the body or brain, representing different emotions and behaviors. The hands become a keyboard for input to our mid-body energy system. Each finger relates to a planetary energy and the quality that each planet represents. The thumb relates to the persona of the individual. (AT p. 105)

Mulbandh

- ◆ The Root Lock is the most commonly applied lock but also the most complex. It coordinates and combines the energy of the rectum, sex organs, and navel point. Mul is the root, base, or source. The first part of the mulbandh is to contract the anal sphincter and draw it in and up as if trying to hold back a bowel movement. Then draw up the sex organ so the urethral tract is contracted. Finally, pull in the navel point by drawing back the lower abdomen towards the spine so the rectum and sex organs are drawn up toward the navel point. This action unites the two major energy flows of the body; prana and apana. Prana is the positive, generative energy of the upper body and heart center. Apana is the downward flow of eliminating energy. Mulbandh pulls the apana up and the prana down to the navel point. This combination of energies generates the necessary psychic heat to release the kundalini energy. This lock is applied on the exhale. It can also be applied on the inhale when specified. (SG p. 86)
- ◆ Moves excess lower chakra energy to the higher centers; stimulates creativity, inner security, empowerment and self-healing. (SSP Glossary)
- ◆ This literally means “root lock.” It is a body lock used to balance prana and apana at the navel point. This releases reserve energy which is used to arouse the Kundalini. It is a contraction of the lower pelvis – the navel point, the sex organs and the rectum. (SG p. 171)

Naad

- ◆ The inner sound that is subtle and all-present. It is the direct expression of the Absolute. Meditated upon, it leads into a sound current that pulls the consciousness into expansion. (SG p. 171)
- ◆ The essence of all sound. Naad is the vibrational harmony through which the Infinite can be experienced. (AT p. 66)
- ◆ Naad is a process of harmony through which the aad, the Infinite, can be experienced. Naad is the basic sound for all languages through all times. The sound comes from one common source or sound current. It is the universal code behind language and therefore behind human communication. (AT p. 67)
- ◆ Exercising to the rhythm of the Guru's word is the one way to understand it. It is the one way to become the Self. It is the one way because “in the beginning was the Word, the Word was with God, and the Word was God.” This Word from the Guru inspires you and it can inspire the Word in you. Plus, if the body can get into the rhythm of the naad, anything that could kill you, make you weak, make you diseased, make you poor, or make you totally naïve will leave your right then and there. (MTM p. 179)

Naad Yoga (or Nada Yoga)

- ◆ The discipline of the inner sound, the primal vibration. (AT p. 35)
- ◆ The science of Naad is based on the experience of how sound vibrations affect the body, mind, and spirit through the movement of the tongue, the mouth, and changes in the chemicals in the brain. (AT p. 66)
- ◆ You can feel the upper palate with the tongue and experience its different surfaces. There are two rows of meridian points on the upper palate and on the gum behind the upper teeth. The tongue stimulates those meridian points and they in turn stimulate the hypothalamus which makes the pineal gland radiate. When the pineal gland radiates, it creates an impulsation in the pituitary gland. When the pituitary gland gives impulsation, the entire glandular system secretes and a human being obtains bliss. This is the science. (FEP p. 39)

- ◆ The science of Naad Yoga is thousands of years old. It works with the movement of the tongue in the mouth, language and chemical changes in the brain. There is no system of nerve connections between the sections of the brain – no wiring. Rather there is a neurotransmission fluid. Different chemicals liquids are secreted from different parts of the brain. Messages are transmitted from each part of the brain through the fluids, which are called naad namodam rasaa. Naad refers to communicating harmony, namodam means addressing; and rasaa means juice.

We can alter consciousness by changing the chemical composition of the brain fluids. The state of mind, personality and power to project form our authentic self is tied in with the use of our words. (AT p. 67)

- ◆ The art and science of using sound to imprint and awaken the mind is called Naad Yoga...We must tame the mind and make it our servant and friend. There is no better way than through the power of the word, the naad of the shabd and the projection of the consciousness. (The Mind p. 66)

Naam

- ◆ Vibrational identity. “What we vibrate, we become.” (AT p. 66)
- ◆ The manifested identity of the essence. The word derives from Naa-ay-ma, which means “that which is not, now is born.” A Naam gives identity, form and expression to that which was only essence or subtle before. It is also referred to as the Word. (SG p. 171)

Naam Simran

- ◆ This refers to the state and act of deep meditation by dwelling and merging into the names of the Infinite, of God. (SG p. 171)

Navel Point

- ◆ The navel point is a center of energy transformation in the body. This center is etheric. It is located a few inches below the navel and in front of the lower spine. This center is a vital nexus. It encloses within itself the starting point of the 72,000 nadis, including, of course, the 72 vital nadis. (AT p. 174)

- ◆ The sensitive area of the body near the umbilicus that accumulates and stores life force. It is the reserve energy from this area that initiates the flow of the Kundalini energy from the base of the spine. If the navel area is strong, your vital force and health are also strong. (SG p. 171)

Nabhi

- ◆ Nabhi refers to the sound formed at the navel. What we speak at the navel is most powerful. (SG p. 80)

Neck Lock (Jalandhar Bandh)

- ◆ Jalandhar bandh is not about bringing the head down; it's about bringing the chest up. It is a matter of increasing mobility in the upper back. The beauty of jalandhar bandh is that it opens the energy of the medulla oblongata in the brain stem. This releases the occipital pump that moves the spinal fluid effectively and creates a focus in the central channel of the spine. Thus the energy to the pineal and pituitary opens. When the pituitary flips over, the cup of nectar drains back down to the heart. This is the goal of yoga. You have to awaken your heart to have to capacity to open that flow. (AT p. 329)

Negative Mind

- ◆ The negative (or protective) mind is given for survival. It is reactive, protective and searches for potential danger. It is sensitive to pain and it shields you from the forces that may disrupt or destroy. (AT p. 122)
- ◆ One of the three Functional Minds. It is the fastest and acts to defend you. It asks, "How can this harm me? How can this limit or stop me?" It is also the power to just say no stop something or reject a direction of action. (SG p. 171)
- ◆ The Negative Mind is the fastest. It is the first to react to any thought or feeling. It is the mode of mind developed to help you survive. It is very automatic. It is based in the reflex to survive. It asks, "How will this harm me? What is wrong? How do I protect my self? What will the loss be?" (The Mind 128)

- ◆ The job of your negative mind is to calculate risk and protect you. If your negative mind is out of balance you cannot think about yourself or protect yourself through your intelligence. The negative mind must think negatively about anything you know, hear and see. Whenever a thought comes to you or whenever someone speaks to you, your negative mind's role is to say:

Wait a minute. What is this person saying? Why? Am I reading it right?

The negative mind negates everything that comes to you no matter how positive it may be; it happens automatically. It starts surveying the situation and tells you what is negative in it. Even if a proposal is very much in your favor your negative mind will tell you:

You don't have the time and energy to carry out the job. It's not worth it.

If you are not in touch with your negative mind and you mis-understand its role, this barrage of negative thoughts can make you fearful and cause unnecessary doubt – the worst enemy of the human. When you have doubt in your mind, your subtle body is not relating to your soul. The healing process is about unifying the subtle body and soul bodies, which leaves no room for doubt. (WOH p. 51)

- ◆ Your negative mind helps you give form to the creativity of your soul body by giving you the gifts of containment, form and discernment. It also instills in you a longing to belong, which in its highest expression drives you to connect very deeply with your own God self. If your negative mind is underdeveloped, your longing to belong can cause you to get into inappropriate, self-destructive relationships because you are overly influenced by others; you aren't contained enough in your own center.

The second body gives you a lot of “negative” information about whatever comes up in your life so that you can provide for every contingency in order to protect yourself. A strong second body serves you by giving you foresight and helping you to create contingency plans. It gives you the patience to be obedient to your own inner guidance.

Neutral Mind

- ◆ The Neutral Mind listens to the intellectual input from both the Negative Mind and the Positive Mind and then leads you to the best decision, using unbiased intuitive knowledge. Whenever you want to reach outside of yourself, reach out with your Neutral Mind. It is a most graceful, wonderful secret of success. (FEP p. 184)
- ◆ The neutral (or Meditative) mind is the mind that judges and assesses without attachment in relation to your own purpose and reality. The Neutral Mind observes the actions of both the Negative and Positive mind and judges both in relationship to your higher self. Each thought is filtered through the Negative, the Positive and the Neutral minds. (AT p. 122)
- ◆ The most refined and often the least developed of the three Functional Minds. It judges and assesses. It witnesses and gives you clarity. It holds the power of intuition and the ability to see your purpose and destiny. It is the gateway for awareness. (SG p. 171)
- ◆ Your meditative mind is the Neutral Mind, which runs your destiny. Actually there are three ways to conduct your destiny. First is through the law of karma: action and reaction. Second, you can be a freeloader, tune-into the magnetic field of the Earth and just float; third, your life can be run by that magnetic, attractive, very positive creative, meditative Neutral Mind. That way you can do very well. (MTM p. 102)
- ◆ The Neutral Mind assesses everything. It is non-attached and never reacts. The Neutral Mind observes the actions of both the Negative and positive Minds, and then judges both in relationship to your higher self. It takes in all the positive and negative factors and weighs them against your real purpose in the light of your higher self. It asks, “Is this real? Does this support my goal or purpose? What is my mission and vision? Is this meaningful? What is the implication, consequences, and intention? “ (The Mind p. 128)
- ◆ The job of the neutral mind is to guide you and tell you what you should do. You *must* know the positive of the negative and the neutral of the positive and negative, so you can compute and act right.

The neutral mind evaluates risk and benefit; it was given so we can know how things relate to time and space. Every thought which is realized goes from the negative mind to the positive mind, and it must go to the neutral mind to give you a comprehensive answer of time, space, your environment and you. If you have a comprehensive mind you are never wrong; otherwise you'll never be right.

Without the neutral mind you cannot be consistently constant and know who you are. Instead you'll think:

I have to compete. If I don't do better than everyone else, I will not get the promotion.

This is not neutral. The principle of the neutral mind is dutiful:

I will not let myself down; I will not let anyone else down. I will create a win-win situation.

If your neutral mind can preserve on leading thought and you do not condemn yourself, whatever you need shall be provided. (WOH p. 53)

- ◆ Your neutral mind rules and integrates all parts of you. It evaluates the input of your negative and positive minds (and also the rest of your bodies) and gives you guidance within nine seconds. It helps you access your soul and look with compassion on the whole play of life, which allows you to serve others from a place of great elevation. Your neutral mind can see the big picture and how all parts of your life have been necessary and perfect, because they have lead you to right where you are now.

If your neutral mind is weak you may have a hard time making decisions. You'll have the habit of feeling victimized by life because you don't know how to integrate your experiences and find meaning in them. You may have a hard time seeing beyond the polarities of life on earth and tuning into the great cosmic scheme of things. (Numerology p. 14)

Nirgun Mantra

- ◆ A nirgun mantra is one which has no finite components and vibrates only to Infinity. (SG p. 84)

Nirodha

- ◆ The first stage of the five stages of mental refinement. Sattva is fully expressed. Total calm. The transcendent perception of the soul, consciousness or Purusha is now possible. It is “well-controlled,” can distinguish false from Real, and see the nature of the Self-reflected throughout the mirror of Prakirti. (AT p. 46)

Nirodha parinama

- ◆ Nirodha parinama, transformation towards silence, is the transformation of the mind in which the attention moves from the rise and fall of the external impressions to the silence which pervades when the mind is settled. The flow of silence becomes constant from the internal impressions of this quiet. (Patanjali sutras 3.9 & 3.10, PYS p. 121)

Nishkarma Kama

- ◆ The web of desires without purposive action. The opposite of nishkama karma (selfless action). (PYS p. 14)

Niyamas

- ◆ *Shaucha (purity)*. Evenness of mind, thought, speech. Purity of body.
- ◆ *Santoshā (contentment)*. Gratitude, acceptance, calmness with success or failure.
- ◆ *Tapas (purification, zeal)*. Determination, willingness for practices.
- ◆ *Svādhyāya (study)*. Reflection, meditation, expanding knowledge.
- ◆ *Ishvara pranidhana (devotion, surrender)*. Faith, dedication.

Nostrils

- ◆ The right nostril controls our energy level and the left controls our emotions. Consequently, if we are tired, breathing long and deep through the right nostril will give us added energy. Breathing through the left nostril can calm us down when we are upset and emotional, angry, frightened or just generally disturbed. (FEP p. 30)

Obedience

- ◆ There is a power system on this planet called master power. Do you know what master power is? Master power is once you obey, or have the capacity of obedience, you shall then have the capacity of command. (IAAW: Quotation of the Day)

One-pointed Mind

- ◆ A relaxed mind is a creative mind, and a creative mind is a relaxed mind; and only a relaxed mind can become a one-pointed mind; and a one-pointed mind is the most wonderful mind. It is most powerful; it can do anything. Purity of mind is a necessity for man to have supreme, spiritual power. (TMT p. 138)

Ong

- ◆ Ong is the vibration of the universal creative consciousness in relationship to the manifest or physical creation. Many other yoga schools chant Om which is the same vibration, but not in relationship to the manifest. In other words, chanting Om elevates your consciousness but takes you away from the earth. Chanting Ong on the other hand brings this same infinite consciousness down to the earth. (Mantras of the Master)

Original Sin

- ◆ For three thousand years you have been told you are born in, and that Eve and Adam did something, you know which we do, but these days we don't talk about. Birds do it, bees do it, they did it. They ate that apple. That was juicy stuff which made him horny, and she seduced him. Now what is wrong with that? We seduce every day. So our ancestors seduced each other, and for that they were thrown out of the boredom of Eden. That was a totally boring place. All that was there was an apple tree and a snake? Now who wants that? It was a bad neighborhood. So they were thrown out to the Earth. (TMT p. 139)

Pain

- ◆ Pain and calamity are challenges that give us strength within us and within our prayers. When you are in pain, your prayers become very strong. (The Mind p. 23)

Past

- ◆ Actually, there is no such thing as “my past.” That past is only the experience you have in your subconscious mind. You become attached to it, and this prevents you from moving forward in your life. In Kundalini Yoga, we fry this subconscious mind; we make toast out of it and eat it. We have a technical know-how to approach this subconscious mind. If you do not clean it out, it sits behind your conscious mind and does mischief. It sits in the back and can spoil the image of human life by repeating experiences which are already in the past, but which are recorded in that subconscious mind. The subconscious mind must be taken care of and trained with Kundalini Yoga to be an aid in life. (AT p. 19)
- Learn one thing today: Let the past go. Let it go at any cost. Those who do not forget the past, but remember the past and make it their security will find it very difficult to have a good future. (IAAW Quotation of the Day)

Patanjali’s Eight Limbs of Yoga Practice

- ◆ By practicing the limbs of yoga, impurity is destroyed and the radiance of jnana leads to viveka. (Patanjali sutra 2.28, PYS p. 83)
- ◆ The eight limbs of yoga are: yama (self-restraint), niyama (right observance), asana (right alignment or posture), pranayama (regulation of breath), pratyahara (withdrawal of the senses), dharana (concentration), dhyana (meditation), and samadhi (free attention). (Patanjali sutra 2.29, PYS p. 83)

Patantar

- ◆ In old Vedic language the Infinity of your projection is called patantar. Patantar is when this trinity of body, mind, and soul all project towards Infinity. Pa means the total sum of tantar. Tantar means length and breadth. It is a two word sound – pa-tantar. Together the sounds make the word patantar which means our total projection towards Infinity. We use this concept when we say about a very wise person Baraa patantar hai. It means that person's projection is great. It is within the reach of Infinity, and Infinity is within the reach of his projection. (The Mind p. 77)

Patience

- ◆ Patience pays. Be patient with every impatience, and you will win. The best way to deal with nonsense, obnoxiousness and neurosis is to be patient and have a sense of humor. It works. (IAAW: Quotation of the Day)

Pavan Guru

- ◆ Literally the “breath of the guru.” It is the transformative wisdom that is embedded in the patterns of breath, especially those patterns generated in the expression of naad in sound or mantra. (SG p. 171)

Physical Body

- ◆ The Physical Body was given to you so you could participate fully in life on this planet. It is a temple for God to live in while He sees through your eyes and hears through your ears. You were given the physical body so God could experience and enjoy (!) His creation. The physical is a balance point between heaven and earth. The key to perfecting the Physical Body is balance: balance in diet; balance in exercise; balance in work, in play, and rest. It always makes sense to avoid extremes. Don't be lazy and don't be fanatic. (FEP p. 184)
- ◆ If the body does not flow with the soul and the soul cannot command the body, the human life is lost. It has no purpose. The relationship between the human body and the soul is like the relationship of a lover and a beloved. ...The soul is in every part of life as the beloved is in every part of the lover. (IAAW: Quotation of the Mind)

- ◆ The physical body has the capacity to correlate your activities so you can come through; it was given to share feelings and emotions. We can see the physical body. We can identify with the five senses of sight, sound, taste, touch and smell. These senses plus the sensations of pain and pleasure are the primary ways in which the physical body communicates to us.

The physical body cannot work for you if you do not discipline it. You cannot put anything in your body which over or under stimulates you. Eat only what can be eliminated in twenty-four hours.

You need to exercise and seat forty-five minutes to an hour a day to regulate the chakras and stimulate the glands, the guardians of your health.

One hour of mental exercise, meditation, is also required. In meditation you become calm and open yourself to the vastness of infinity. By consciously concentrating on your breath of life you regulate and rejuvenate your body. You must not start your day without taking care of your mind.

Just being physically beautiful is not enough. You have to match your physical beauty with your mental beauty. You can put on makeup, but you will still look ugly if the light body, your soul, is not radiating through your skin. It doesn't matter how much makeup you use, you will look unhealthy. If your pranic body is not in sync with your physical body, you will look grumpy. If your auric body doesn't balance your physical body, you can't achieve anything in life. And if your subtle body does not collaborate with your physical body, you will end up lying all the time; you cannot relate to being pure.

