

AQUARIAN

TIMES

featuring Prosperity Paths



Teaching in the Aquarian Age

**TRANSFORM AS A
TEACHER TO SERVE
THE TIMES**

**LEARN TO BE 'IN THE
FLOW' FROM THE
TEACHER'S BENCH**

**DEEPEN YOUR PRACTICE
THROUGH TEACHER
TRAINING LEVEL 2**

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2006 3HO EVENTS

SPECIALTY TEACHER TRAINING

CONSCIOUS PREGNANCY

MAR 19 - 31, HOLLYWOOD, FL

NEW! AQUARIAN TEACHER PROGRAM LEVEL 2 CONSCIOUS COMMUNICATION

MAR 24 - 26, *CONTINUED*

MAR 31 - APRIL 2, VANCOUVER, CANADA

BAISAKHI CELEBRATION

BIRTH OF THE KHALSA

APRIL 16, LOS ANGELES, CA

SPECIALTY TEACHER TRAINING

CONSCIOUS PREGNANCY

APRIL 25 - 30, *CONTINUED*

MAY 28 - JUNE 3, ROME, ITALY

NEW! AQUARIAN TEACHER PROGRAM LEVEL 2 CONSCIOUS COMMUNICATION

MAY 16 - 21, CORDOBA, ARGENTINA

NEW! JAAP SAHIB

JUNE 11 - 14, ESPAÑOLA, NM

PEACE PRAYER DAY

JUNE 17, ESPAÑOLA, NM

SUMMER SOLSTICE SADHANA

JUNE 16 - 24, ESPAÑOLA, NM

3HO WOMEN

WOMEN'S CAMP

JUNE 25 - JULY 2, ESPAÑOLA, NM

KHALSA YOUTH CAMP

JUNE 26 - JULY 16, ESPAÑOLA, NM

NEW! AQUARIAN TEACHER PROGRAM

LEVEL 2 AUTHENTIC RELATIONSHIPS

JULY 2 - 8, ESPAÑOLA, NM

SPECIALTY TEACHER TRAINING

CONSCIOUS PREGNANCY

JULY 10 - 22, ESPAÑOLA, NM

NEW! IKYTA ANNUAL TEACHERS SUMMIT

WHOLLY HUMAN JAM

JULY 22 - 24, *IN CONJUNCTION WITH THE*

3HO EUROPEAN YOGA FESTIVAL DATES

FONDJOUAN, FRANCE

3HO EUROPE

EUROPEAN YOGA FESTIVAL

JULY 25 - AUG 2, FONDJOUAN, FRANCE

SELF MASTERY

LEVEL 1 TEACHER TRAINING INTENSIVE

AUG 14 - SEP 4, GHOST RANCH - ABIQUIU, NM

INDIA YATRA

HEMKUNT TRAIL

AUG 24 - SEP 7, HIMALAYA MNTS, INDIA

SPECIALTY TEACHER TRAINING

CONSCIOUS PREGNANCY

SEP 1 - 13, VANCOUVER, CANADA

SELF MASTERY

LEVEL 1 TEACHER TRAINING INTENSIVE

SEP 22 - OCT 15, OMEGA INSTITUTE

RHINEBECK, NY

NEW! AQUARIAN TEACHER PROGRAM

LEVEL 2 CONSCIOUS COMMUNICATION

NOV 11 - 17, ANANDPUR SAHIB, INDIA

3-DAY YOGA YATRA

NOV 18 - 20, AMRITSAR, INDIA

NEW! AQUARIAN TEACHER PROGRAM

LEVEL 2 AUTHENTIC RELATIONSHIPS

NOV 21 - 27, ANANDPUR SAHIB, INDIA

WINTER SOLSTICE SADHANA

DEC 19 - 25, LAKE WALES, FL

NEW! AQUARIAN TEACHER PROGRAM

LEVEL 2 MIND AND MEDITATION

NOV 2006, AUSTIN, TX

OTHER DATES TO BE ANNOUNCED:

NEW! IKYTA ANNUAL TEACHERS SUMMIT

WHOLLY HUMAN JAM, NOV - MEXICO

NEW! JAAP SAHIB

OCT - ANANDPUR SAHIB, INDIA

NEW! MEN'S CAMP

JUNE, ESPAÑOLA, NM

FOR MORE INFORMATION ON THESE EVENTS
AND GLOBAL MEDITATIONS, PLEASE VISIT US
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“I enjoyed the Conscious Pregnancy Teacher Training because, women are goddesses. We have all we need inside ourselves. I feel empowered by living and teaching Conscious Pregnancy and want to share it with other women.”

Ayako Nozawa

Dresden, Germany

Conscious Pregnancy Training

Sweden, 2005



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2006 KRI SPECIALTY TEACHER TRAINING

13 Day Program

MAR 19 - 31, Hollywood, FL

April 25 - 30 and May 28 - June 3 Rome, Italy

July 10 - 22 Española, NM

September 1 -13 Vancouver, Canada

“I learned what it is to be a woman
of grace, dignity, and divinity.”

Kate Lynch

The Junction NSW, Australia

Women's Camp

Espanola, NM 2005



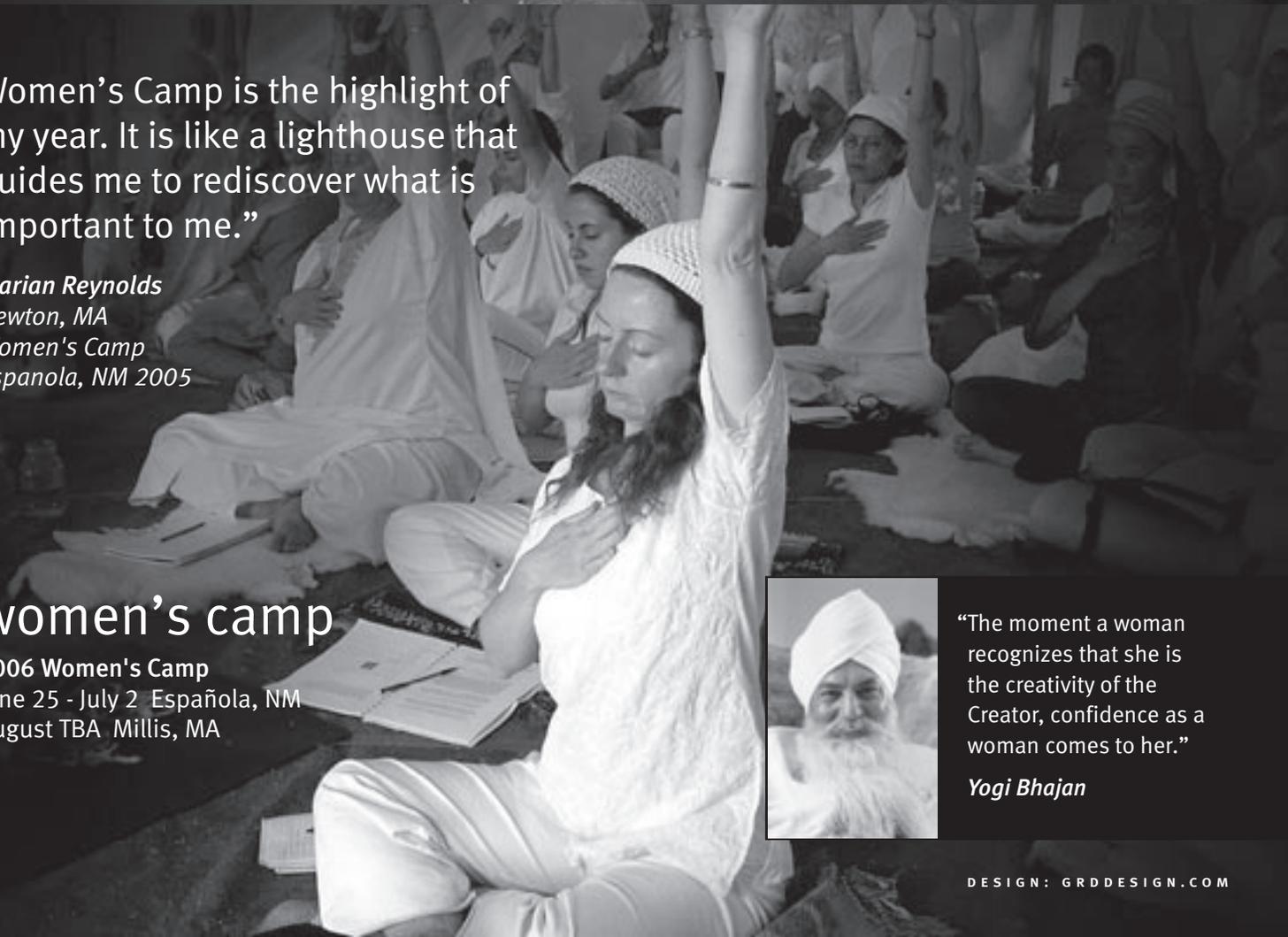
“Women’s Camp is the highlight of
my year. It is like a lighthouse that
guides me to rediscover what is
important to me.”