Your source of unhappiness is when you do not coordinate the ten bodies and you think you have just a physical body. Then when your physical body fails you get depressed instead of calling on the other nine bodies. To have mastery of the self you have to train you physical body to know all ten bodies. (WOH p. 53)

- ◆ Your physical body is the body where the other nine bodies play out their parts. A strong fifth center gives you the capacity to sacrifice, to make sacred; it gives you the ability to balance all parts of your life. If your fifth body is strong you will be a flexible, eloquent speaker and you will naturally share what you know by teaching others. If your fifth body is weak, your inner and outer realities will be out of balance – you won't know how to handle all the different aspects of your life in a flowing, balanced way. You may have trouble expressing yourself verbally, and you may be afraid to be in the position of being a teacher. (Numerology p. 15)

Pineal Gland

- ◆ The pineal has several secretions that we are in the West are just starting to learn about. One of the major functions of the pineal is to vibrate and control the nucleus projection of every cell of the body. In most adults, the pineal gland is merely the size of a grain of wheat, while in young children it is about the size of a chickpea. As most people get older, the pineal gland shrinks and its special secretion decreases. With the practice of Kundalini Yoga kriyas, the pineal gland can be softened, expanded and stimulated. It can grow to the size of an almond and begin again to secrete its consciousness-raising nectar. This special secretion is abundant in children. (FEP p. 51)

Pingala

- ◆ The nadi which ends in the right nostril. It brings in the stimulating, energizing, healing energy of the sun.
- ◆ Pingala healing is the gathering of force, or shakti. It is the moving of this Prana from one spot to another. This is automatically guided in the kriyas of Kundalini Yoga. (AT p. 179)
- ◆ One of the three major channels (nadis) for subtle energy in the body. It is associated with the flow of breath through the right nostril and represented the qualities of the sun – energy, heat, action and projective power. It is associated with the functions of the sympathetic nervous system but it is not identical to it or derived from it. (SG p. 171)
- ◆ Pingala represents space. (PPP p.202)

Pituitary

- ◆ Creating a relationship with the individual identity and the universal identity is exactly the same thing as creating a relationship between your pituitary and your [male] sexual organ. There's no difference at all between the two. One is on the physical level, the other is on the etheric level. (MTM p. 119)

Planets and Days

- | | | | |
|-------------|---------|---------------------------------|------------|
| ◆ Monday | Moon | Emotional | |
| ◆ Tuesday | Mars | Energetic, Combative | |
| ◆ Wednesday | Mercury | Business, Communication | |
| ◆ Thursday | Jupiter | Expansion and Deep Thought | |
| ◆ Friday | Venus | Love, Sensuality | |
| ◆ Saturday | Saturn | Karma, Constriction, Discipline | |
| ◆ Sunday | Sun | Purity, Energy of Self | (SG p. 70) |

Positive Mind

- ◆ The positive mind inspires you by telling you what is the possible gain, the advantage to you, in any situation. (FEP p.184)
- ◆ The positive (or expansive) mind searches for pleasure, fulfillment and possibility in how you can utilize things in your experience. It is constructive, risk taking and active. (AT p.122)
- ◆ One of the three Functional Minds. It elaborates, magnifies extends and assists. It asks, “How can this help me? How can I use this? What is the positive side of this? (SG p. 171)
- ◆ The positive Mind is expansive and practical. It searches for pleasures, for fulfillment, for the possibilities to utilize anything that you experience. It is constructive, risk taking, and active. It examines every thought and feeling for resources to do what you want. It asks, “How is this useful to me? How can this help? What can I do with this? Do I want this? What will this bring me? How far can I go with this?” (The Mind p. 128)

- ◆ The positive mind calculates benefit. The job of your positive mind is to tell you what is positive in the negative. If you do not use the positive mind this way, it starts working very unfortunately for you – it takes information from your subconscious and your memory to support the thoughts of the negative mind. You have a storehouse of tragedies in your life. Your positive mind can pull up the past and lay it on you like this:

Ten years ago we had a proposal like this and it was a bad experience. We suffered many losses.

When out of balance your positive mind can unload your subconscious memory, pull out the garbage and double it. When your positive mind brings up your total human experience in this way, it prevents you from making the correct decision. You can only live happily if you build a positive mind and it does not pull out the past to enforce your negative mind.

The role of the positive mind is to tell you all the beneficial aspects of a situation. If your positive mind cannot do this you cannot experience joy and bliss and your ability to achieve is greatly diminished. (WOH p. 52)

- ◆ Your positive mind lets you see the positive essence of all situations and all beings. It gives you a strong will and allows you to use your power easily and humbly. It makes you naturally playful and optimistic, and gives you a good sense of humor. It makes your communication strong and direct.

If your positive mind is weak you may be overwhelmed by the input of your negative mind, which can be depressing and paralyzing. You may be angry and intolerant, or else hesitate to use your own power, your own heat, because you're afraid of the responsibility it brings or afraid that you might abuse it. (Numerology p. 13)

Prabhupati (mastery of the universe)

- ◆ The word prabhupati literally means, “spouse of God.” Once aradhana has cleaned the subconscious, we enter into prabhupati, or mastery of the universe. This is the state of neutrality. Our motivation is neutral. No finite thing motivates us. No money, no fame, no sex, no personal advancement is enough to determine our actions. We cease to be manipulated by things. We stop being attached to our past, possessions, and hopes, so that we can creatively and freely act in the highest consciousness of each moment. In this neutral state, we sense the Infinite in all things. Nothing motivates us except the sense of the Infinite existence itself. Motivation comes from the center of our being.

The stage of prabhupati represents the opening and attunement to the superconsciousness. The conscious mind has merged with the subconscious mind, and there is no conflict in the personality. Everything is experienced as a harmony even if the gross outward circumstance seems challenging or disastrous. A person feels more of the pain of the entire cosmos, and more of its joy, but rests in the neutral and sublime state of mind in the mastery of God. It is the full awakening and integration of compassion into the personality. Compassion gives one a capacity to forgive the unforgivable.

In acts of compassion a kind of vacuum is created, for the law of action and reaction has been transcended. Nature does not love a vacuum and neither does the universe. So it always must help that yogi who has the compassion to serve.

The person who is true to their sadhana begins to glow and gains the ability to guide and inspire others. Just being in his or her presence helps clear the mind of useless conflicts. She has opened the guiding potential of the supermind in her aura. (AT p. 146)

Prakriti

- ◆ Purusha can never be seen or known, for it cannot be an object of knowledge. Anything that can be known is not Purusha, but is in the realm of Prakriti, which literally means “doing outward,” is the world of nature at all levels, from the coarsest to the finest. The whole of the manifest world, all matter and all processes which are subject to law are within Prakriti. Thoughts, ideas, prayers, acts of service and anything which can be considered are all in the realm of Prakriti. Prakriti is the realm which is governed by the law of cause and effect, the law of karma. (PYS p. 10)
- ◆ Matter. Primal Nature. Evolves under the influence of Purusha, so the Self may enjoy experience. Composed of the three gunas. (AT p. 43)
- ◆ Transcendental Nature. It is creation as we experience it. It includes mind and matter. It is formed from the motion and interaction of the gunas. It is multi-leveled and evolved from the original consciousness of the Absolute. (SG p. 171)

Prana

- ◆ Prana is the life force of the atom. (AT p. 21)
- ◆ The subtle life force, the sub-atomic energy. The first unit of energy. Prana is the motion and coding of life energies through the realms of the mind and body. (AT p. 174)
- ◆ Prana is the motion and the coding of energies through the realms of the mind and body. Prana is not kundalini. Kundalini is an emanation of the soul itself, the opening of the soul energy and awareness. (AT p. 174)
- ◆ The universal life force that gives motion. It is the breath in air. It is the subtle breath of the purusha as it vibrates with a psychophysical energy or presence. Prana regulates the modes and moods of the mind. (SG p. 171)
- ◆ Prana accumulates between the base of the heart and the neck. It is linked to the function of the lungs and to inspiration. The motion of prana is accumulation and expansion of the lungs and of the internal energy. When you are full of prana, you're ready for life, you're charged with energy your respiration is open and your mind takes on a sense of positivity. (AT p. 174)

- ◆ Prana is the life force interpenetrating every atom of your form – and indeed the universe. Apana refers to the eliminative functions of the body. These functions operate at all levels, both the gross and subtle to expel negative energy and waste. For the purpose of raising kundalini, let us describe prana as the “vital air” above the navel, and apana as the “vital air” below the navel. (AT p. 176)

- ◆ Our tie between us and God is the ray of light called prana. That’s why the human is called Pranee, the one who lives by Prana. Pavan Guru, that’s what Guru Nanak uttered. Pavan means carrier of the Prana. It is what re-vibrates and reconstructs your cells. Life is not only the Earth. Life is everywhere, but it is transparent. Transparent life does not need Prana. It has the sensitivity, mind, soul, projectivity, but it doesn’t need the Prana... Why are we given Prana here? To have sensitivity to feel and forgive others. You know what God is? Forgiveness. Those who are suffering in their life, they are not suffering because they are not wise. They are suffering because they are not using divine wisdom. Divine wisdom is not what you have been told, that it is something special. It is the simplest thing. What you have in your life is Prana. That is why you are called ranee. Pranee is one who consumes the Prana and lives on. That’s all the moment this Prana will leave your body, you’ll be called a dead man. As a living man, you are called Praanee. Praanee means you are living by the grace of Prana. God gave you Prana and if you chant the Name with that Prana, you regain the mental shield. (AT p. 179)

- ◆ In all ancient languages, the words for “breath” and “spirit” are intimately connected, indicating their close relationship. Respiration is the act of receiving the spirit again and again with the air. The Sanskrit term prana is translated as “breath,” but prana is not only breath in the usual sense of that word. Ordinary breath, the most manifest symptom of life, is only the obvious aspect of prana. Like its Chinese equivalent, chi, prana refers to a whole spectrum of subtle energies, manifesting at the coarse material level as ordinary breath in which we take in air through the nostrils. Our who organism, not only the nostrils, participates in receiving finer alchemical substances, impressions, and energies. The substances we take in from the whole field of prana depend on the depth and quality of our attention. What an accomplished yogi breaths in an utilizes is not the same substances as breathed in by a novice. (PYS p. 37)

Pranayam

- ◆ Life is not under your control and the mind is not obedient, but there is something the mind does obey. That is the rate of the breath...When the breath is long and deep and slow, the mind is constant and one-pointed...If you can train yourself to breathe eight breaths per minute, you can have your temper and your projection under control. It is the most creative meditation you can do. (SG p. 87)
- ◆ Pranayam is the science of breath, controlling the movement of prana through the use of breathing techniques
 - ◆ Prana – the life force
 - ◆ Pran – first unit
 - ◆ Ayam – expansion (AT p. 91)
- ◆ Pranayama is energy management. The Kundalini Yogi employs a wide range of pranayam techniques, using the rhythm and depth of the breath to effect and manage different energy states of health, consciousness and emotion (AT p. 91)
- ◆ The mind follows the breath. The key to controlling the mind is in controlling the breath. (AT p. 91)
- ◆ Regulated breathing patterns or exercises. (SG p. 171)
- ◆ Pranayam is when you want to expand yourself, your power, your psyche, your intuition, or your understanding. (IAAW p. 68)
- ◆ Control of prana (life force).
- ◆ A kundalini yoga class is not just a series of exercises that stretch or stimulate the body. Kundalini Yoga moves energy and pranayam is the most vital tool in this process. Breath awareness requires concentration. It brings attention to the breath as the vital link to life. The breath regulates the energy of life, the quality of emotions, and the ability to direct the mind. (AT p. 281)

Pranic Body

- ◆ The Pranic Body controls the breath and takes in Prana, the life force energy of the universe. The Pranic Body gives you energy, courage, control over your mind and healing power. When you breathe, you are feeding your Pranic Body. As you practice pranayam, you'll experience the expansion of strength of this body. (FEP p. 185)
- ◆ The pranic body is the electromagnetic body of life. The pranic body gives life to the physical body and is connected to it through the breath; it was given so we can live. Your prana, or life energy, penetrates through your radiant body fifteen times a minutes on average. There is a strong relationship between the pranic and physical bodies. Yogis have used this relationship for thousands of years to cure illness and lengthen life. When your breath is not deep enough to correspond with the needs of the body, your relationships, your behavior and your life will all be out of balance.

The pranic body communicates mostly with the mind and lungs, enhancing health through control of the breath. It does not contribute thoughts per se, but a competent yogi is aware of what the pranic body is communicating when practicing breath control. In particular, the yogi experiences the '*rise of the Kundalini*' while holding the breath out.

Without prana, the physical body cannot hold the soul. Each soul is granted a certain number of pranic breaths and once you finish that quota your soul enters your subtle body and leaves. When the relationship between the soul and pranic bodies is permanently broken, life comes to an end. (WOH p.56)

- ◆ Through your breath, your pranic body continuously bring life force and energy into your system. This allows you to feel absolutely fearless, fully alive, and totally at one with all creation. When your pranic body is strong and your breathing is deep and relaxed, nothing can bother you. You know how to use your energy when it's needed, and how to contain your energy when that's appropriate. You cherish every event in life and enjoy it to its fullest. By having a conscious relationship with an unconscious human function, the breath, you become self-initiated and self-illuminated. Your very presence is healing to others because you carry so much pranic energy. In addition, a strong pranic body automatically balances the negative, positive and neutral minds. (Numerology p. 18)

Pratyahar

- ◆ Pratyahara is the withdrawal of the senses from their objects by following the essential nature of the mind. From this comes the perfect mastery over the senses. (Patanjali sutras 2.54 & 2.55, PYS p. 108)
- ◆ What is pratyahar? I'll tell you what it is since you want to know. In pranayam, it is from you to God outward. In pratyahar, it is from you to God inward. (MTM p. 167)
- ◆ Under any time, space and circumstance, under any pressure, depression or oppression, you do not forget the Infinite One. (IAAW p. 67)
- ◆ Pratyahar is called the science of dedicated devotion. It is not simple devotion. Simple devotion is, "Thank you, God." That's simple devotion. But pratyahar is also a dedication: when anything comes, you say, "Thank You, God, for making me thank You." (IAAW p. 67)
- ◆ To control and synchronize the mind to the Infinite. It is the science of finding the nucleus of every finite, which is Infinite. (AT p. 126)
- ◆ One of the eight limbs of yoga it is the synchronization of the thoughts with the Infinite. To quote Yogi Bhajan: "Pratyahar is the control of the mind through withdrawal of the senses. The joy in your life, which you really want to enjoy is within you. There is nothing more precise than you within you. The day you find the you within you, your mind will be yours. In pratyahaar we bring everything to zero (shuniasa), as pranayam brings everything to Infinity." (SG p. 172)
- ◆ Partahar is the practice of paying more attention to the God within us than to the experience of the material world that is brought to us by the mind and senses. (PPP p. 214)
- ◆ What is Partahar? You synchronize unto Infinity. It is when you squeeze (yourself) to zero. That is equally important. (PPP p. 214)
- ◆ Partahar is part of yoga, a science eliminated from every book of knowledge. Pratyhar is partahar, it means bringing yourself to shuniya (neutral, the zero of your ego). If you can't bring yourself to neutral, then no matter whether your act is positive or negative, it will always be erroneous. There shall always be mistake. You will miss the take, because you are not neutral. (PPP p. 214)

- ◆ Partahar is a meditative state of pure being: Just become thoughtless, no thought. Whatever thought comes, you are not. Cut it out. If a person does not have the power to stop the intellect from thoughts then there is no chance for entry of the God into the life of that person, so you must develop the ability to become thoughtless now. (PPP p. 214)

Prayer

- ◆ Prayer is the power of God in you. You don't do prayer to the outside, you do prayer from the inside. You do prayer from inside to inside. (Yogi Bhajan)
- ◆ There is no damage so serious, even though it is to the point of insanity, which cannot be erased by the power of prayer. (IAAW: Quotation of the Day)
- ◆ Prayer is the power to tap your own unknown and bring it to your known and become radiant. (IAAW: Quotation of the Day)
- ◆ You have to understand why we have the urge to pray. What makes us pray? We want to tap into our own unknown. Prayer is tapping energy from my own unknown. (IAAW: Quotation of the Day)
- ◆ The classification of prayer is this: a technology within a human being through which the unknown is known, the unseen is seen, the unheard is heard. That is prayer. (IAAW: Quotation of the Day)
- ◆ It doesn't matter how you pray. Prayer is the method in which you can tune your mind. I tune my mind in one way. You will tune your mind in a different way. But remember, it is your mind, it is your prayer, and it's all about you. Prayer has no relationship with anybody else. Prayer is totally your own power to tap the Unknown. (IAAW: Quotation of the Day)
- ◆ Whenever you want to reach your own unknown you pray. The only channel through which your own unknown can reach you for help is the power of your own prayer. Prayer is not talking to God. (IAAW: Quotation of the Day)

- ◆ Falling into prayer is the same thing as falling in Love. It is an infinite fall. You can never come out of it. (Yogi Bhajan)

- ◆ Prayer is the power to tap your own unknown to bring it to your known and become radiant. (Yogi Bhajan)

- ◆ Prayer is a technology within a human being through which the unknown is known, the unseen is seen, the unheard is heard. (Yogi Bhajan)

- ◆ Prayer is when the mind is one-pointed and man talks to Infinity. Meditation is when the mind becomes totally clean and receptive, and Infinity talks to the man. (AT p. 129)

- ◆ What is prayer? Have you ever understood what a prayer is? You create a vibratory effect, it goes into the infinite creativity around your psyche, and the answer comes and is expressed in the energy of a job done. Then you say, “Well, prayer works.” IT is only your mind which has the power to concentrate and to work with that beauty. (SG p. 5)

- ◆ What is prayer? Prayer is the power of man. We pray to nourish our souls so that the flow of the spirit will go through us. The only way that spirit can flow through us is through prayer. (MTM p. 117)

- ◆ The greatest thing in a human is that which is within you, which leads you to prayer. Prayer is a very humbling experience. But it's the greatest power. What is a prayer? You think it's a great thing or a small thing. It's the greatest thing, because prayer is when you tune yourself into your “real or imaginative higher Self, Infinite Self.” What's a God? Bigger than you? More powerful than you? Aha! That's not true. God is within you; ten trillion Gods are within you. All that prayer does is put them together. It makes you fold your hands to unfold your strength. (MTM p. 237)

- ◆ Whenever you tune-in, in your strength, to Infinity and you do it in a crystal clear manner, you understand that you are part of that Divinity. You manifest you again – and that is success. Prayer is not a ritual, nor is it a right, nor is it a reality. It's an experience of folding yourself within yourself. Prayer is when you fold yourself within you and unfold your energy. It's a complete action. Prayer is a complete action. You fold within and unfold your energy. You are complete. (MTM p. 237)

Prayer Mudra

When we fold our hands in prayer,
God opens His arms and gives us a hug.
Life is fulfilled with this union.