Marian Reynolds

Newton, MA

Women's Camp

Espanola, NM 2005



women’s camp

2006 Women's Camp

June 25 - July 2 Espanola, NM

August TBA Millis, MA



“The moment a woman
recognizes that she is
the creativity of the
Creator, confidence as a
woman comes to her.”

Yogi Bhasan

note from the editor

“Every known has an unknown potential, and that unknown potential is your right to know.”
Yogi Bhajan



WISDOM IS LEARNED by relinquishing the old and risking to venture into unknown territory. For each one of us you see pictured above, that adventure began when we entered the realm of serving on the staff of our Beloved Spiritual Teacher, Harbhajan Singh Khalsa Yogiji, known as Yogi Bhajan. Removed from life as we had known it, we walked through the doorway of transformation by placing ourselves directly under the thumb of the Master. His imagination saw endless options of what we could become because he had the eyes to see everything—what you and I can see *and* what we can't.

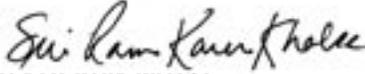
Never tentative about his goal to give everyone the gift of self-management and an experience of self-healing, with the tenacity of a Saturn teacher he would plow a furrow through any blocks that we had. “Change, enrich, mature, and build your confidence so that you may serve humanity.” Those were our marching orders. Giving us the opportunity to consciously participate in the creation of our future, he calibrated the precise dose of kindness and “kicks in the pants” that we needed individually and collectively to transform our capacity.

Like many of you, we each have treasured moments and vivid images to reflect upon as we remember life with our teacher. He had the brilliance to make every person feel inordinately special, not to flatter, but to help solidify feelings of integrity and self-worth. He was hard-core—a first rate teacher, who facilitated growth in every area: interpersonal, spiritual, managerial, physical, and psychological. He created extraordinary circumstances that naturally facilitated and accelerated human development. His commitment was not to gather students, but to create teachers.

The dawning of the Age of Aquarius, for Yogi Bhajan, meant the dawning of freedom—freedom from drugs, freedom from abuse, freedom from pain. And his means to manifest that freedom was to develop a worldwide network of teachers who would spread their wings and help to heal others with kindness, compassion, and a lot of Kundalini Yoga and meditation. In this issue his first student, Shakti Parwha Kaur, recalls the terrifying moment when he told her to take over his yoga class, and then walked out of the room. (She had *never* taught Kundalini Yoga before.) Whether you were a novice, apprentice, craftsman, expert, or approaching mastery, in his eyes you were a teacher in the making because he saw every student as a potential teacher.