That is Yoga (AT p. 13)

- ◆ For this the palms of the hands are flat together. The positive side of the body (right, or masculine) and the negative side (Left, or feminine) are neutralized. (SG p. 79)

Presence

- ◆ Through your presence it should be felt that you are divine - that is bana. Through your word it should be felt that you are divine - that is bani. Through your deeds everybody should be elevated to the divine - that is seva. Through your powerful sadhana, you should be elevating yourself - hat is simran. (IAAW: Quotation of the Day)

Problem Solving Exercise

- ◆ Sit down and on a sheet of paper create four columns. In the first column write down any subject or question of your life. Then in the three remaining columns write down your comments, feelings and thoughts from three perspectives. Be direct and honest in each mental position. Write your Personal Choice, then write from your Sentimental and Emotional Choice, and lastly write from your Conscious Choice. If you write cut and dried, straight, and honestly, you may be surprised to find how different you are on each issue. (The Mind p. 113)

Projection

- ◆ A stance of the psyche projecting into action. It is an attitude of your mind that is a tendency to approach action in a certain way. There are 27 Projections that arise from the nine Aspects of the mind interacting with the three Functional Minds. (SG p. 172)

Prosperity

- ◆ Being rich is having the power of wealth. Prosperity is when you are purposefully satisfied. (Yogi Bhajan)

Purka

- ◆ The great Being of existence. (SG p. 172)

Purusha

- ◆ The transcendental self, soul, atma or spirit. It is the first contained embodiment of the unlimited consciousness and is formed with the subtle body. It is the consciousness and witness of the spirit that indwells the body. (SG p. 172)
- ◆ Unmanifest spirit. (AT p. 43)
- ◆ The essential nature, or the true form of the Seer, or the Seer's own form, is Purusha, the Transcendent Being. Purusha is steady attention without distractions, Conscious Energy or Pure Awareness. When the distractions are removed, the Seer resides in its own true nature. The true Seer is Purusha who knows through the mind. The purpose of yoga is to refine the mind, so that it can serve as a proper instrument for Purusha. When thinking enters, the mind brings its expectations and its projections; then we cannot see reality as it is. (PYS p. 8)
- ◆ Purusha cannot be personal, just as God or Spirit cannot be personal. It is completely transpersonal, and beyond expression. Purusha is no more mine than yours. It is the source of attention and consciousness in each being. (PYS p. 10)
- ◆ A right relationship between Purusha and Prakriti, between Spirit and body, between transcendence and manifestation, is necessary for right action. We know that vision without action is a dream. On the other hand, a Japanese proverb reminds us that action without vision is a nightmare. (PYS p. 24)

Raaj Yogi:

- ◆ A yogi who follows the royal or highest path. One who excels and exalts the self in the midst of life without monastic withdrawal. One who places the self on the throne and presides with consciousness over all domains of manifestation internal and external. (SG p. 172)

Radiant Body

- ◆ The Radiant Body gives you spiritual royalty and radiance. The strength of the Radiant Body will make you courageous in the face of any and every obstacle. Good things are drawn to you through a developed and powerful Radiant Body. On a practical level, people with well-developed Radiant Bodies are said to have “charisma.” Their very presence works for them before they say one word. They virtually “shine.” (FEP p.186)
- ◆ The radiant body is the bana of the spiritual body, the soul. (MTM p. 115)
- ◆ The radiant body's magnetic attraction gives u courage; it was given so we can influence and prosper. You are born to be positive and enjoy nothing but positive things in life. It will come to you provided you are balanced in your identity. When your shield is on, you are bright and beautiful. When your radiant body is shining like the Sun there is no way you can ever be wrong. Your radiant body doesn't act right when it is clouded by fear.

Good luck comes to you, not because you deserve it, not because you want it, not because you are beautiful and not because you asked for it. It comes to you because of your electromagnetic field and the radiance of your tenth body. You don't have to speak a word when your radiant body is effective. Sometimes you misunderstand and think, *I did it, I attracted it, I got it*. That is not true. It is your confidence and the strength of the radiant body which brings success. The physical body is just a basement; the radiant body is the top story, the tenth floor.

That's what Kundalini Yoga is about; it builds strength in you. You become you. All your fears, conflicts and duality go away. Your reality starts coming, and things come to you because you are very attractive. The attraction is not you; it is your absolutely radiant body. The radiant body is a shining armor around you for both protection and attraction. Its radiance depends on how deeply you consume prana each day by breathing deeply.

The first nine bodies are mostly receptive – they receive information and communicate to us. Our tenth body, the radiant body, is the natural result of the electromagnetic activity of the other nine bodies. In order for there to be a natural balance our bodies must project as well as receive. The radiant body is the electromagnetic projection of the essence of the other nine bodies. It is through the radiant body that our inner radiance is communicated to the world. (WOH p. 59)

- ◆ Your radiant body provides you with a glorious, radiant sphere of light that extends for nine feet on all sides of your body. This sphere is brilliant and impenetrable – no outer negativity can penetrate it and all inner negativity is neutralized by it. A strong radiant body lets you project with royalty and grace. You exert a magnetic presence and command the respect of all who know you. You have great strength, determination and stamina, and you always give 110%. Yogi Bhanan calls the tenth body “one-plus” because it's one – your soul body – plus your radiance.

If your tenth body is underdeveloped, you may be afraid of conflict. You may shy away from other people's attention because you are afraid of the energy and responsibility that come with the recognition of your inner nobility. You may feel ineffective and unable to come through in situations. (Numerology p. 20)

Raga

- ◆ Attraction. (Patanjali sutra 2.3, PYS p. 60)

Reality of Life

- ◆ When your mind thinks too much, it loses touch with the reality of life. Do you understand? To be real, our feet should be on the Earth and our head should be in the Heavens. (IAAW Quotation of the Day).

Reincarnation

- ◆ The cycle (or wheel) of birth and death. One's condition is determined by the balance of the karma. (AT p. 43)

Rajas

- ◆ Earthling Human
- ◆ Active, creative or initiating energy (imperial). (AT p. 43)
- ◆ Personality Aligned, Demanding, positive, active, yellow spectrum, emotional, commotional, God as Companion If we use the rajasic guna, which is forcefulness and will, it empowers us to be the king of the territory, to gain jurisdiction wherever we feel, see and live. (AT p. 210)

Raj Yoga

- ◆ The royal unitive discipline, a Maha Yoga. The *Yoga-Shikha-Upanishad* refers to it as the combined practice of Mantra Yoga, Laya Yoga, Hatha Yoga, and Raja Yoga. Add the direct link of awareness given by the master's touch and the Shabd Guru. (AT p. 35)
- ◆ This is the full development of identity and Being when we talk like a sage and walk like a king. Your presence works. Just as a king is on the throne and things happen all around to enact his orders, you become still and watch the Will of God and the creative pulse of the Universe. The rule for this is “I am, I AM.” It is the throne of the Neutral Mind. The least will of the king is perceived by the court and acted on, often without an explicit order. In the is place the universe and you are not separated. There is an immediate and subtle response to your will. The challenge is to let go and let God, to trust deeply in the process of fulfillment and support as it acts through the path and Will of God. (AT p. 34)
- ◆ The Raj Yogi's presence performs his miracle. Others have to act and perform and do all kinds of things. But this is the path of the King. It is not the path of the slave. Just feel your presence is acting: therefore you have not to act. Never try to interfere with the power of God. Never try to control other people. Serve, excel and be.” (AT p. 34)

Relaxation

- ◆ Relaxation is an important part of the rhythm of exercise and change in Kundalini Yoga. The physiological and neural state of a student is elevated after completing a Kundalini Yoga kriya. It is the physiology of awakening and awareness. During this state, relaxation serves several functions:
 - ◆ Rejuvenating, especially the parasympathetic nervous system.
 - ◆ Distributing of prana stimulated by the exercises
 - ◆ Releasing rigid patterns in the muscles and blood flow
 - ◆ Circulating glandular changes
 - ◆ Centering one's emotional energies
 - ◆ Learning how to handle stress and letting go
 - ◆ "Memorizing" the relaxation sensation.
 - ◆ Integrating a new pattern after an old one is broken
 - ◆ Creating a rhythm or pulse of energy

(AT p. 116)

Religion

- ◆ I want to touch on a controversial point. Whatever religion you follow, that belief, tradition and practice is meant to guide you to experience your true origin, which is Infinity. The religion should get rid of your self-belittlement and limitation. It should inspire and lift you to your full human capacity. Instead of this result, you usually learn prejudice: you learn how to divide humanity: and you learn to love and hate based on belonging to certain thoughts, feelings, or practices. This mis-education has done more harm to humanity than all the good acts the religions were intended to do.

We have lost touch with the roots of religion: the spiritual impulse and identity in our heart. We do not even understand the basic concept in the word “religion.” That term comes from the Latin religio. It means, “to look back at your origin!” And what is your origin? Spirit! And what is your end? Spirit! So what are you fighting about? What is the great debate? When you experience your origin as a reality, you are happy. Be constant under all circumstances and relate to one thing – you are part of Infinity and always lean on that power – then you’ll never be unhappy.

Happiness and mastery of the spiritual facet of the human life is a simple and direct practice. The problem is that we have never trained our minds to know our origin as Infinity. Instead we have hidden under rituals. All these churches, temples and synagogues, all the places of worship, were meant to create group consciousness. Spiritual awakening starts with individual consciousness, then progresses to group consciousness. When group consciousness is established, and you care for others, then you progress to Universal Consciousness. Religious places were designed so that all the people who believe in some way could join together to praise the Lord and feel elevated. That was the original purpose. Now people come there to fight elections and to argue about who should control the synagogue or church. Or it has become a forum for some minister to speak, entertain and dump his distinctive fervor. It has become a regular mechanized ritual – a systematic system within the system.

Take care of the spiritual facet of your life by joining with others to experience and elevate your self, the group and the universe. In most places, the original purpose and practice to gather and experience the group elevation of consciousness has been forgotten, dilute or simply gone. With that facet of our life neglected and underdeveloped, we have become confused. When a person does not develop the strength of the individual consciousness toward group consciousness, he cannot attain the final experience of Universal Consciousness. Barriers will always exist, which keep a person limited. The development of group consciousness into the experience of Infinity is the bridge to Universal Consciousness. It releases the Unlimited Self and fulfills the spiritual longing. (AT p. 17)

Rest

- ◆ Many of us fight our sleep. We do not know how to sleep. We do not know how to rest. Rest and work have equal forum and need equal attention. You know the problem with you? Oh, Mr. Unsuccessfuls, let me tell you what your problem is. All of you who are unsuccessful are those who say we will rest tomorrow. We will rest later. You know that syndrome? In the middle of the rest, when you are just enjoying it, he will say, I will do it tomorrow, let me work now. The highest priority of work is to rest. (MTM p. 272)

Retroflexed Consonants

- ◆ Consonant sounds made by touching the tongue to the upper palate at the place where the hard and soft palates meet (SSP Glossary)

Right Nostril Breathing

- ◆ Breathing through the right nostril is associated with:
 - ◆ Pingala, the nadi ending at the right nostril
 - ◆ Prana, the nurturing energy
 - ◆ The Sun energy – warming, projective
 - ◆ Vigor, alertness, will power, concentration, Readiness-for-action (AT p. 96)

Rishi

- ◆ One who understands the subtlety and the great essence of life is a rishi. (The Mind p. 113)
- ◆ A Himalayan yogi (SSP Glossary)

Rishi Knot

- ◆ A tight hair bun worn toward the top of the head – slightly in front of center for men, slightly in back of center for women; named for Rishis who wear them; also worn by Sikhs (SSP Glossary)

Sadhaka

- ◆ The sadhaka, the one who undertakes sadhana, needs to have the attitude of a disciple – a willingness to search, to listen, to change. (PYS p. 4)

Sadhana

- ◆ You all changed because you wanted to change, and you did sadhana. Sadhana changed you. (IAAW: Quotation of the Day)
- ◆ There are a lot of things we need: One of these needs is that for the mind to work for you for the whole day, it must be fresh and clear; it must be made livable. That is why it is a requirement to rise early in the morning when nobody can disturb you, when you can be yourself. (IAAW Quotation of the Day)
- ◆ You must understand one thing: karma cannot be wiped out; the sequence must lead to consequences. The only, the only, the only way is through sadhana. I can tell you that without sadhana, you are as useless for positive change as a junk car is. You can talk for hours and hours and I can teach for years and years; but without sadhana, you have no chance. Sadhana is a self-victory. Sadhana means self-victory; and one who cannot have self-victory cannot have this Earth at all. I can bluntly tell you. There's no need lying to you. (MTM p. 23)
- ◆ Lose everything on this planet but hope. Hope is the last thing one should lose. If you want to build up what you need to build up, there's no magic which can help you except sadhana. (MTM p. 2)
- ◆ The cultivation of a non-fluctuating attention requires a discipline, a sadhana. (PYS p. 4)
- ◆ Sadhana refines the quality and develops the characteristics of our consciousness as human beings. (SG p. 27)
- ◆ Sadhana is a process to refine human awareness, burn off the old patterns and clean out the subconscious. (SG p. 27)
- ◆ Sadhana gives us the clarity to see and enjoy our human experience and our connection to everything in creation – through spirit – no matter what path we have been placed on by the hands of grace. (SG p. 26)

- ◆ A spiritual discipline: the early morning practice of yoga, meditation and other spiritual practices. (SG p. 172)
- ◆ Sadhana. That is where you sit, dwell in the thoughts and words of the soul, and peel away all your non-reality with the vastness of your spirit. If you train your mind this way, then you will discover something for your self. If you live in absolute fearlessness, God will live in you because fear and truth cannot go together. (The Mind p. 101)
- ◆ What is sadhana? A personal self-discipline to experience and realize your Self, master the mind, and soften the egos dominance over our habits, emotions and thoughts. Develop a regular sadhana and you take control of your life. Develop a deep sadhana and you open the doors of experience. Commit to meet your higher Self each morning and your decisions and your life become original; your life will bear the signature of your soul; your radiance will express the meaningful intimacy of the Infinite in each moment. Immerse yourself in the joy of victory that comes from starting each day with a powerful sadhana and every challenge becomes an opportunity. (SG p. 21)
- ◆ Sadhana is a discipline that moves us toward cosmic consciousness and self-realization; it creates individual excellence and helps to fulfill the destiny and potential of our soul. (SG p. 39)
- ◆ The release of the subconscious is done at Sadhana. That's what Sadhana is. In Sadhana we get up in the morning, before we do anything else, and work on our mind and metabolism. Through Sadhana, you calm down the metabolism, you calm down the mind, and you create a harmony. Sadhana belongs to the Neutral Mind. In sadhana the Negative and Positive Minds become the Neutral Mind. Without the Neutral Mind, success can only be temporary. It will not be everlasting. (MTM p. 162)
- ◆ Sadhana is self-enrichment. It is not something which is done to please somebody or to gain something. Sadhana is a personal process in which you bring out your personal best. (SG p. xii)
- ◆ Sadhana is the most selfish act because it is a self-cleaning. Cleanliness is Godliness. (Yogi Bhajan)
- ◆ In sadhana...your body is the temple of God, and your soul is the divine Guru within. (SG p. xvii)

- ◆ Through the practice of yoga discipline – sadhana– we calm the mind, sharpen its function and gain discernment to recognize the real, to hear the inner Word, to follow the impulse of the heart – the path of dharma. (AT p. 46)
- ◆ Kundalini Yoga includes all [of Patanjali’s] eight limbs [of yoga practice] in each sadhana or complete set. (AT p. 44)
- ◆ Sadhana means a daily spiritual practice. Sadhana is a self-discipline that allows one to express the Infinite within one’s self... It is a time each day to notice the patterns that lead away from higher consciousness and to transcend those patterns. Sadhana is a conscious activity. We consciously choose to rise up, to exercise the body, and to meditate. Each day is different. Each day, we are different. Every 72 hours all the cells of the body totally change. Sickness comes and goes. Motivation waxes and wanes. But through all the flux of life, through all the variations of the mind and heart, we consciously choose to maintain a constant and regular practice. (AT p. 144)
- ◆ Sadhana brings us to reality. Is there any unreality in us? No. We are as real as God is. (SG p. 24)
- ◆ Sadhana is nothing but the death of karma, all wrong things, all misfortunes, all bad things, all bad lucks, all sins are evaporated during the period of sadhana. (SG p. 25)
- ◆ Sadhana eliminates and neutralizes misfortune, tragedies, bad luck, non-reality and all sickness. The direction of your life is not your reactions to life. The direction of life is the resurrection of life. (SG p. 25)
- ◆ Sadhana is a process to refine the human awareness, to burn off the old patterns and to clean out the subconscious. (SG p. 23)
- ◆ Sadhana is self-enrichment. It is not something which is done to please somebody or to gain something. Sadhana is a personal process in which you bring out your personal best. (YB, SG p. 22)
- ◆ Sadhana is a discipline of the mind and body to serve the soul. Sadhana keeps the mind clear to accurately guide our actions. (AT p. 144)

- ◆ Why do we get up for morning sadhana? Because we have to face the whole day, and we cannot face the day without a constant level of energy. People love you for three things only; wisdom, commitment and consistency. (AT p. 148)
- ◆ Sadhana gives us sensitivity to know, to feel and to touch. It gives us intuition to touch reality. The methods are three-fold; jappa, tappa, sanjam. Jappa is repetition. Tappa is the heat of central impulsation. Sanjam is merger through simran—mediation on a very slow, conscious breath. (AT p. 148)
- ◆ What is sadhana? A bunch of exercises? No. Bunch of mantras? No. Bunch of people getting together? No. That's not true. Sadhana is nothing but a tendency, a tendency to get up in your own spirit...Whenever you get up for something other than your own spirit, you have ruined the day. That day you will be poor. There is nothing you can do about it. (MTM p. 258)
- ◆ Sadhana is a perfect, selfish act to qualify oneself in strength to match up with the world. It has nothing to do with anything around. It is an act, which we do for ourself, because we want to survive and live, excel and become powerful. It is our power-grasping trick. (MTM p. 271)
- ◆ Doing sadhana is not to please God; it is to please your own self, to clean your own self, to cleanse your own mind. You'll find the brightness of the earth. (IAAW Quotation of the Day)
- ◆ Why repeat the Name of God? So that it enters our subconscious memory. Why do sadhana? So that our conscious memory can subconsciously relate to the Supreme Consciousness. These are acts for the Self; they are extremely selfish acts. (IAAW Quotation of the Day)
- ◆ The connection between your power and your projection is the mind; therefore it has to be a quick, clean, classified, qualified mind—a clean mind—that's why you do sadhana. It's a consciousness. (IAAW Quotation of the Day)
- ◆ It is a human tendency to like to sleep between 3 am and 6 am. It's natural. But if you can be alert enough to work on your mind, to confront the day, then you are alert enough to take care of your life. The reason you don't get up early is not because you are lazy, tired or overworked—that's all wrong. You do not get up early in the morning because the relationship between you and your mind is not established. Period. (IAAW Quotation of the Day)

Sadhana and Siddhi Shastra

- ◆ Sacred literature in general consists of both *sadhana shastra*, teachings concerned with the practice, and *siddhi shastra*, teachings which describe the goal. The latter speaks about what we will find when we reach the goal, and the former talks about how to get to the goal. Similarly there are two ways to describe the purpose of yoga: one speaks about stopping the distractions of the mind, and the second refers to the stillness of the mind which is the result of the stopping of distractions. (PYS p. 6)

Sadhu

- ◆ A sadhu, who has mastered prabhupati can forgive the thief, welcome the lost and inspire the hopeless. This great one can plant in that dark heart the spark of inspiration that brings out the hidden potential of their infinite self and destiny. (SG p. 32)
- ◆ A sadhu is a being who has disciplined himself. Sadhana is the technique to discipline yourself. (SG p. xvi)
- ◆ A traditional term for a Yogi, one who leads the life of an ascetic, removed from the world. (SG p. 172)

Sage

- ◆ [A sage] is the one through whom wisdom flows. A sage is not wise. A sage is one through whom wisdom flows. (TMT p. 50)

Sahej Pad (the expert)

- ◆ A stage of ease, balance and grace, when everything fits together. We make a decision, and it manifests. The creative force spontaneously serves our needs as we are aligned with our destiny. We sense what serves the moment, then hold the space, allow the tools and prosperity to awaken as each moment manifests, and enjoy the play of life as the Guru works to move the consciousness. (AT p. 218)
- ◆ Sahej Pad means the stage of ease and elegance. (AT p. 223)

Samadhi

- ◆ Samadhi is the state when the self is not, when there is awareness only of the object of meditation. (Patanjali sutra 3.3, PYS p. 115)
- ◆ Total identification with spirit. The deep experience of “Me and God, God and Me, are One.” (AT p. 126)
- ◆ The state of insightful attention in a totally still mind. (PYS p. 59)

Samadhi Parinama

- ◆ Samadhi parinama, transformation towards realization, is the gradual settling of distractions and the simultaneous rising of one-pointedness. (PS 3.11, PYS p. 121)

Samana

- ◆ [One of the subdivisions of Prana], Samana rules the region between the heart and the navel and governs much of the body's metabolic activity. It tends to organize, systematize and decide where things go. Samana helps in assimilation. It helps you to know what to assimilate and what to pass on to the colon. People with too little samana or upset samana have a sense of mental confusion, confused emotions and an inability to know what is really true for them emotionally. Relationships can be quite confused. People with relationship boundary problems often have upsets in samana. Strong samana allows you to discriminate and gives you emotional clarity. (AT p. 175)

Samkhya Yoga

- ◆ The discipline of insight into the nature of things. A philosophy of liberation teachings referred to in the *Mahabharata*. (AT p. 35)

Samskaras

- ◆ Tendencies, potentialities and latent states which exist in the subconscious and unconscious areas of the mind. They are built up by the continued action of the thought-waves, and create new thought-waves. Our samskaras define our character. (AT p. 43)

Samyama

- ◆ Total attention (samyama) is when dharana, dhyana, and samadhi are together. (Patanjali sutra 3.4, PYS p. 119)

Saram Pad (the novice)

- ◆ The “honeymoon period” when we consciously enter a relationship with our spirit and our spiritual path. We are happy. We have left the pain of the past and feel the freshness of a new life on the spiritual path. We have found a spiritual teacher and a path, and we feel the blessings of these gifts. (AT p. 218)

Sat

- ◆ Existence; what is; the subtle essence of Infinity itself, often translated as Truth. (SG p. 172)

Sat Kriya

- ◆ Sat Kriya is one of the most powerful and complete postures/meditations Yogi Bhajan taught. It is an entire yoga class in one posture. (Mantras of the Master)

Sat Nam

- ◆ Sat means truth. Nam means name. This can be loosely translated as: Truth is His name. Truth is my name. Truth is my identity.

Sat Nam, the bij or seed mantra is the center of Kundalini Yoga technology. The meaning is the seed of the entire philosophy, and the repetition of the mantra with every breath, inhaling Sat and exhaling Nam is at the seed of the entire yoga practice. (Mantras of the Master)

- ◆ Sat Nam expresses the very origin of God. (IAAW p. 159)
- ◆ It's the buddy name of the elementary equation of God. When you say Sat Naam, purity exists. It's not “will exist, shall exist, may exist.” With mantra there's no “will, shall, or maybe.” No. It is. (TMT p. 136)

- ◆ You do not understand the power of Sat Nam. The power of Sat Nam is that it purifies the entire time and space when you speak it once. Sat Nam is not a religion. Sat Nam is not a person. Sat Nam is not a word. Sat Nam is the superior self-power of God. It is a panj shabd; there is nothing like it. (IAAW: Quotation of the Day)
- ◆ The essence or seed embodied in form; the identity of truth. When used as a greeting it means “It greet and salute that reality and truth which is your soul.” It is called the Bij Mantra – the seed for all that comes. (SG p. 172)
- ◆ We are part of the Infinite by nature. It is only the mind that forms a limited sense of self. We do not need to create and Infinite self. It already exists. That existence is called Sat Naam– Sat is reality, truth or existence. Naam is the identity or creative name. We are all in essence a reality that vibrates and creates. Most of the time we act as if we are not. That is the pain imposed on our life by ego. The Shabd removes that pain by removing barriers which prevent us from perceiving and acting from the Real Self. (AT p. 70)
- ◆ The power of Sat Nam purifies the entire time and space – even when you speak it just once. It doesn’t matter when you speak it. Sat Nam is not a religion. Sat Nam is not a person. Sat Nam is not a word. Sat Nam is the superior Self, the power of God. It is a panj shabd. There is nothing like it. (IAWW p. 159)
- ◆ This mantra can be used to smooth out and balance mental energy. It gives you a feeling of reality. It can also be used to release energy. (SG p. 83)
- ◆ As you chant this mantra extend your mind to Infinity and remember that “in the beginning there was the Word, and the Word was God.” This God, this Word, lives inside of you. You are a manifestation of that. Tune into that Infinity. Project a call from your heart. The Infinity that created you is not dear, and does not live very far away. The power of mantra is the power of manifestation. If we recite the mantra from complete innocence, it will take the mind and heart to an experience of it origin in the Creator. (SG p. 83)
- ◆ “Saa” mean totality. “Saa” means Infinity. This is the first sound with which God created the universe. Not this little planet ping-pong ball called Earth – the whole universe...”Taa” means life. So when you say “Saaaaa..,” “Taa” is the middle – life. And then you say “Naam.” This mantra can give you Heaven and Earth in balance, this one word “Sat Naam.” (TMT p. 14)

Sat Nam – Seven Wave

- ◆ This is chanted the same as long Sat Nam but when chanting the long sa sounds, you add seven quavers in your voice as you mentally thread the sound through the seven chakras. After the sound penetrates the 7th chakra at the crown of the head, you imagine it gushing like a fountain into the entire aura as you end with the t sound and the final nam. This brings energy up from the lower chakras and connects all the chakras into a rainbow chain. (Mantras of the Master)

Sat Nam Ji

- ◆ When I say, “Sat naam Ji,” to you, I am saying, “Truth is your soul.” (TMT p. 136)

Sat Pad *(the master)*

- ◆ We are in harmony with the universe, living in great peace, grace and happiness as a servant of the Divine Will. There is no separation between the duty of the world and the choice of our own will. There is a sense of equality and transcendence. (AT p. 218)
- ◆ The stage of Truth or Reality. (AT p. 223)

Satamber

- ◆ To dress with the angelic quality is the practice of satamber. It is a very old system. I do not know how far it is true or not true. Only three types of cloth for clothes were suggested: cotton, silk, or wool. Always light or white. The hair was understood and respected. You would not expose your head hair to the sun, because this solar center, at the crown of the head, is naturally covered by the hair for a purpose. These are things which affect you and which they sensed. I'm not telling you something you have to do, I am just explaining some habits of sensitive sattvic traditions. They overcame the power of slavery and the inferiority complex of status. They would not expose the head hair directly to the sun unless they were wet, or it was after sunset. And whenever they would go to a synagogue, temple, or sacred place, they used to cover their heads. (The Mind p. 31)

Sattva

- ◆ Pure essence (saintliness) (AT p. 43)
- ◆ Angelic Human
- ◆ Personality unified to Spirit, Graceful, peaceful, disciplined, green spectrum, intuitive, sensitive, God as & present (AT p. 210)
- ◆ If we use the mind in the sattvic guna, which is clarity and lightness, it makes us saintly and enriches us to be crowned as a Lord of the Universe. We are both connected and effective. (AT p. 210)

Sattva Guna

- ◆ The Sattva guna is reflected in the buddhi part of mind. Buddhi perceives reality discerns what is real from unreal, assesses neutrally, and makes judgments from the perspective of your Infinite identity. It represents heavenly phenomena in activity of totality as totality.

Sattvic

- ◆ One of the three basic qualities of nature (gunas). It represents purity, clarity and light. (SG p. 172)

Satya

- ◆ Just as in the practice of ahimsa, the practice of telling the truth, or of not lying, has many levels. When we speak of what we do not know, when we are partial, and when we are convinced that we know all there is to know about something, we lie. We lie when we speak as if we are the center of the universe and can pass judgment on everyone and everything. We lie when we weave fantasies in our minds and do not see the way it is. (PYS p. 88)

Second Chakra (*Svadisthana*)

- ◆ Creativity
- ◆ Water
- ◆ To feel, to desire, to create
- ◆ Location: The sexual organs.
- ◆ Organ/Gland: Sexual organs, reproductive glands, kidneys, bladder.
- ◆ Color: Orange.
- ◆ Qualities: Positive, relaxed attitude to sexual functions: patience; creativity; responsible relationships.
- ◆ Shadow: Rigid emotions, frigidity, guilt, no boundaries, irresponsible relationships. Problems with reproductive organs or kidneys.
- ◆ Yoga Exercises: Frog Pose, Cobra Pose, Butterfly, Sat Kriya, Cat-Cow, Maha Mudra, Pelvic Lifts. (AT p. 185)

Segmented Breaths

- ◆ With segmented breathing, we divide the inhalation and exhalation into several equal parts, with a slight suspension of the breath separating each part and with a distinct beginning and end point to each segment. This stimulates the central brain and the glandular system in different ways.

Instead of inhaling in one smooth motion, we break the breath up into segmented “sniffs.” Try not to collapse or squeeze the nostrils in on the sniff, or pull the breath too deeply into the lungs. The goal is for the breath to strike a relaxed, yet focused area in the nasal passage to stimulate a particular set of nerves. Keep the nostrils relaxed and direct the attention to the feel of the breath further along the air passages and to the motion of the diaphragm.

- ◆ Effects of different ratios:
 - ◆ 4 parts in: 1 part out healing, energizing, uplifting
 - ◆ 4 parts in: 4 parts out clarity, alertness, triggering glands
 - ◆ 8 parts in: 8 parts out calming, centering
 - ◆ 8 parts in: 4 parts out focusing energizing
 - ◆ 4 parts in: 8 parts out calming, unblocking, letting go (AT p. 97)

Self-acceptance

- ◆ Attention is the main power of transformation. Transformation is not brought about by a decision of our ordinary mind, nor by any efforts arising from the level of consciousness which needs to be transformed. Seeing is at a level higher than what is seen, and therefore it can bring about transformation in the quality of what is seen. Seeing the way it is in myself, steadily and impartially, brings about a transformation of myself. I need to acknowledge myself, accept myself, and love myself – ego and all – without manipulation, without himsa. I cannot love another, or be compassionate to another, unless I accept myself and am compassionate to myself. If I am not right by myself, I cannot be right by anyone else or by God. The whole range of myself needs to be acknowledged. To truly see “what is” transforms “what is” in actuality to “What Is” in reality. (PYS p. 126)

Self-confidence

- ◆ When your self-confidence has not been successfully developed, you reach the top but you go bezerk. When you are truly confident death only stops the existence of your personality. Others will pick up the example of your life and keep it going. That is called self-confidence. (MTM p. 150)

Self-healing

- ◆ The process of self-healing is the privilege of every being. Self-healing is not a miracle. Self-healing is the genuine process of relationship between the physical and the infinite power of the soul. (Yogi Bhajan)

Self-love

- ◆ The first principle of self-love is that you are not for sale. (The Mind p. 22)
- ◆ We must learn to love ourselves before we love anybody else. We must honor ourselves before we honor anybody else. We must serve ourselves before we serve anybody else. If we do not know how to do things for ourselves, we shall not be in a position to do things for others. Because when we do things for others, that is for a purpose. And purpose will create prejudice. Instead of having friends, you will have enemies. You will have concepts. You have a concept of what is right and what is wrong. You are born and trained and you die in judgment. Things come to you, you feel honored. Things are taken away, you feel very insulted. (TMT p. 74)

Seventh (Crown) Chakra (*Sahasvara*)

- ◆ Humility & Vastness
- ◆ Transcendence. The Tenth Gate.
- ◆ Location: Crown of the head.
- ◆ Organ/Gland: Brain, pineal gland.
- ◆ Qualities: The seat of the soul. Connection to the Highest Self. Enlightenment. Unity. Elevation. Relationship to the Unknown.
- ◆ Shadow: Grief. The feeling of being separated from existence and from abundance Fear of death.
- ◆ Yoga Exercises: Ego Eradicator, Mahabandha, Sat Kriya, Concentrating on the tip of the nose, all meditation. (AT P. 186)

Sexual Energy

- ◆ Sexual energy is the sixth sense. But don't think that it is just energy toward sexual intercourse – that is just one part. It is also mental energy, mental intercourse. It is also the psyche, the power of the soul. It is also creativity. It is also related to the future. It is also related to your Self, your balance. And is also related to your wanting to be great. (MTM p. 219)

- ◆ It is a creative energy. Sexual energy is nothing but creative energy. Don't mix up these two energies and think one is creative and one is noncreative. Both are creative; it is all in how you use it. (MTM p.339)

Shabd

- ◆ The sound current or vibration that dissolves that part of the ego which obstruct the truth, and prevents us from perceiving and acting from our authentic Self. (AT p. 66)
- ◆ Sound, especially subtle sound or sound imbued with consciousness. It is a property or emanation of consciousness itself. If you meditate on shabd it awakens your awareness. (SG p. 172)
- ◆ Literally “Word that cuts the ego”; a hymn or song that functions like a mantra (SSP Glossary)
- ◆ In this living nucleus of the psyche, you need inner balance - that's your strength and power. What is that which brings inner balance? Shabd. The power of inner balance is the shabd. What is the shabd? It is a prayer. (IAAW: Quotation of the Day)

Shabd Guru

- ◆ A quantum technology of sound which directly alters our consciousness through the power of Naad. The Shabd Guru is sound current as Teacher because it removes the constrictions and distortions of the ego. (AT p. 66)
- ◆ That which enlightens through hymns that lock the ecstasy of consciousness into the psyche when recited or sung; the poetic writings and songs that comprise the Siri Guru Granth Sahib (SSP Glossary)
- ◆ “Shabd” means sound. “Guru” means teacher or knowledge that transforms you. The simplest meaning of Shabd Guru is a special sound that is a teacher...”Shabd” comes from Sha- a -bd. “Sha” means the expression of the ego, the attachments we identify with. “Bd” means to cut out/off or to eradicate. The root meaning of Sha-bdis that which cuts the ego. It is not just any sound. It is not just a sound of wisdom or a song of truth. It is a sound that cuts away the ego which obstructs the truth from you. (AT p. 70)

- ◆ The Shabd Guru is a special kind of technology with a unique contribution to develop potentials and handle the problems of the new age – the Aquarian Age. In the body it produces vitality; in the complex of the mind it awakens intelligence and develops wisdom and intuition; in the heart it establishes compassion; in each person's consciousness it builds the clarity to act with fearless integrity. (AT p. 77)
- ◆ These are sounds spoken by the Gurus; the vibration of the Infinite Being which transforms your consciousness; the sounds and words captured by the Gurus in the writing which comprise the Siri Guru Granth Sahib. (SG p. 172)
- ◆ **Gur shabadee ehman horre-ay**

This mind can be controlled only with the Guru's Word – with the Guru's Shabd.

It is not just any words. It is special. What is the Guru's Shabd? Guru's Shabd is words and rhythm and meaning that give you an automatic stamina whenever you face a test, a situation, or a temptation to betray your consciousness. When you train the mind with the Guru's Shabd, you develop a condition a faculty called naam chit aveh – the identity of your spirit, and God comes to you instantly in your mind. Those words come to you when you are in difficulty, you are in pain, you are in trouble, or you are in a good situation. They come into your mind automatically, like a sprinkle of water. Then it blossoms in you. It establishes an attitude of gratitude. And that gives you a balance and an antidote to the egomaniac mind. (The Mind p 97)

Shabd Yoga

- ◆ The technology of using Shabads to create specific changes in consciousness (SSP Glossary)

Shakti

- ◆ To vibrate [a shabd] perfectly requires a combination of Shakti and Bhakti. Shakti is the power of precision and discipline in the repetition. It is the pure energy which infuses all implementation without human tiredness. Bhakti is the experience of surrender and devotion; it is the devoted dedication which provides the energy to complete everything. Shakti and Bhakti are form and flow, sun and moon, rhythm and tone in perfect blend. That opens the intuitive knowledge of the central channel – Gyan. (AT p. 72)

- ◆ Shakti is the power of the universe. In this consciousness, we experience our power and strength, as manifested in the mantra: “God and me, me and God are one.” Bhakti is devotion, surrender, humility and reverence to the Universe: “God, I am your devotee.” These two polarities challenge us to be clear, direct and powerful while remembering that we are the servants of the universe. (AT p. 229)
- ◆ The creative power and principle of existence itself. Without it nothing can manifest or bloom. It is feminine in nature. (SG p. 172)
- ◆ One aspect of life is Bhakti; Bhakti is worship, devotion. Another is Shakti; Shakti means power. God gave you a combination of Bhakti and Shakti, devotion and existence. (IAAW Quotation of the Day)

Shakti Pad (the craftsman)

- ◆ This is the most crucial, transitional and challenging of all the stages. The choices made here and the transformation that occurs determine whether the practitioner will progress toward mastery, stay at apprentice levels, or quit the study altogether. It is easy to forget ourselves at this stage and become hypnotized by the satisfaction and power of the skills we have gained. If we surrender to the path and the goal we began our study to fulfill, we will emerge with strength, empowered with an unshakable direction. (AT p. 218)
- ◆ In everything in life, which is precious, there is always a test; and the test is duality. This is Shakti Pad. When Shakti Pad hits you, it's like a fever. It is a fever in which you cannot open your eyes. (IAAW: Quotation of the Day)
- ◆ In every life a time will come when your own neurotic self will confront you. We call it Shakti pad - and what is Shakti pad? You doubt yourself, you doubt your advice, you doubt your environment, you doubt every facet of life. And what is the answer to it? Just don't doubt. You are alive and well and everything is going to be all right. (IAAW: Quotation of the Day)

Shakti Yoga

- ◆ The techniques in a yoga approach that give strength, power and activity. It relies on practices and actions that develop the feeling of potency and ability in the individual rather than through devotional practices alone. Shakti and Bhakti approaches inform and supplement each other. (AT p. 35)
- ◆ This is the development of discipline, skill and power. The purpose of Shakti Yoga is to realize: “I, the ego, am the Universe, God the Infinity.” Its law is “I command.” Soul and I become one. This is why it is said Bhakti leads to Shakti – devotion leads to power. The metaphor implies that as you love the Infinite, the Infinite protects and directs you. You learn what you need to recognize your destiny, assess the distance to it, and perform the discipline to move toward it. It represents the use and refinement of the Positive Mind. (AT p. 34)