Aquarian Times featuring Prosperity Paths celebrates the precious legacy of his teachings—yesterday where it all began, within the ashram walls; today where our teacher-training evolves to “Level Two—the Experience of Transformation”; and tomorrow, where we explore all that we have to give in honor of his basic principle that it is the birthright of every person to be healthy, happy, and holy.

In the spirit of universal acceptance,


SIRI RAM KAUR KHALSA

Who We Are

Aquarian Times featuring Prosperity Paths is dedicated to providing you information and practical tools to manifest health and happiness in your life. We offer an array of articles to benefit your body, nourish your mind, and touch your soul, many of which can augment your progress along any spiritual path. You will find in every issue the Teachings of Yogi Bhajan including Humanology and the 3HO way of life; Kundalini Yoga, the Yoga of Awareness; Sikh Dharma technology and the Shabd Guru; Naad Yoga, mantra and prayer; and resources such as our annual Calendar of Events, products and services, and website links.

The times we live in call for openness and inclusiveness. *Aquarian Times* offers a welcoming environment for readers of all faiths and beliefs as we strive to connect as one global family. We warmly invite your talent and participation.

Above: This is a group photo taken at my wedding, of some members of Yogi Bhajan's staff (all of whom I hold very dear and feel blessed to know): from top left, Hari Nam Kaur, Guru Sundri Kaur, Guru Simran Kaur, Sumpuran Kaur, myself, S. Guru Amrit Kaur, Siri Karm Kaur, and Sopurkh Kaur; and from bottom left, Peraim Kaur, Shakti Parwha Kaur, Satsimran Kaur, Siri Trang Kaur, and Nirinjan Kaur.

Enjoy upcoming issues of the new
*Aquarian Times featuring
Prosperity Paths*

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Global Community

July

Healing

September

Service

November

Transformation

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featuring Prosperity  Paths

spiritual guide

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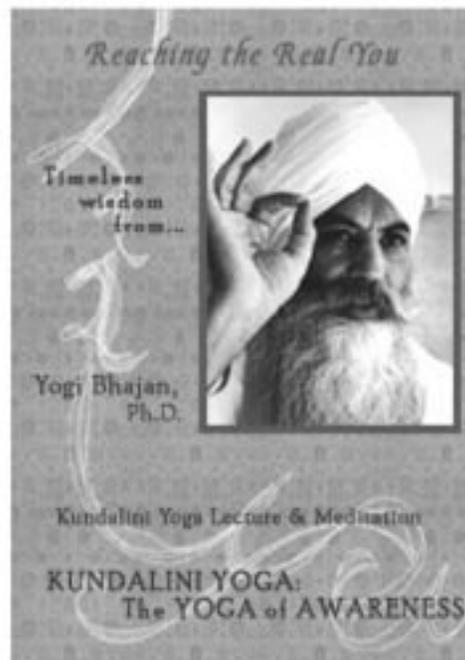
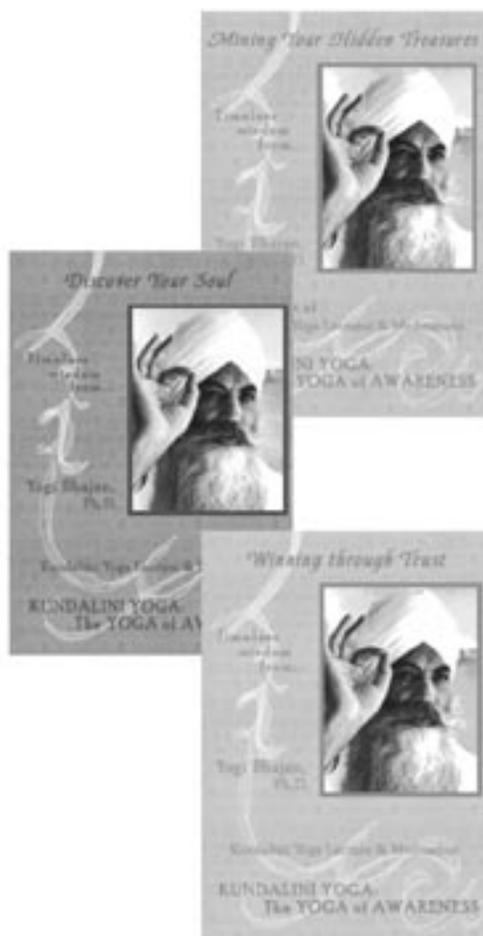
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CORRECTION On page 3 of our January issue, the KRI Teacher Training Level II course in Española was listed as Conscious Communication, July 2 - 9. The correct module is Authentic Relationships, July 2 - 8, 2006. The correct module to be taught in Anandpur Sahib, Nov. 25 - Dec. 1 is Authentic Relationships.