Sheepskin

- ◆ The surface you sit on must not be cold or too hard. That is why most yoga practitioners sit on a sheepskin or mat. A thick pad or large pillow doesn't work well because there is not enough support to stabilize the spine. A sheepskin is just the right thickness. It also provides an electromagnetic insulation from the ground. This prevents you from feeling tired or drained of energy as you meditate. The next best materials to sit on are wool, cotton, and silk. The worst surface to sit on is concrete or stone. Although you are designed with a natural pillow to sit on you still need to care for the spinal balance and electromagnetic integration of your nervous system. (SG p. 74)

Shuni Mudra (*Seal of Patience*)

- ◆ To form Shuni Mudra, place the tip of the middle finger on the tip of the thumb. This mudra is said to give patience, discernment and commitment. The middle finger is associated with the planet Saturn, which represents the taskmaster, the law of karma, the taking of responsibility and the courage to hold to duty. (AT p. 105)

Shuniya

- ◆ The Kundalini yogi is a pran yogi, and uses pranayam and bandaha to create the state of stillness – shuniya– “zero.” Into this stillness, a seed – bij– is planted to create a new rhythm or pattern of being. Thus, the kundalini flows. (AT p. 91)
- ◆ A state of the mind and consciousness where the ego is brought to zero or complete stillness. There a power exists. It is the fundamental power of a Kundalini Yoga teacher. When you become shunias then the One will carry you. You do not grasp or act. With folded hands you “are not.” it is then that Nature acts for you. (SG p. 172)

Shushmana

- ◆ One of the three major channels (nadis) for subtle energy in the body. It is associated with the central channel of the spine and is the place of neutrality through which the Kundalini travels when awakened. When mantra is vibrated from this place it has the power of soul and consciousness. (SG p. 172)
- ◆ Shushmana, the central self, is Infinity. (PPP p. 202)

Siddha Yoga

- ◆ The discipline of the adepts to develop powers and extraordinary capacities. (AT p. 35)

Sikh

- ◆ One who lives in truth, practices truth, and spreads truth is a Sikh. (The Mind p. 113)
- ◆ A Sikh is a living sage who helps another person to become a sage in every age. “Sikh” means “student.” A student is one who studies to be a student, and whosoever becomes a perfect student, becomes a perfect master. (TMT p. 50)
- ◆ A Sikh means a seeker, and when you become a Teacher, then you are nothing else. A seeker is a Sikh. The one who has taught himself to seek is the Master. (TMT p. 139)

Sikh Gurus

- ◆ In the Sikh tradition there were 10 living Gurus and on Guru, he Shabd Guru – the Word that guided and flowed through each of them. This succession of 10 Gurus revealed the Sikh path over a 200-year period. They were:

- | | |
|--|---|
| ◆ 1 st Sikh Guru: Guru Nanak | 6 th Sikh Guru: Guru Hargobind |
| ◆ 2 nd Sikh Guru: Guru Angad | 7 th Sikh Guru: Guru Har Rai |
| ◆ 3 rd Sikh Guru: Guru Amar Das | 8 th Sikh Guru: Guru Har Krishan |
| ◆ 4 th Sikh Guru: Guru Ram Das | 9 th Sikh Guru: Guru Teg Bahadur |
| ◆ 5 th Sikh Guru: Guru Arjan | 10 th Sikh Guru: Guru Gobind Singh |

The 10th Sikh Guru, Guru Gobind Singh, passed the Guruship to the Siri Guru Granth Sahib, which embodies the writing, teachings and sound current of the Gurus. (SG p. 172)

Silver Cord

- ◆ The pathway of energy from the rectum to the vocal cord.

Simran

- ◆ Remembrance; one of the pillars of Sikhism (SSP Glossary)
- ◆ A deep meditative process in which the naam of the Infinite is remembered and dwelled in without conscious effort. (SG p. 172)
- ◆ Simran is the goal of meditation. It is a continuous, meditative, longingly creative feeling. It is a feeling, it is a flow, it is a touch it is a substance: *Ang Sang Wahe Guru. (God is with my every limb, every millimeter, every situation of mine.)* ...When the state of consciousness reaches simran, than you do not need to do anything: God follows you. At that stage the Almighty, the Infinite, the Omniscient, the Omnicompetent God, the Something which you are so proud of, and which you talk about, the scriptures talk about, and saints and sages sing about, that entire Universal Power is totally towards the teeny, tiny individual. Then there is a deep flow of spirituality. Spiritual flow is just like a river: anything can be taken out of it, it still continues. And that flow comes out of simran. (AT p. 134)

- ◆ Simran is when you recite mentally. (FEP p. 203)
- ◆ Literally “remembrance.” In simran, the meditative mind flows in remembrance of Oneness through the sound current. (AT p. 68)
- ◆ The continuous experience of the meditative mind. Simran is a continuous, meditative, longingly creative feeling in which life is experienced as a spiritual flow. (AT p. 126)

Sin

- ◆ What is sin? Sin is a fluctuation in the flow of spirit like the high and low tide. When a person is in very low spirits, he cannot represent the flow of his spirit. The tide is out and nobody can come into dock. This is the biggest sin of all. When the tide is in, you are bright, beautiful and wonderful. You have the spirit to match up to everything. (SG p. 23)
- ◆ You are not born in sin. You are born innocent. You are told you are insane and you accept it... You are not wrong. You are born a gem; you are born innocent. What happened is you lost your innocence, so you became arrogant.” (TMT p. 133)

Sirgun Mantra

- ◆ A sirgun mantra is one which represents form. (SG p. 84)

Siri Guru Granth Sahib

- ◆ Scriptures that lock the ecstasy of consciousness into the psyche when recited or sung (SSP Glossary)
- ◆ The Siri Guru Granth Sahib is not paper; it's not a book. It is bound in the spirit, the language and prayers of those who conquered their minds, and enriched themselves enough to become Siri Guru Granth. (Yogi Bhajan Everyday)
- ◆ An encoded form of the Shabd Guru which allows us to program our mind/body computer to resonate with the Infinite. It is quite literally the embodiment of the intrinsic wisdom of the sound current. (AT p. 66)

- ◆ Sahib is a living being, a graceful being. Remember: the Siri Guru Granth Sahib is not a holy book. It's the greatest insult when you address it as a holy book; then you are talking to a very finite, earthly thing. No it is a cosmic energy contained in that great container, that great being, that Sahib, and reading it is to revitalize yourself. (IAAW p. 76)
- ◆ There is a language, a scientific language, relating to God through the balance, combination and permutation of sound. What is that? It is called the Siri Guru Granth Sahib, bani, Gurbani. (IAAW p. 160)
- ◆ Sacred compilation of the words of the Sikh Gurus as well as of Hindu, Muslim, Sufi and other saints. It captures the expression of consciousness and truth derived when in a state of divine union with God. It is written in naad and embodies the transformative power and structure of consciousness in its most spiritual and powerful clarity. It is a source of many mantras. (SG p. 172)

Sitali Pranayam

- ◆ This breath is often used to regulate fevers and blood pressure and to cure digestive ailments. To begin, curl the tongue and extend the tip just past the lips. Inhale deeply, drawing the breath in through the curled tongue. Exhale through the nose. (SG p. 73)
- ◆ Sitali Pranayam is the breath of the nectar of life, which cools. Sometimes you don't understand the breath through the rolled tongue. It is very cooling. It is best for kidneys and it is wonderful for adrenals. Wonderful, absolutely wonderful for the urinary system, best for testosterone and most helpful to the pituitary...very good breath. Sitali breath takes away poison from your spleen, liver and digestive system. (PPP p. 190)
- ◆ This breath is often used for lowering fever. Great powers of rejuvenation and detoxification are attributed to this breath when practiced regularly. IT soothes and cools the spine in the area of the fourth, fifth and sixth vertebrae which regulates sexual and digestive energy. (PPP p. 190)

- ◆ Sometimes you may have to breathe in absolute calmness. Do you know the secret of it? When you want your breath not to be heard, immediately inhale through the rolled lips, very slowly, very long. And let it exhale very slowly, and in a very calm way, back through the nose. That breath shall not create any vibration and will disturb nothing and that breath even dogs cannot smell. Exhale through your nose. Let go through the nose but let it go through very slowly. Going out through the nose the breath creates very minimum vibration, but inhaling through the nose creates very heavy vibration; therefore get into Sitalee Praanayam. Sitalee Praanayam is the cool breath. But learn to do it without whistling. (PPP p. 190)
- ◆ Whenever you find yourself in an aggressive place or an aggressive environment, immediately change your breath from inhaling through the nose to inhaling through the lips (Sitalee Praanayam). You will have an edge ten times over every other person. In any communication breathe through the lips instead of the nostrils. (PPP p. 190)

Sitkari Pranayam

- ◆ Sitkari breath is used for cleansing and boosting glandular function. Inhaling through the teeth, exhaling through the nose, does it.

Sixth Chakra (Third Eye – *Ajna*)

- ◆ Intuition, Wisdom & Identity
- ◆ The Union of Opposites
- ◆ Location: Between the eyebrows.
- ◆ Organ/Gland: Brain, pituitary gland.
- ◆ Color: Indigo.
- ◆ Qualities: Center of intuition, clairvoyance, visualizing, fantasizing, concentration and determination. Self-initiation. Power of projection Understanding your purpose.
- ◆ Shadow: Confusion depression. Rejection of spirituality. Over-intellectualizing.
- ◆ Yoga Exercises: Meditating on the Third Eye, Long Chant, Kirtan Kriya, Archer Pose, Whistle Breaths, Yoga Mudra, all exercises where the forehead rests on the floor. (AT p. 186)

Slavery

- ◆ Real slavery is when you can be provoked and you react or you compromise your values. That's the real slavery. (MTM p. 277)

Sleep

- ◆ Sleep depends upon and leads to non-being. (PYS p. 12)
- ◆ Awake is normal awareness of earth and defining the self by circumstances and outer objects.
- ◆ Jugarat is the self with the sense of the inner world: dreams, images, psychic impressions, the subconscious storages of self.
- ◆ Soopan is heavy dream stage. (Very exhausting)
- ◆ Skoopat, or dreamless, is beyond the pull of the five elements and into the sense of merged spirit where identity is not based on the world.
- ◆ Turiya is awakened sleep. Awake as Infinite Spirit and aware of the other realms of self. That is why Yogi Bhajan says he knows nothing about dreams. "I never had one." He has a state of Turiya in which Reality of Self is always present. The subconscious absorption into dreams and symbols is not needed. A symbol experienced in Turiya is a vision or an intuition. (FEP p. 113)
- ◆ Sometimes in the morning you can't get up because there is nothing to get up for. Why? Because you do not analyze your life by categories and by steps. At night you cannot sleep because there is nothing to sleep with. You object and say you sleep with your wife, but that is not at all sufficient, my friend. You only sleep at night with your satisfaction and you get up in the morning with your spirit. You get up with your soul and you sleep with your achievement. (MTM p. 257)

Solar Center

- ◆ The place where we experience Inner Light; the spot that is open in a baby's head, beneath which is the pineal gland, a light sensitive organ (SSP Glossary)

Song

- ◆ Song is the soul of the human...Our soul cannot be without food and the soul is fed by the naam. Praise of God and praise of Guru is the food of the soul. (IAAW p. 71)

Soul

The essential nature of the soul is pure joy.
If I am not experiencing joy,
Then I am not experiencing my soul.

(FEP p. 52)

- ◆ When God out of His boredom wanted to create Prakirti, to see His own Self, the soul did not want to go. The longing and love of the soul for God was so great. They are the same frequency and being. So it was decided they could not be truly separated. It was agreed that the soul would not accept the tattvas, the divisions, and categories that devolved into matter and the creation. Furthermore, the soul could not accept any confinement since it is against its nature. In order for God to have the experience, three things were agreed upon. First there would be a time limit for the experience; that would be regulated by the amount of prana given to the soul through the breath. That is why a human being was called a praanee – one who carries the prana. After a certain amount of prana was used, the tattvas that gave the condition of the mind and the existence would leave and the soul would be free to go. That was one condition.

Second, the soul was given a subtle body to accompany it and give it clarity and distinctness. With the tattvas balanced, it was agreed that all people of higher consciousness would be completely tuned into all subtle life around them. With this link they could be very peaceful, very unique, and excellent people. Excellent people are those who can look into the fineness of everything. They can understand the implications and connections between things. They can sense the intentions and are less emotional, commotional, and neurotic. So there is a way to experience everything with grace.

The third thing agreed and given to the soul was the mind, given as a vehicle, as a servant. Just like when you marry your daughter and you give her gifts – clothes, money, and a car. In that way the soul was given a kind of vehicle through the power and faculties of the mind. With the mind, the soul can always tune into and experience God. It can always tune back to the Earth, to this moment in time and space. It is also the mind which adjusts the five tattvas into a balanced proportion to match your character and activity. (The Mind p. 44)

Soul Body

- ◆ The soul is our timeless body which contains our being, consciousness and personality. The five constituents of the body are the tattvas: ether, air, fire, water and earth. Your soul resides in every atom of your tattvas. The combined weight of the soul is a quarter of an ounce or less.

The other nine bodies were given to serve the soul, the real subject of life. With the light of the soul, the mind and the other bodies progress spiritually. You must connect with your soul in this lifetime in order to achieve anything majestic or divine.

The soul tells us what is right and wrong for us:

Taking this action would be a good thing to do. Or, This would be harmful.

Your soul has nothing to do with pain and pleasure; it is the sensitivity of your consciousness which is the source of your happiness. While yoga can directly heal the mind and body, it has its most powerful effects on the soul. When we change what the soul attracts, we can begin to heal our mental, emotional and physical illness. Yoga has the power to speed up our spiritual evolution as the postures work on the aura and the arcline, deeply affecting our soul body.

(WOH p. 50)

- ◆ Your soul body is the body that connects you to your Inner God self, your inner infinity. It is the experience of the flow of spirit within yourself. When your soul body is strong, you lead with your heart instead of your head. When you master your soul body, you can come from a place inside yourself of great humility and creativity. You are so linked with your own infinity that you can relax into the flow of God energy and use it to create beauty in your life.

If your first body is weak, you may come from your head instead of your heart. You can end up feeling stuck and jammed up, not able to access your creative flow. (Numerology p. 10)

- ◆ When people start serving the soul, which is everywhere and nowhere, they start becoming the soul; and the soul is a part of God. (IAAW: Quotation of the Day)

Soul Mate

- ◆ You have soul mates: your intellect, consciousness, subconscious, unconscious, you have your ten bodies. They are the mates of your soul; they come with the soul. So in your soul-mate system, you have bodies and you have aspects of your mind all together. Then you have a soul mate which is called time and space and longitude and latitude. It's a mating season of you and your self. Then you take the altitude and attitude to keep all these sixteen horses going, so you can carry your carriage. So actually, the soul mate is not another person; there's nothing outside of you. (TMT p. 150)

Speech

- ◆ Never utter a word if it's not from your anhad, the navel point, and it doesn't confirm your regal, highest self. (TMT p. 160)

Spirit

- ◆ When the spirit flows it will wash away your weaknesses. As long as you have weaknesses, your spirit is not flowing. (IAM p. 15)
- ◆ Is it decreed that you have to suffer? No. If you have your emotions, and you keep your emotions, but if instead of using your emotions, you use your spirit, you shall not suffer. (TMT p. 67)
- ◆ Understand that spiritually means nothing if your spirit is not your total guidance. It's very surprising, but once the spirit starts flowing through you, everything starts becoming smooth. (IAAW Quotation of the Day)

Spiritual Name

- ◆ When you call a person by the destiny name (spiritual name), you pray for that person and that person is blessed by your prayer each time. Destiny name is the first step to connect you to your destiny. (Yogi Bhajan)
- ◆ One way [to create a hole in the mind and see the beacon of the soul's light] comes from the basic theory that everybody has a destiny. Destiny is your highest actions and consciousness in this life. It hold your sense of mission and purpose. One procedure to tap that inner compass of destiny is to get a spiritual name, a name according to your destiny...Names given by destiny will take you to the destiny. It is just a mediation that everyone repeats for you. (The Mind . 95)
- ◆ When I ask for a spiritual name, that name describes my distance, my destiny, and my guiding word. (TMT p. 136)

Spiritual Path

- ◆ The problem with walking on the spiritual path is that you are tested at every step. Each step expands you, lifts you, and gives you elevation. (The Mind p. 96)
- ◆ If God has blessed you with a desire for conscious living and has given you a spiritual path, then take it. Walk with it. Excel in it. Grow with it. Then the most fascinating experience is that everything will grow with you (The Mind p. 113)
- ◆ The path of the spirit is very long, very deep and very lonely. Those who see to walk on it must seek the light of their own tiny soul to reach the infinity and the grandeur of the Godhood, the perfect, the infinite light. This is the purpose of life. (IAAW: Quotation of the Day)

Spiritual Teacher

- ◆ A spiritual teacher is a very well defined institution with a set capacity and function. A spiritual teacher is one who measure your consciousness and the relationship between you and your consciousness. The teacher is a human being who has reached a mastery to measure the consciousness and the relationship between the self and the consciousness in every individual. Teachers are very refined and sophisticated people. They can sense your tattvas and your balance of intention, frequency, and action. A spiritual teacher must e a most wise, sensitive, compassionate, and absolutely authentic human being who can give you the measured assessment and correction. When you are not aware and do not project from your consciousness, then you are away from your godliness, and you are off of your dignity. (The Mind p. 46)

Split Ends

- ◆ If there [are] split ends, it means your brain is over-fatigued and tired, and you cut your hair. Now that has to grow. It means a horse with an already broken leg, who is running with three legs, and you broke another one, so the guy has to jump on two. (TMT p. 42)

Strength

- ◆ Where is your strength? In your body? No. When you are dead, the body will be there. Nobody wants to keep it, unless you have said that it should be sold for \$1200 to a hospital. Your strength is in your spirit. (MTM p. 258)

Stretch Pose

- ◆ You know the Stretch Pose? You must shake. The body must shake in this exercise. And you must hold until the last shake, and then go flat and rest. It is on the lower back on which your whole weight should be. It should be on the ground. If your lower spine is popping off the ground, you must be raising up too much. Do six inches, then one foot. You understand? If the head is raised one foot you should raise the heels one foot. If you are raised six inches, stay at six inches; but more than six inches, you must not do. More than one foot when you are raised at one foot, should not be done. If you are at two feet, you are doing something which we do not know. It should be done until you shake. Hold the breath, or you breathe. It is the same thing. Some people do Breath of fire with it. You do it until you shake...It is known as the yogic earthquake. (MTM p. 40)

Subconscious Mind

- ◆ The subconscious mind is a storehouse of garbage. Every thought of your mind is contained there. (TMT p. 138)
- ◆ The filter between the conscious and unconscious minds, built of habitual thoughts and actions (SSP Glossary)
- ◆ Conquer your mind and you will conquer the world. Which mind? The conscious mind? No. The supreme conscious mind? No Which mind? The subconscious mind. If you conquer your subconscious mind, then you win the world. (TMT p. 137)
- ◆ You must be aware of the fact that the intellect releases on thousand thoughts per wink of the eye. The effect is that all these thoughts come, whether you want them or you don't want them. And when a thought comes, it can only do two things: either the thought can become a feeling or the thought can go into the subconscious. The feeling can become an emotion, or the feeling can go into the subconscious. The emotion can become a desire or it can go into the subconscious. The desire can be fulfilled or it can go into the subconscious.

So you have a four-cycle pressure filling your subconscious. If you do not meditate, do not consolidate, do not bring yourself to pratyahaar, then you are inviting danger. The danger is that when your subconscious gets overloaded, it starts unloading into the unconscious, and your capacity to think, to work, to be smart, is gone. Then you are an emotional zombie. People in this state become sexually very active, socially very active, and personally very active. The outcome of these habits is masturbation, too much talking, too much partying and drinking, too much sexual activity, and undesirable perversions. I'm telling you where those things come from.

So at some point, this loading becomes unbearable, and it starts going into the unconscious. The tragedy is that the unconscious is a very small sphere of mind, and when that cannot take it, it starts putting it back into the conscious. And once the conscious is polluted by the unconscious, then all you have are nightmares or daydreams. We call them fantasies.

When you fantasize about something, it seems to you that you are doing a great job. Actually, you are killing your precious prana, and your life is becoming empty. It goes like this: "I will have an egg, the egg will have a chicken, the chicken will have a hen, the hen will have a rooster, the hen will have another egg, and we'll make a dairy farm. Then we will sell all the eggs in the marketplace. After the marketplace, I'll build a plaza. After the plaza, I'll have a franchise over the whole state, and from the state it will grow to the whole country..." You go on and on, and on, and on, and on. Actually this fantasizing is very comfortable, because you spend nothing, you do nothing, you sweat nothing, yet you feel the feeling of having a big plaza, of big power. That's what drugs do – they give you a feeling on non-reality.

But the tragedy is, in sociology, sexology, and sexology, when you have extended yourself to a dimension which in non-reality, you come back to reality but not in an original way, and then there is a gap. That gap is where your caliber is deficient. And that's why people are poor and rich, happy, unhappy, great, not great. That's a fact.

So the idea is, sit up and meditate. Thoughts come, they hit the floor, and you say, “Waa-hay Guruoo, Waa-hay Guruoo, Waa-hay Guruoo, Waa-hay Guruoo.” They hit you, you hit them. They come this way, you hit them this way. You clean it out. You get up in the ambrosial hours, when the sun is hitting at a sixty-degree angle, exercise and stimulate yourself, then sit and meditate for hours just to clean the subconscious. You do this so there may be some space left where more garbage can be dumped. It's a very personal thing. It's not a big religious thing. “Oh, I'm going to become spiritual. I'm going to find God, and He's going to give me a banana; and if I don't do it, He won't give me a banana.” That's not true. (TMT p. 145)

Subtle Body

- ◆ The Subtle Body gives you the opportunity to understand and master the subtlety of life. It can help you understand what is going on around you and how things work. Those people who can tune into situations easily or pick up new skills as if by magic, have developed the Subtle Body.
- ◆ The subtle body gives the capacity to learn quickly and relate to the nuances of life; it was given so we can understand. Within the subtle body is the awareness of the soul, i.e. self-awareness. The subtle body is larger than the soul, very transparent, light and etheric in nature. The subtle body can be thought of as the body of refinement. It is subtlety which contains Infinity.

If you create a very powerful subtle body you will understand the subtleties of life, and you will never be trapped in perversion. You will understand the grassroots reality of everything. It is the subtlety of life which people trust.

Thoughts from the subtle body refine the input from the soul. The soul may say:

Taking this action would be good.

The subtle body looks at what is requested and then makes distinctions:

This is good, but this would be better, and this would be the best course of action.

The subtle body is the guardian of spirit, health and life. It is the most powerful of all your bodies and is strengthened by meditation. Anytime you work on self-refinement you work on the subtle body. You can significantly improve your connection with your soul through music, art, creating a beautiful home or dressing regally. Refined art, refined acts, refined speech, will all put you nearer to the soul. If you become very, very subtle, you are very near to your soul. That is a simple way of reaching God consciousness. (WHO p. 57)

- ◆ Your subtle body helps you see beyond the immediate realities of life to the sublime universal play that lies beyond. When your subtle body is strong, you have great finesse and a powerful calmness. You always see beyond the obvious; nothing in life is a mystery to you. You learn quickly and master situations easily.

If your ninth body is weak you may be naïve and easily fooled. You may be unintentionally crude or rough in your speech or behavior. You may be restless because you lack the peace that comes from having learned to flow with the way things are. (Numerology p. 19)

Success

- ◆ The day you can project you and nothing else, that day you have succeeded. (MTM p. 159)
- ◆ Now let us deal with the physical aspect of success. This aspect has eight parts: look good, smell good, speak well, socialize, use kind language, good manners, good etiquette, and projection. Projection is the most important of all self-behavior. Your projection is how you do anything you do and how that doing is perceived by others. (MTM p. 151)
- ◆ What we mean by looking good is looking like you can be trusted. (MTM p. 151)
- ◆ Success which is not everlasting is failure. Success is only success when neither time nor space can take it away. (MTM p. 152)

- ◆ Success is success. It has no time and no space, so don't, don't, don't be in a hurry. Don't worry and don't hurry. Worry and hurry are the two enemies of success. Keep the trust. That is what I mean when I say, "Keep up." Keep up means keep the trust flowing keep the trust going, keep the trust living, keep the trust accelerating. Keep the trust in the memory of the other person forever and ever, and ever and ever, and ever and ever. Then, ultimately, you'll become God. I'll give you the secret of how to become God. When you are called in the name of trust by another person, and you come through and you deliver it, you are the God. When God is called on in the name of justice and truth, God delivers it. Simple. (MTM p. 153)
- ◆ There are three rules of success: Never speak ill of anyone; never act ill toward anyone; never listen to anyone speaking ill of anyone. (MTM p. 154)
- ◆ What is success? Succeeding with adversity. To succeed with failure is living – it's called life. To succeed with the successful and to succeed with the normal is a common idiot's job. Classified common idiots succeed. When the time comes, every ship goes into the harbor. When the tide is normal, everybody can be guided in. When the tide is phenomenal, and still you make it, then you have made it. The joy of that is called ecstasy. (MTM) p. 154
- ◆ Succeed with every failure. You understand? It isn't the life that matters, it is the courage you bring to it. (MTM p. 154)
- ◆ Don't let your emotions and your feelings and your fears and your needs detour your performance. Let it not be diluted or polluted. Your life is meant to succeed. The power of success is such that, if not in this lifetime, somewhere else, some other time, somewhere you must succeed. The purpose of the soul is to feel success and experience it and be satisfied. That's the price it paid for separation from God. (MTM p. 242)
- ◆ Success shall never come to you from outside. There is no such thing as success outside. There is no such thing as opportunity. We made it up. There is no such thing as luck. It's all in our imagination. There is one thing: we are born to succeed. And it doesn't matter what we do, we can't stop it. Whenever we have tried to stop it, we become miserable, more and more miserable. Why can we not fail? Because God never fails. How can a soul fail? (MTM p. 242)

- ◆ Whenever you value yourself, you will find one fundamental thing: it is your birthright to be happy and it is your birthright to be successful. Anybody who complains and says, “I am not successful and I am not happy,” he is treacherous to God. He is unsacred, unholy and a crazy person. (MTM p. 252)
- ◆ Success comes from nursing. That is how God laid the law of success. Nursing means tenderness, handling it right, letting it suck on you. You Americans abuse that word, “Ah he's a sucker.” I don't like it when you abuse it that way. It's not right. If you can afford it, let it suck. People will want to lean on you, to leech off you, to get things out of you. But remember, it is the law of nursing...There's nothing to be mad about...It is the law of nursing. I say, “Hail, hail to Guru Ram Das that I am competent enough to tolerate this.” You've got to hail. (MTM p. 141)
- ◆ The first rule of success is to o slowly. The body has a certain temperament which has its own speed requirement. As an example, the walking speed of the body temperament is four miles per hour. Any person walking faster than that is moving more quickly than the body is built for and that person will mess up. There are also temperamental requirements for talking and hearing. When you talk fast, you mess up. It doesn't matter what you are trying to achieve, you will not achieve anything. That is because the ears are designed to hear at a certain wavelength. When you talk, you talk to be heard by somebody. You don't talk for yourself. So you must tune-in to the wavelength of the listener. (MTM p. 150)

Suffering

- ◆ Is it decreed that you have to suffer? No. If you have your emotions, and you keep your emotions, but if instead of using your emotions, you use your spirit, you shall not suffer. (TMT p. 67)
- ◆ Suffering is when we think and desire and feel that something should happen and it doesn't. But when we are known to the Unknown, we will not suffer. (IAAW: Quotation of the Day)
- ◆ I can guarantee you one thing-your troubles are not there because there are troubles; your troubles are there because your mind is troubled. (IAAW Quotation of the Day)

- ◆ All of you sitting here, if you tell me that you are living in some pain, some unhappiness, I will give you one common answer: You are using your past to bring pain into your future - that is the only answer. Then the question arises, why do you do it? Because you are out of balance.

(IAAW: Quotation of the Day)

Sunni-ae

- ◆ Listening or hearing. Attuning yourself to the subtle sound current that is the unstruck sound or Infinity. (SG p. 172)
- ◆ **Surrender** The power to obey is the power to command. Here in the West, to surrender, to be humble, to obey is considered to be a slavery, but actually it is the power of the self. Only a most exalted, most powerful character can surrender. (TMT p. 73)

Surya Mudra (*Seal of the Sun, Seal of Life*)

- ◆ This mudra is formed by placing the tip of the ring finger on the tip of the thumb. Practicing it gives revitalizing energy, nervous system strength, good health and the power to win. The quality of the ring finger is associated with the Sun or Uranus. The Sun represents energy, health and sexuality. Uranus stand for nervous system strength, intuition and change. (AT p. 105)

Suspending the Breath

- ◆ To suspend the breath on the inhale:
 - ◆ Inhale deeply
 - ◆ Bring the attention to the clavicle and upper ribs. Lift the upper ribs slightly and fix them in place.
 - ◆ Relax the shoulders, throat and face.
 - ◆ Pull the chin in.
 - ◆ Become still and calm.
 - ◆ If you feel the urge to exhale, inhale a tiny bit instead.

- ◆ To suspend the breath on the exhale:
 - ◆ Start with a complete exhale.
 - ◆ Pull the navel point back toward the spine.
 - ◆ Lift the lower chest and diaphragm.
 - ◆ Let the upper ribs relax and compress.
 - ◆ Do not bend the spine and ribs when you try to exhale completely – that would interrupt the action of the diaphragm.
 - ◆ Pull the chin in.
 - ◆ Become still and calm.
 - ◆ If the muscles start a reflex to inhale, consciously exhale a little more. This can extend the length of suspension significantly without any strain or struggle. (AT p. 93)

- ◆ The amount of time that you can comfortably hold the breath out gives you the measure of your health. It can show you how much prana your tissues are retaining. Good health begins at being able to hold your breath out for 30 seconds. Being able to hold your breath out for one minute indicates very good health. It shows that you have retained prana in your tissues. (AT p.327)

- ◆ One purpose of yoga is to increase the store of prana in the tissues. Once stored, it is there for use. With correct breathing, you constantly replenish that stored prana. Then you can experience *Ang Sung Wahe Guru*, the dance of the light of life in the trillions of cells of the body. (AT p. 327)

- ◆ The effects of suspending the breath (on the inhale) are:
 - ◆ Toning of chest muscles
 - ◆ Heightened oxygenation
 - ◆ Improved digestion and liver function
 - ◆ Improved conscious awareness of breath
 - ◆ Increased detoxification through the lungs (MAM p. 66)

Swami

- ◆ One who has mastered his tattvas and the use of all nine gates is a swami. (The Mind p. 113)

Tamas

- ◆ Inertia or decay (AT p. 43)
- ◆ Animal
- ◆ Personality Split, angry, confused, stupid, red spectrum, impulsive, God as existence. (AT p. 210)
- ◆ If we use the tamasic guna, which is dullness, unawareness, attachment, and functioning only from need and instinct, it makes a human an animal in this world without any blessings or guidance from the heavens. (AT p. 210)
- ◆ One of the three basic qualities of nature (gunas). It represents heaviness, slowness and dullness. It is inertia and confusion. (SG p. 172)

Tantric Yoga

- ◆ The psychophysical technique employed in Tantra to clear the subconscious and promote the clarity of the soul. (AT p. 35)

Tapa

- ◆ Tapa is the inner psychic heat of prana. It is tapa that cleans and strengthens the nerves. (SG p. 81)

Tapas

- ◆ Fire or purification. Traditionally one of the qualities in the niyamas, or code of the practitioner. (SG p. 173)

Tattvas

- ◆ A category of cosmic existence; a stage of reality or being; a “thatness” of differentiated qualities. In total there are 36 tattvas. Each wave of differentiation has its own rules and structure. The final five tattvas are called the gross elements and have the phasic qualities and relationships of ether, air, fire, water and earth.
- ◆ There is an old story about how the body, mind and soul came to be. That story tells us how they relate with each other. It begins with the Infinite presence of God. When God decided to come into the Creation to have experience a change occurred. That change came in stages like the gradual changes in the colors of the dawn. In each stage there is a little less Oneness and a little more separateness. That process that makes everything seem separated is called maya. Each new stage of separateness has its own qualities. The yogis call each new stage a tattva. There are about 31 stages going from complete Oneness down to pure individual atom separateness. The final five tattvas give rise to the qualities of matter and sensations we are used to.

Creation has layers. It is subtle. In the West we pay attention only to the last most dense layer of matter. Guru Nanak and other saints tell us there are worlds upon unseen worlds. The mind senses all those seen and unseen worlds. Each of us must maintain a special balance in the tattvas with our mind in order to have a strong body and a unified personality. The quality of our life, our mind, and our health is maintained by the tattvas.

The five densest of the tattvas are experienced as qualities in the body and in all matter. These essences are called ether, air, fire, water, and earth. The Ether gives you the space to exist and the quality of that space or form. Air gives the movement of spaces, thought, and the life force we call prana. Fire powers your digestion and your lifeblood. Water composes most of you and flows with emotions and impressions. Earth gives the final base structure. It is all that is left after the fire of the funeral pyre is done. It is funny. In the realm of maya and earth there is a law of polarity that governs our perceptions and desires. The ash that is left from the funeral pyre is the smallest part of you, and yet it is what you spend most of your time and attachment on. (The Mind p. 43)

Tattvas and the Chakras

Tattva	Chakra	Energy Function	Conditions	Projections
Earth	First	eliminating energy	fixity, depression, greed Steadiness	greed (<i>lobh</i>)
Water	Second	eliminating liquid	guilt, delusion, pitilessness creativity, affection	lust (<i>kam</i>)
Fire	Third	digests food	desire for control, fear shame, purification	anger (<i>krodh</i>)
Air	Fourth	promotes circulation	indecision, anxiety, attachment, flexibility hope, forgiveness	attachment (<i>moh</i>)
Ether	Fifth	containment of self	self-control, honor, sense of command commitment	pride (<i>ahangkar</i>)

(AT p. 197 & 210)

Teacher

- ◆ Teacher is what teaches. (MTM p. 261)
- ◆ The urge of you to learn, is what a teacher is. (MTM p. 261)
- ◆ You are a teacher by your very existence, by your urge to learn, your urge to grow. (MTM p. 261)
- ◆ must live a respectful life. Your reality must project royalty. If you cannot project royalty with your reality, you don't belong to this Raaj Yog. On the throne of Raaj Yog sits Guru Ram Das, the Lord of Miracles. It means everything will be done for your, provided you have that strength, that association. So, you must have respectful living, graceful living, honorable living. That's a must.

Secondly, you must not be bought or sold. No temptation, no planning, no scheme, no money, no gain, no loss, no threat can tempt you.

Third, whether you know or not, whether you are competent or not, capable or not, you must undertake to serve. And if you are not competent, not capable, the Law of Vacuum of God will come through. So you shall not be let down. Technically what I am saying, is a Teacher must follow these three things: Don't let yourself down, don't let anybody down, and don't participate in the letdown. (TMT p. 216)

Teacher's Oath

*Those who I was supposed to teach
and am unable to for my faults or their faults, I ask Thee,*

Oh Lord, to forgive me and serve them in my place.

Protect them and grace them by Thy visit.

Help them and elevate them by Thy spirit.

And make them prosperous and happy so they can recognize Thee.

(AT p. 270)

Teaching Kundalini Yoga

- ◆ YB: Does anybody remember, when you start teaching Kundalini Yoga, what three things happen? Person: Your eating habits change, the way you dress changes, the way you communicate changes, and your friends and family change. (TMT p. 119)

Temptation

- ◆ If there's a temptation and you can really grab it, instead, stop it and see what comes to you. Don't grab what you can get; get what is going to be given, what God is going to give you. It will be mega-multi-times more than what you're going to ask for. (TMT p. 151)

Ten Bodies

- ◆ We are all spiritual beings having a human experience. In order to have this experience the spirit takes on 10 bodies or vehicles...Each body has its own quality, function and realm of action. (SG p. 172)

◆ 1 st Soul Body	6 th Arcline
◆ 2 nd Negative Mind	7 th Aura
◆ 3 rd Positive Mind	8 th Pranic Body
◆ 4 th Neutral Mind	9 th Subtle Body
◆ 5 th Physical Body	10 th Radiant Body

- ◆ If your pranic body is weak, your creativity, intelligence and intuition is weak. If your subtle body is weak, your judgment will be impaired. If your mental negative [Negative Mind] is weak, then you cannot defend yourself intuitively. If your mental positive [Positive Mind] is weak, you cannot penetrate through odds. If your mental base [Neutral Mind] is weak, you cannot be compassionate and fearlessly loving. If your spiritual body is not flowing, you'll be depressed to death. (MTM p. 78)

Therapy

- ◆ I am not against therapy, but life cannot become therapy. I don't believe that my life should be based on any therapy, no matter what I have paid for it. When therapy is needed I am willing to go for it. If medicine is needed I am willing to go for it. But to admit to myself that I am sick forever, I am a basket case forever, I need therapy forever, or to go through therapy just as a social thing, to let people know that I have somebody to talk to. I am willing to admit that I am not perfect, but I am not willing to admit that I am sick for all time, for all purposes, yet some of you are willingly declaring this. You are trying to tell everybody in the world that it is all right to be sick for a while but you are declaring to the world that it's all right to be sick all the time. That is not acceptable.