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is the sole purpose of this life."*

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what's new

in our global community



kundalini yoga in amritsar, india

For the first time, Kundalini Yoga is being taught to the public in Amritsar, India by certified Kundalini Yoga teachers through the 3HO Foundation. Jagat Guru Singh, originally from New Mexico, teaches twice a week and Seva Kaur, from Norway, teaches a class for women. A new yoga center will be hosted by Miri Piri Academy¹ graduates and other young adults. The new center will give young people who are certified teachers the opportunity to teach, and will provide them experience in community outreach. The environment in India is ripe and people are ready for the teachings of Yogi Bhasan. Years ago, our beloved Siri Singh Sahib Ji (*Yogi Bhasan*) said that those from the West would return to India to bring the technology back to the land of its origin. That day is here.

being prepared

In 2005, we saw massive natural disasters, great turbulence in world affairs, and a general feeling that the world is speeding up, not slowing down, and anything can happen. Communities everywhere are asking—what do we need to do to be prepared for an emergency?

To assist our Sikh Dharma and 3HO communities with being prepared, a special web section is being created that will make it easy to find out how to secure yourself during emergencies, how to be prepared as a community, and how to be of service to other people during difficult and turbulent times. Look for a link to this section through www.3HO.org or www.sikhnet.com.

We hope that in 2006, you can take a little time to pre-think and pre-plan your approach to emergencies. That way, if it is God's will that something happens in or around your area, you will be in a position to protect yourselves and serve others.

yogi bhasan memorial highway

If you know Espanola, New Mexico, you are probably familiar with State Highway 106, the road that runs by the Ranch where Yogi Bhasan lived. At the celebration of his birthday in August, 2005, NM State Highway and Transportation Department Secretary, Rhonda Faught, announced the Governor's proposal to rename the highway. On September 14, 2005, Espanola Mayor Richard Lucero endorsed Governor Bill Richardson's proposal to rename State Highway 106. Its new name is Yogi Bhasan Memorial Highway.

The Governor decided that due to Yogi Bhasan's extensive and positive influence in the state of New Mexico, he should be memorialized in this lasting fashion. Yogi Bhasan founded the Sikh Dharma community in New Mexico in 1972. The

businesses and non-profit organizations that he started, including Akal Security, Sikh Dharma International, and 3HO Foundation, have provided hundreds of jobs for local New Mexicans. Each year thousands of people of all faiths, from all continents, continue to visit Espanola to participate in International Peace Prayer Day, 3HO Summer Solstice Sadhana, 3HO Women's Camp, and Sikh Dharma's Japji Course. Surely a citizen of the world, Yogi Bhasan was especially a much beloved New Mexican.