I am willing to agree that you didn't get parental care. I am willing to agree you didn't get parental security, I am willing to agree your wife is bitchy. I am willing to agree your neighbors are no good. I am willing to agree to anything you want me to agree to; but I am not willing to agree that all these pressures are responsible for you not being you – that I am not willing to agree to. So we are going to have a battle today, because I cannot accept that God didn't make you in His own image. And I do not want to accept that God could make you better than you are. I am convinced that each one of you is best in your own right. If we got messed up or goofed up, that can be handled. (MTM p. 224)

Third (Navel) Chakra (*Manipura*)

- ◆ Action and Balance
- ◆ Fire
- ◆ The will of the spiritual warrior
- ◆ Location: The area of the navel Point, solar plexus.
- ◆ Organ/Gland: Navel plexus, liver, gall bladder, spleen, digestive organs, pancreas, adrenals
- ◆ Color: Yellow
- ◆ Qualities: The center of personal power and commitment, self esteem, identity, judgment. This is where the strength for inner balance, inspiration and good health is developed.
- ◆ Shadow: Anger, greed, shame, despair. Obstacles everywhere. Not enough strength and spontaneity. Conforming in order to be recognized. Refuting ones own wishes and emotions. Problems with digestion, the liver, the gallbladder and the pancreas.
- ◆ Yoga Exercises: Stretch Pose, Sat Kriya, Peacock Pose, Bow Pose, Fish Pose, Diaphragm Lock, Breath of Fire; all exercises which train the abdominal muscles. (AT p. 185)

Third Eye Point (or Brow Point)

- ◆ The sixth chakra or center of consciousness. It is located at a point on the forehead between the eyebrows. Associated with the functioning of the pituitary gland, it is the command center and integrates the parts of the personality. It give you insight, intuition and the understanding of meanings and impacts beyond the surface of things. For this reason it is the focal point in many meditations. (SG p. 173)

Thirty-one minutes

- ◆ Ten minutes cover your past, ten are for the present, ten for the future and one minute is for infinity. (FEP p. 207)

Traatik Yoga

- ◆ The discipline of gazing on a sacred object or picture of the teacher. (AT p. 35)

Trikuti Mantra:

- ◆ Balances energies of generating, organizing and transforming. Example: *WaheGuru*. (AT p. 43)

Truth

- ◆ Kindness is the mother of Truth and compassion is the father of Truth. When compassion and kindness join, Truth is born. (IAAW: Quotation of the Day)

Turban

- ◆ I didn't ask you to put a turban on. It's a yarmulke which you have been wearing for centuries, as Jews, as Christian, as Muslims. Because there are twenty-six bones in the head which need a cranial adjustment, and that self-crowning and that adjustment are your right. Your skull has exactly twenty-six parts, as you have twenty-six vertebrae, as your foot has twenty-six bones. One bone off, and the corresponding muscle and nerve will give you a relevant sickness. One vertebrae loose only one thousandth of a millimeter will give you disease. One part of the cranium off will give you absolute depression so much so that you cannot take it. What's wrong with you when you are depressed? Your cranium is off. And your pattern is your neurological system cannot recuperate. (TMT p. 118)

Turiya

- ◆ Conscious communication is called turiya; when you are totally effective, totally understood and totally truthful. (IAAW p. 90)

Udana

- ◆ [One of the subdivisions of Prana] Udana resides in the larynx and upward into the head. As opposed to prana, it throws the air up and out. It is about projection. It is active in all forms of speech as well as in expelling through vomiting. It interacts with all the senses in the head. When udana is not properly regulated, the voice is irregular; and there's an inability to create musical notes properly. If udana is strong, you can project and you can create with your word. (AT p. 175)

Uddiyana Bandh

- ◆ Applied by lifting the diaphragm up high into the thorax and pulling the upper abdominal muscles back toward the spine, uddiyana bandh gently massages the intestines and the heart muscle. The spine should be straight and it is most often applied on the exhale. Applied forcefully on the inhale, it can create pressure in the eyes and the heart. (SG p. 86)
- ◆ Diaphragm Lock is considered a powerful lock because it allows the pranic force to move through the central nerve channel of the spine penetrating the neck region. It also has a direct link to stimulating the hypothalamic-pituitary-adrenal axis in the brain. It stimulates the sense of compassion and can give a new youthfulness to the entire body. (SG p. 86)

Universal Mind

- ◆ This refers to the entire spectrum of mental existence and sentient potential in the universe in whatever form. Mind and matter are considered gradations of transcendental nature, Prakirti, and can exist without or before a particular entity to experience it. (SG p. 173)

Upanishads

- ◆ The earliest yogic writings, written over 1000 years ago. 108 in all. Many dialogues between kings and yogis. (AT p. 43)

Vagus Nerve

- ◆ The vagus nerve is the longest cranial nerve. Its name is derived from the Latin word for “wandering” because it wanders from the brain stem through the organs in the neck, chest and abdomen. It supplies motor and sensory parasympathetic fibers to pretty much everything from the neck down to the first third of the transverse colon. It is involved in heart rate, intestinal peristalsis, sweating, speed and quite a few muscle movements of the mouth. It is important for speech and in keeping the larynx open for breathing. It also controls a few skeletal muscles. (PPP p. 196)
- ◆ The central vagus nerve can get loosened out of extra pressure and the resulting mind imbalance makes the life very complicated...If you cannot stimulate your central vagus nerve, you are going to go nuts in the few years to come. (PPP p. 197)

Vairagya

- ◆ Non-identification. (PS 1.12, PYS p. 19)
- ◆ Vairagya is the mastery over the craving for what has been seen or heard. The higher vairagya arises from a vision of the Transcendent Being (Purusha) and leads to the cessation of craving for the things of the world. (PS 1.15 & 1.16, PYS p. 21)
- ◆ Vairagya – which is non-attachment, non-identification, disinterest, indifference, dispassion, disenchantment – brings freedom from personal desire. This desire can be for material objects or for heavenly rewards about which the sages or the scriptures speak. The freedom which vairagya brings also includes the freedom from the desire for salvation or for enlightenment, as well as the desire for great knowledge or wonderful experiences. (PYS p. 21)
- ◆ It is important to emphasize that vairagya is not a passive state as might be assumed from its translation as “indifference.” It is a state of active attention, with a search of passionate intensity for freedom from all that is known or thought. (PYS p. 21)

- ◆ Vairagya is a disenchantment with the isolated small self, cut off from the wholeness of the Vastness (the literal meaning of Brahman). It is the recognition of the insignificance of this isolated self. Ultimately, vairagya is freedom from myself, the self which is constituted by all my past actions, fears, desires, ambitions. It is a dying to myself. In the complete transcendence of the selfish “me-me-me,” the real I (Atman, Purusha) can be seen to be eternally present. (PYS p. 22)

Vatskar Pranayam

- ◆ With the Vatskar breath we sip in the air. We do not take air down as if into the stomach. Just bring it into the lungs. (AT p. 97)

Vayus

- ◆ The different frequencies and modes of motion of the Prana. Each vayu has a natural home in the body. They are prana, apana, udana, samana and vyana.

Vedanta

- ◆ Another name for modern Hinduism. Founded on the Upanishads. (AT p. 43)

Vedas

- ◆ The oldest religious books in the world. Literature of Brahmanism, an ancient religion of India. (AT p. 43)

Venus Lock

- ◆ This mudra is used frequently in exercises. Its name is derived from the connection it creates between the positive and negative sides of the Venus mound on each hand and the thumbs. The thumbs represent the ego. The Venus mound is the fleshy area at the base of the thumb. It is symbolized by the planet Venus which is associated with the energy of sensuality and sexuality. The mudra channels the sexual energy and promotes glandular balance. It also brings the ability to focus or concentrate easily if you rest it in your lap while in a meditative posture. (S p. 79)
- ◆ To form this mudra, place the palms facing each other. Interlace the fingers with the left little finger on the bottom. Put the left thumb tip on the webbing between the thumb and index finger

of the right hand. The tip of the right thumb presses the fleshy mound at the base of the left thumb. Thumb positions are reversed for women and the right little finger goes on the bottom. (SG p. 79)

Viksipta

- ◆ The third of the five stages of mental refinement. Rajas dominates, so the mind is fast flighty, almost manic. It never rests on one thing, nor commits. Often seeks stimulation and information, but doesn't analyze. (AT p. 46)

Vrittis

- ◆ The movements in the mind, the fluctuations, the distractions which occupy chitta are the vrittis. (PYS p. 5)
- ◆ There are five types of vrittis, which may be pleasant or unpleasant. These are true knowledge, false knowledge, imagination, sleep, and memory. True knowledge is based upon perception, inference, and valid testimony. False knowledge is conception with no basis in reality. Imagination is thought based on images conjured up by words devoid of substance. Sleep depends upon and leads to non-being. Memory is recollecting past experience. (PS 1.5 – 1.11, PYS p. 11)
- ◆ The vrittis may be pleasant or unpleasant, positive or negative, useful or detrimental; they may be true or false but they all interfere with the ability to pay attention. (PYS p. 13)

Vyana

- ◆ One of the subdivisions of Prana, Vyana pervades the entire body. It is like a subtle connecting tissue. It governs the overall coordination and movement of muscles and joints throughout the body. Vyana gives both the body and your thoughts a sense of integrity, a kind of viscosity to the Pranic Body. When it's very strong, there's a sense of interconnectedness and flow. When vyana is disturbed, on part of the body may feel isolated or disconnected from the others. When vyana is imbalanced and disturbed, the mind has a difficult time staying with any one thought. Ideas constantly change, and thoughts are scattered into competing parts, instead of all the parts coordinating and connecting. (AT p. 175)

Wealth

- ◆ Richness is how much of yourself you achieve. Richness is not how much you have amassed around you – that's a wealth. (MTM p. 182)

Wearing White

- ◆ We wear white, do you understand? White. White. White. It increases the projection and it increases the confidence and it cleans out our power to deliver. Most people love to wear colored clothes. They want to be anonymous, synonymous, simple – one of the crowd. This is because in their minds, they have already accepted that it is difficult to deliver. (MTM p. 153)
- ◆ If you have a negative projection, the moment you look at yourself in the mirror and see the white reflected, automatically, subconsciously, you are giving yourself the message, “I've got to be nice now.” That's what it does. (MTM p.154)

Whistle Breath

- ◆ In this pranayam, you make a small hole with the lips, in a sense, puckering. Inhale and make a high-pitched whistle, then exhale through the nose. Another variation is to inhale through the nose and exhale with a whistle through the lips. Listen to the high-pitched sound as you breathe. This breathing changes the circulation and activates the higher glands such as the thyroid and parathyroid. (SG p. 73)

Whistling

- ◆ Any exaggerated movement of the lips stimulates the vagus nerve. Medical science says the vagus nerve is important. Yoga says it is *very* important. (PPP p.196)
- ◆ Whistling breath changes the circulation. The nerves in the tongue activate the higher glands such as the thyroid and parathyroid and the lung capacity is increased. (PPP p. 197)
- ◆ Whistle – it will relax all the tension and stress out of you. In your life you must whistle every day for three minutes. It gives you relaxation. (PPP p. 197)

- ◆ Whistling is a breath and music combined. This is what they call naad swaras. You know, it is music and breath, and you work with the lips. It is very powerful. When soldiers walk, they start whistling and singing. It relaxes inside and out. It creates a balance. (PPP p. 197)
- ◆ We want people to just whistle. Because that permutation, combination or rhythm of the breath with that whistling is most powerful. It has a very powerful subliminal effect. It's personal... You whistle and it will rhythmically force the lungs to throw the toxins all out and you are cleansed. Whistle --- it takes away fatigue. When soldiers get tired, they start whistling. (PPP p. 208)

White Tantric Yoga

- ◆ White Tantric Yoga is done in pairs as a group meditation. You sit facing a partner and follow instructions for meditation given on videotape by the Mahan Tantric, Yoga Bhajan. Every course is facilitated, in person, by a representative of the Mahan Tantric. Each course consists of between six and eight kriyas each day. A kriya is a meditation incorporating a yoga posture or hand position, a mental focus and/or a mantra. Sometimes the meditations are accompanied by music. These kriyas vary in length from eleven to sixty-two minutes. There are breaks between each kriya. The environment is peaceful, and the atmosphere is friendly, supportive, and uplifting. (AT p. 138)
- ◆ Envision the energy of the universe as parallel or perpendicular in nature, like a cloth woven together. As a cloth becomes stronger when it is stretched on the diagonal, so does the White Tantric diagonal, or “Z” energy, strengthening the participants. This energy, when directed by the Mahan Tantric, cuts through the blocks that are stuck in the subconscious mind. Using the diagonal “Z” energy, the Mahan Tantric, Yogi Bhajan, connects his subtle body to the subtle bodies of the participants through the course facilitator. (AT p 138)
- ◆ Since ancient times human have found that they have zillions of thoughts, billions of feelings, millions of emotions, thousands of desires, hundreds of fantasies, and multi-realities, and personalities. Ultimately, our mind and thoughts rule us and bog us down. We try every method available to get rid of this pressure because it is eating us up inside. White Tantric Yoga enables you to break through those subconscious blocks, so you can enjoy life. In the shortest time, you can experience release from a lot of the burden and extra weight that you carry in your head. As you see and act on each moment with clarity, you will gain a deeper

understanding of yourself and your life will change. Your mind, body, and soul will act together as one. This is the path to personal freedom and awareness, and will bring more success to every area of your life.” (AT p. 138)

Wisdom

- ◆ Remember that intellectually knowledge does not hold and sustain you. Knowledge only becomes real wisdom when you experience it with your own heart and Being. Only the experience in that wisdom – gian – can hold and support you. Just because you know about or believe something is true, does not mean you can act on it. But if you discover a truth and act on the path of that truth, and if you can find bliss, success, and fulfillment in yourself as a result, then no power on Earth can make you veer from that truth or do wrong. Once you have seen the joy of that truth and have enjoyed that beauty you are okay. (AT p. 14)
- ◆ Wisdom is the intuitive nature that allows you to give the right answer by listening within the question that is asked, for every question there is an answer in it. (AT p. 148)
- ◆ Wisdom becomes knowledge when it becomes your personal experience. And anything which can hold and support you is knowledge. A guru can give you wisdom but he cannot give you knowledge....He can give you the technical know-how but the knowledge is yours. His is the wisdom. So he has an essential part to play in this, but you are an equally essential part. (SG pp 3 – 4)
- ◆ Wise men are never angry men. If you ever want to be wise, never be angry; that's all it takes. If you ever want to just satisfy yourself, or consider yourself to be wise, if that is ever the intention – ever – it won't happen by reading books or by following a religion or a philosophy or the greatest teacher. None of these will make you wise. You shall only be wise when you shall not be angry. Not to be angry is called being wise. (MTM p. 236)
- ◆ Knowledge is listened to, but wisdom is taken in. Wisdom takes root in your mind. Then, when you become neutral, peaceful, calm, and quiet, it sprouts. And what is the fruit of it? Blessings, grace, bounty, and beauty. People will adore you. (The Mind p. 23)
- ◆ A wise person does not question anything. He has a sensory system that is alert and has intuition. He has an understanding that reads between the lines. (The Mind p. 30)

Women (Advice to men about)

- ◆ As man, be crystal clear with the female you deal with, anytime, all the time, in all circumstances – personal and impersonal. If she is a neurotic help her. If she is a psychotic, help her. If she is in love, help her. If she hates you, help her. If she abuses you, help her. If she loves you, help her. Crystal clear. (MTM p. 236)
- ◆ Never love a woman who you do not want to unfold. Never marry a woman who you do not want to unfold, neither be with a woman who you cannot stand to see unfold herself. Let every woman unfold, because no nectar can be picked to make honey, the sweetness of life, if the flower does not unfold. Every flower has to unfold in order to give you sweetness of life. Every person is a flower, only let it unfold. Your power is in making it unfold. When the sun shines, flowers? Unfold. (MTM p. 236)

Women's Health

Your achievement in life is based on your glandular secretion. The body could last for 120 years were it not for glandular imbalance. To keep the glands in shape:

- ◆ Eat nurturing food
- ◆ Take cold showers to flush the capillaries
- ◆ Sweat 15 minutes a day so that glands can secrete
- ◆ Your food should be properly seasoned and seasonal
- ◆ Wait four hours after eating before going to bed

“No woman's body has to become ugly. Woman can get out of shape and then get back in shape. The body has an automatic inner capacity towards that. So don't blame the body. The fact is, woman must exercise.” (FEP p. 269)

Woman's Moon Centers

A woman is a highly sophisticated system. She must keep her energy systems finely tuned and balanced so she can honestly, intelligently, intuitively and consciously create every facet of life. There is a powerful relationship between woman and her lunar vibrations. This is manifested physically, mentally, and behaviorally. She waxes and wanes emotionally according to the movement of her “inner moon” relative to the influences of the outer Moon. The chin is the main center for receiving the moon's energies. This is true for both men and woman. But while a man has just this one interaction with the moon, the woman has 11 additional centers through which the energy moves during a 28-day cycle. So at any one time, the chin and one of the other centers is activated, approximately 2 ½ days each. Listed below are the 11 Moon Centers and the emotional and behavioral changes that accompany that 2 ½ – day cycle.

- ◆ One: Arcline. At the hairline. Most sensitive. Nothing can move her an inch. She is most authentic at this time.
- ◆ Two: Pink of the cheeks. Lacking in restraint, and should watch her behavior carefully.
- ◆ Three: Lips. Rather than talking, she becomes extremely private.
- ◆ Four: Earlobes. Stimulates her to discuss values.
- ◆ Five: Back of the neck. She wants to communicate at a very romantic frequency. Can be a bit foolish.
- ◆ Six: Breasts. Compassionate and giving.
- ◆ Seven: Navel Point. She is at the most insecure in this point of the cycle.
- ◆ Eight: Inner Thighs. She wants to confirm everything.
- ◆ Nine: Eyebrows. She is very imaginative and dreamy, building sand castles in the sky.
- ◆ Ten/Eleven: Clitoris and Inner Membrane of the Vagina. She is very charming, eager to meet, talk, and socialize.

Once she starts to track these in herself and can recognize her own cycle, she can become much more conscious in her decision-making, actions, and relationships. (IAAW: Essential Kriyas p. 160)

Yamas

- ◆ *Ahimsa (non-hurting)*. Compassion, patience, love for others, self-love, worthiness and understanding.
- ◆ *Satya (truthfulness)*. Honesty, forgiveness, non-judgment, owning feelings, loving communication, letting go of masks.
- ◆ *Asteya (non-stealing)*. Right use of resources, letting go of jealousy, cultivating sense of self-sufficiency and completeness.
- ◆ *Brahmacharya (sensory control)*. Channeling emotions, moderation.
- ◆ *Aparigraha (non-possessiveness)*. Fulfilling needs rather than wants.

Yantra Yoga

- ◆ The discipline of focusing the mind upon geometric representations (yantra) of the Cosmos or of energetic processes such as the chakras. (AT p. 35)

Yoga

- ◆ Yoga, as we in the West understand it, has come from the biblical word, yoke. This originated from the root word in Sanskrit: jugit. They both mean “to join together” or “to unite.” Yoga is the union of the individual’s unit consciousness with the Infinite Consciousness. The definition of a yogi is a person who has totally leaned on the Supreme Consciousness, which is God, until she has merged the unit self with the Infinite Self. That is all it means. (AT p. 14)
- ◆ Yoga is a technology of awareness. It starts with the universal human predicament that regardless of your individual level of experience and awareness, the underlying reality of every human mind is that it is both infinite and creative in potential. This unlimited potential is limited in practical action. Your possibilities meet with your actualities at the border of awareness. Awareness varies and gives you different choices and capacities. To break the unconscious limits, a person needs a technical know-how. That know-how is required to expand the caliber and capacity of the mental faculties, to bring about an equilibrium, to control the physical structure and to experience the Infinite Self. The techniques of Kundalini Yoga form the owner’s manual for human consciousness. Yoga explores your dimensions, depth, nature and potential as a human being. In simple terms, that is all that yoga means. (AT p. 14)

Yoga Mudra

- ◆ Yoga Mudra is the redeemer of all diseases in the body – on the spot. (MTM p. 179)

Yogi

- ◆ One who has attained a state of yoga (union) where polarities are mastered and transcended. One who practices the disciplines of yoga and has attained self-mastery. (SG p. 173)
- ◆ A yogi is one whom the pair of opposites does not affect. He does not obey the law of duality and polarity. (SE p. 10)

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Handouts for Students and Teachers

Bedtime Rituals

- 1.** Make sure you've done some good strenuous exercise during the day, so that your physical body is ready and eager to rest. Everybody needs to exercise enough to sweat every day. A walk before bedtime is wonderful.
- 2.** Don't eat a heavy meal just before bedtime. If your stomach is full, the digestive process will demand a lot of activity, just when all systems should be slowing down for sleep.
- 3.** Comb your hair down with a wooden comb (while sitting in rock pose).
- 4.** Brush your teeth to get rid of bacteria-forming food particles. Brush the root of the tongue also, to clear out pockets of mucous at the back of the throat.
- 5.** Don't go to bed thirsty. Drink at least one or two glasses of water before you go to sleep, even if you have to get up during the night to go to the bathroom. That is better than going to sleep thirsty. When the body is dehydrated, it demands water. That demand will disturb the mind, preventing proper rest and can even cause bad dreams.
- 6.** Run some cold water over your feet, or soak them in cold water. Then dry them vigorously with a towel. This will stimulate the 72,000 nerve endings in the sole of each foot and help get your nervous system ready for deep relaxation and sleep. To make this even more effective, massage your feet with almond oil (after drying them or as soon as you get into bed). While doing this process, separate yourself from the world and tune yourself into the One Creative Cosmic Power.
- 7.** Exercise. Having made all these preparations, it's very useful to do a few Kundalini Yoga exercises.
- 8.** Lie down on your back and start long deep breathing, consciously relaxing and letting go.
- 9.** Turn onto your right side as you relax into sleep, so that you are breathing through your left nostril, which brings a calming and cooling effect on the body and brain. It also relaxes the heart and lets the stomach and small intestine drain as you sleep. (FEP p. 110)

Fasting

- ◆ Normally every woman must fast on the 11th day of the moon. It is required for her glandular system; she's totally different from a male. For the proper functioning of her ovaries, she must fast on the 11th day of the moon. Normally this means you don't even drink water for the whole day; it's called a waterless fast. One day, from sunrise to sunset, for the sake of your own glandular secretions, you do not take anything. Well, you are Americans, so think water will be all right for you because you don't have that kind of mental capacity.

Then on the full moon she drinks only liquids, no solid foods. That's also for the ovaries, the menstruation and all that.

The third fast that a woman should do each month is on the dark night of the moon (new moon). You get up early in the morning, before the rise of the sun, and you eat a corn chapatti made with ghee or butter. You can also drink buttermilk with it, but then you do not eat anything during the day at all, except water. At night you are permitted only one glass of milk with one spoon of honey. Try it, you will not have any trouble with your menstruation or ovaries or anything. (IAAW p. 195)

- ◆ Your biofeedback moves from new moon to full moon, and full moon to new moon. There are three days of the moon, when if you want to take care of your mind and your health, you can fast at these times. In Ayurveda, this is considered to be the mastery of all treatments. Try fasting on lemon and water during these three days in the month, from sun-up until the next morning at breakfast, when you can break the fast.

Full moon – You are naturally accelerated on a full moon; you are at the highest. The secretions in your body will be at their maximum, so you don't want your energy being used to consume food. Save your energy to reconstruct yourself. Try to drink only liquids on this day. If you feel you must eat, drink only milk.

New moon – You are at your lowest. This is a good day to fast on lemon and water.

Eleventh day of the moon (Eleven days after the new moon) – you are in balance, in twilight. The glandular system readjusts itself on this day. Your metabolism is changing, so if you eat very lightly and sattvic this day, if you eat light and green things, or if you just live on water and melon, your health will be perfect. Eat very light, very sattvic this day. Eat only one meal, and drink lemon and water the rest of the day.

Lemon and Water Mixture – Use about two cups of lemon juice to about 20 cups of water, and a little sweetener. This will make about three bottles for the entire day. If you begin to feel very cool, then try adding ginger to it. You can sweeten it with a little maple syrup, black molasses or ghur (raw sugar), but don't use too much. Make sure you drink the lemon and water mixture through a straw, to save the enamel on your teeth. (TMT p. 307)

Procedure for Taking a Cold Shower

Always precede cold showers with a massage of almond oil or olive oil. Use long, vigorous strokes on the limbs, and circular strokes on the joints. Be sure to massage the breasts, too. It is recommended that a woman wear undershorts or shorts that cover her thighs while she is in the shower. This protects the sex nerve and the femur (thigh bone) from the sudden changes in temperature. (The femur regulates the production of calcium in the body and is very sensitive to temperature.)

After the massage, step into the shower. Let the cold water strike your body while you briskly massage the water into the skin. Move! Chant! Sat Nam! Wahe Guru! [Or, Ang Sung Wahe Guru!] You should not stand continuously under a cold shower, nor should you do Breath of Fire to keep yourself warm. Instead, rub the skin vigorously, and step out of the show and continue to massage the skin. Then step back in, and be sure to stand under the spray and allow the breast to be massaged by the water; continue massaging your entire body, step out again and repeat this process three or four times until you feel warm – even though the water is still cold. The capillaries open up and bring blood to the surface of the skin making you feel warm. When finished, dry yourself briskly with a towel. Of course, the ideal is a daily cold shower, but Yogi Bhanjan later encourages women to do it at least once a week – as a minimum requirement.

Note: When menstruating, women should not take a cold shower. A woman is advised to take showers with luke-warm water when menstruating. (IAAAW p. 222)

Prayers of Yogi Bhajan

May your way always be comfortable.

May the wind of happiness be behind you

May you understand the strength of your own soul.

May you always be bountiful to help anybody who seeks elevation.

May the hand of Nanak protect you. May the power Guru Ram Das

always heal you. May the courage of Guru Gobind Singh give you victory.

May the Word of the Siri Guru Granth, give you ecstasy, consciousness, and love.

May this planet Earth be awakened to its dignity

by your higher consciousness and grace.

With this prayer, let every beat of my heart

be with you and bless you forever, ever and ever.

Sat Naam.

(The Mind p. 11)

Guide us in this way, Lord. Give me nobility instead of corruption.

Give me reality instead of duality. Give me grace instead of being ashamed without face. Give me

today for every tomorrow that I may not be part of the sorrow.

My Creator Lord, create in me the faculty and the facets of an angelic human

so I can serve all in Thy Name, with Thy Grace.

Sat Naam

(The Mind p. 39)

By the blessing of the Guru's Shabd, may you always uphold your consciousness and

walk the path of spirit with every step. May the Guru bless us to serve all those

whom we are destined to serve. Give us the scope to reach every heart, every being,

and to bring joy and happiness.

Sat Nam

(The Mind p. 100)

Sola Kalyan Sumpuran: The 16 Facets of Perfection of a Kundalini Yoga Teacher

1. A Teacher will never alter the teachings because of personal pinion. You will teach by example.
2. The higher you grow as a Teacher, the more humble you have to be.
3. The Teacher always serves the students, so they can become ten times stronger than you, because every student is a Teacher for tomorrow.
4. A Teacher has to be extremely kind, caring, compassionate, and forgiving.
5. As a Teacher you should always poke, provoke, confront, and elevate your students to excellence.
6. As a Teacher you have to continuously imagine, visualize, believe, and expand in all directions, connect to everything, meditate, practice, and project that you are *Ang Sang Wahe Guru* (with every limb, every part of me, I belong to the Divine), and that the energy of Guru Ram Das is flowing through you.
7. As a Teacher you will always be in Chardi Kala (elevated spirits) and connected to your higher self, never caught in emotional turmoil. Count your blessings, not your curses. Always be graceful. Glow and grow.
8. As a Teacher you will continuously graduate towards the Divinity and Infinity that are the essence of your existence. You are not a human born for a spiritual search, you are a spirit, an Atma (soul) born for an experience as a human. Your purity and piety as an Atma are always maintained, protected, exalted, projected,, as a priority over everything, and kept in sight mentally, physically, and spiritually.
9. As a Teacher listen to and obey all righteous teachings. If you read something, you will know it; if you write something, you will understand it; if you teach something, you will perfect it.

It is perfection of your deliverance that gives you grace as a Teacher. Your success as a Teacher lies not in what you know, but in what your student receives.

A Teacher is measured by the growth, dignity, and excellence of the student. If you find any talent, nurture it, teach it, exalt it to the best of your ability and Divinity.

10. As a Teacher do not relate to ego or politics. Always relate to the spirit, soul, and essence of a person. Always relate to the intelligence, talent, and consciousness of a person. Always relate to the manners, methods, and mentality of a person. Pure thoughts are the way to universal knowledge and will make you bountiful, blissful, and beautiful
11. God and Guru have blessed you with Karma (the law of cause and effect). As a Teacher you must offer yourself in Dharma (lifestyle of righteousness) to honor the gift of God of life. Never create a drift or rift between you and your Atma.
12. A Teacher wears white cotton clothing while teaching. White clothing makes you as a teacher look divine and represent light. The color white represents the seven colors. Cotton is the flower of the Earth. It is good for your psyche, for your energy, and for your nervous system. Your way of dressing should be saintly and make you glow with grace. You should look like a sage and a prince or princess of peace and divinity. A Teacher is a PH.D. - Prince of Princess of High Divinity.
13. Just as a seed has to wither to become a tree and bear fruit, Teachers who do not become perfect students do not become perfect Masters.
14. The Universal Spirit that rotates the Earth can take care of all your problems. As a Teacher you have to learn trust and faith. Regard every breath of life as a gift. Strive for conscious breathing, breathing on breath a minute.
15. The banner of a Teacher is: "In God I dwell." The standard of arms of a Teacher is: "God within me I trust."

The honor of a Teacher is: "In the Name of God I serve."

The motto of a Teacher is: "Peace of mind and peace within the material world."

16. A Teacher needs to commit to Nam, the God-given identity
Without Naam, you cannot have the purity of self and
the divine projected grace to master all the elements.
Without commitment there is no character.
Without character there is no dignity.
Without dignity there is no divinity.
Without divinity there is no grace.

Without grace you cannot sacrifice or serve others.

Your compassion and presence will not work and you cannot be happy.

Remember once and for all, happiness is your birthright and it is always right to be happy. So be happy, be healthy, and be holy.

We are all holy, because we have nine holes. Adding two arms and two legs makes thirteen. You are born with thirteen, you will live with thirteen, you will die with thirteen. Thirteen (three and one) makes four – Cup of Prayer. Prayer is your power your protector, and your provider. (TMT p. 296)

Teacher's Alphabet

- A Always fearless
- B Beautiful in public
- C Concentrated in their action
- D Do as they are told
- E Earth's friend
- F Friend, you are a friend to all
- G Gives all happiness
- H Happy when tested
- I Is a student of God
- J Jumps ahead when behind
- K Keeps up
- L Learns from the best teacher
- M Meditates on God
- N Never negative
- O On the top
- P Prevails through the hardest challenges
- Q Never questions
- R Ready for anything
- S Soul is pure
- T Teacher teaches others
- U Uses the finest there is
- V Vision – sees God in all
- W Writes from the heart
- X X-rays the aura of the person in need
- Y Yells only at what needs to be awakened
- Z Zaps, then defends

Ten Principles to Live By and Avoid Injury to Self

1. If you don't want enemies, don't have friends.
2. Love is not dove.
3. Don't be so sweet that people will want to eat you, or so bitter that people will want to throw you away.
4. Open the lips, sink the ship. That means don't talk unnecessarily.
5. Excellence, elegance, and grace are the three elements of a human being. If somebody challenges any of these three in you, avoid that person.
6. Only show your strengths, not your weaknesses
7. If somebody says, "I love you," wait for the next step. People use love as a hook. They say they love you, but often they're only out to get something from you.
8. Trust all for nothing. Trust everybody. Expect nothing. Need nothing. Want nothing. Those who trust everybody for nothing, Mother Nature and Heavenly Father will come through, it doesn't matter what.
9. Remember your blessings over your weaknesses.
10. Don't utter words in friendship that can be used against you in animosity. (The Mind p.21)

Waking up to the Day (#1)

The following routine can help adjust the body upon awakening. It will adjust your spine, navel point and nervous system, so that you will feel more alert and ready for the day.

1. Turn onto your back. With the eyes still closed, bring the hands to the face and begin stroking the face with your hands. (Women can first massage for five minutes their ovaries and breasts.)
2. Open your eyes into the hands. Slowly lift the hands away from the face, keeping the eyes open so you can adjust your eyes to the light in the room. Massage the face.
3. Stretch the arms overhead, point the toes, and do a Cat Stretch.
4. Do Stretch Pose to set the navel point.
5. Turn onto the right side and pull the knees to the chest for a moment. This will strengthen the heart.
6. Return onto the back and pull the knees to the chest with the nose up between the knees. Lock hands around the legs. Do Breath of Fire for about one minute, then roll up into Rock Pose. Bring the forehead down to the bed for a moment and relax, breathing normally. This helps eliminate gas.
7. Lie back down on your back, and rub the palms of the hands and the soles of the feet rapidly together. This breaks up crystals that build up in the nerve endings and allows the energy to flow through the body.

Now you are ready to get out of bed, and head for the bathroom.

Clearing the “Monkey Glands”

Brush the teeth and gums with a powder of: 1 part salt and 2 parts potassium alum.

Clear the throat. Massage the back of the tongue, making yourself gag, and bring up the mucus to be spit out. There are two pockets in the throat called “monkey glands,” which contain a mucus which collects in the throat at night and gathers toxins from the body. This must be expelled. The gagging reflex also causes the eyes to water, and helps maintain good vision. Potassium alum mixture is effective for preventing gum disease. Also brush the tongue to remove toxins.

Massaging the Body

Massage the body from head to toe with almond oil. This brings toxins out through the open pores, and nourishes the skin.

Now you are ready for your cold shower, your ishnaan, or hydrotherapy. (AT p. 247)

Waking up to the Day (#2)

Create a purification ritual that you never fail to perform.

Wake yourself gently in the morning and do the standard wake up exercises. Before you wake in the morning, your mind gives you a signal to awake. At that signal, turn on your back with your eyes closed. Make your hands like cups and place them over your eyes. Look into the palms and slowly raise your hands to 1 ½ feet.

Do Cat Stretch several times to each side: One knee comes to the chest and across the body and the arm stretches up. * Stretch Pose for 1–3 minutes with Long Deep Breath or Breath of Fire. * Relax for 2–3 minutes. * Bring both knees into the chest to release gas. Rock back – and –forth to massage the spine. * Sit up and come into Easy Pose with the arms straight and the hands in Gyan Mudra on the knees. Take at least 26 long, deep, complete breaths. Feel energy charging the bloodstream and the breath recharging every cell in your body. * Then, to build your aura, put your arms at 60 degrees for Ego Buster (fingertips pulled in tightly to the pads of the hands) with Breath of Fire for 1–3 minutes. Inhale and bring your thumb tips together over your head. Then exhale and continue your wake up routine.

Remember to drink a few glasses of water. If you are extra kind to yourself rub almond oil on your skin before you get into the shower. This simple treatment will maintain the health of the skin and calm scattered thoughts and anxious feelings.

Take either a cold shower or do a sequence of cold-warm-cold showers. Traditionally as you shower and cleanse the body you clear the mind with positive thoughts, mantra or spiritual songs. Let the clear flow of the water clean your aura of nighttime thoughts. Stimulate your circulation to flush the residues of nocturnal cleansing out of your body. You cannot meditate easily if your circulation is still in patterns suited for sleep or drowsiness. Massage the whole body, especially the feet, hands, face and ears while in the shower.

After your shower, wear clothes that are comfortable, loose, flexible and neat and clean. White is the best color for sadhana clothes. This color reflects all colors and it automatically adds several inches to the aura. Do not wear the same clothes to sadhana that you wore to bed. You must communicate to your consciousness in any way you can that sadhana is a special activity. Conscious attention to how you dress will help your mind be more alert and far more cooperative because it knows an important event is about to take place.

Before starting the practice of Japji and Kundalini Yoga, cover the head with a natural fiber cloth. Ideally this is white cotton. It modulates the smooth functioning of the seventh chakra and creates subtle protection over the flows of energy released in deep meditation.

If you use a meditation blanket or shawl, choose a natural fiber – wool, silk or cotton – and use it only for meditation. Over a period of time the shawl will gain the same qualities as the meditative space and anchor the attitudes of meditation. Eventually just putting it on will aid your efforts. (SG p. 43 – 44)

Benefits of Kundalini Yoga

Kundalini Yoga and Biofeedback

- ◆ Kundalini Yoga gives increased awareness of the body's internal processes.

Kundalini Yoga and Circulation

- ◆ Due to increased heart rate and the internal massage of tissues and organs, Kundalini Yoga increases the circulation of blood, lymph and other body fluids. Endocrine glands, the guardians of your health, have no muscles to get their products into the blood. Yoga massages them, empties them, keeps them vital and helps them to communicate with each other. Many of the yoga exercises adjust the functioning of the endocrine glands by stimulating the primary base of the brain (the hypothalamus), through rhythmical breathing and through the effect of sound and mantra.

Kundalini Yoga and the Muscles

- ◆ Any muscle that is not used regularly, even if it only a period of a few days, starts to atrophy. Muscle atrophy is visible in the stooped and narrow shoulders of older people who have stopped exercising. Kundalini Yoga is an incredibly complete form of exercise for the muscles to maintain the strength and flexibility of the body.

Kundalini Yoga and the Nervous System

- ◆ We know that the nerves constantly grow and change both in their density of connection and the sophistication of the patterns with which they interconnect. Yoga engages the nerves and makes them function better.

Kundalini Yoga and the Tissues

- ◆ No matter how good the diet is, we tend to exceed the self-cleansing capacity of our bodies. Uric acid, calcium crystals and many other wastes and poisons get stored in tissues and joints. They make us stiff and may cause many diseases. In Kundalini Yoga muscle stretching and internal massage bring wastes back into circulation so that the lungs, intestines, kidneys and skin are able to remove them.