An official dedication ceremony is being planned for April, 2006, when the Khalsa Council meets in New Mexico. Announcements will be sent out with details so that all may attend.

new mexico sikhs participate in the 2006 opening events of the new mexico legislature

The Opening of the New Mexico Legislature's 30-day annual session took place in mid-January. During the invocation, which was followed by the Governor's address to the joint legislative bodies, Bhai Sahiba Bibiji Inderjit Kaur sat on the rostrum, and the white turbans of several Sikhs were visible on the House floor and also in the balcony gallery. Siri Om Kaur Khalsa is the Legislative Secretary for the 2006 session, a position previously held for fifteen years by Mukta Kaur Khalsa, Director of Public and Foreign Affairs for Sikh Dharma.

Since 1995 the New Mexico Sikh Community has traditionally hosted an annual luncheon at the India Palace Restaurant following the Governor's State of the State address. This January, Daya Singh Khalsa, Public Affairs Officer for the New Mexico Sikh Dharma community, along with Bibiji and a large number of Sikhs, hosted several former Governors, their wives, and over one hundred well-known officials and long-time friends. Siri Trang Kaur Khalsa, a member of Governor Bill Richardson's staff, was also there to help host the gathered dignitaries.

Governor Richardson, arriving later in the afternoon, toasted the attendees, affectionately remembering Yogiji. He said that he missed Yogi Bhasan very much, but felt that he was still with us in spirit.

Leaders from diverse faiths and spiritual outlook gathered together later in the week at Santa Fe's El Dorado Hotel Grand Ballroom for the Governor's Prayer Breakfast to share prayers, poems, songs, and inspirational messages. ■



¹School where many Sikh parents from around the world send their children

LA's Second Rose Parade



2006 Baisakhi Celebration

This year's program will be on Sunday, April 16th, 2006. If you would like to attend or would like more information, please call 310-201-0954 or visit www.gururamdasshram.org or www.Sikhnet.com. See you there!

THROUGHOUT INDIA, Baisakhi denotes the beginning of Spring; a time of renewal and rebirth. For Sikhs, it means much more than that. April 14th celebrates the anniversary of the birth of the Khalsa, "the Pure Ones." It was on Baisakhi Day in 1699 when Guru Gobind Singh gave Sikhs a spiritual code of conduct to guide their lives, which included wearing distinctive clothing, turbans, and uncut hair.

More than 15,000 people participate in the Los Angeles Baisakhi Day festivities each year. This year's Baisakhi theme is, "We Are The Khalsa—A Legacy of Service," and will highlight some of the many ways

in which Sikhs incorporate service as an integral part of their lives: community service, service through education, service through donations to the needy, and through service-oriented businesses.

This beautiful all-day event starts early with a special musical kirtan* program at Guru Ram Das Ashram at 4:00 a.m., followed by a Grand Motorcade Procession to escort the Siri Guru Granth Sahib* to the Los Angeles Convention Center. Gatka performers dance with flashing swords, conches sound, and the damaama drums echo through the halls as the Siri Guru Granth Sahib is carried overhead and reverently installed to preside

in the beautifully decorated Gurdwara Hall. The Kirtan Darbar begins at 7:30 a.m. This spirited devotional musical program features some of the best-known Ragi Kirtan musical groups from around the world. A delicious vegetarian langar (sacred meal) is served throughout the day. You can also shop at the international Bazaar for a variety of great gifts and personal items. It's a wonderful event for children and families. The program concludes with a splendid parade, Nagar Kirtan, where everyone joins the festive musical procession around downtown Los Angeles—LA's Second Rose Parade! ■

*See Glossary, Page 41.

by mukta kaur khalsa

Super Health

3HO shines at drug abuse prevention conference in Kerala, India

UPON ARRIVING IN Thiruvananthapuram, Kerala, in southern India, it feels like we are in a place far away from anything we know in the northern Punjab. About 80% of the men wear sarongs, and almost every woman is wearing a graceful sari. The driving is more organized and less chaotic than that found in the rest of India. The people are gentle and the literacy rate is 100%. Hospitals, universities, and government buildings are on almost every street and no road is more than one lane each way. Cape Kanyakumari is where the Arabian Sea, Indian Ocean, and Bay of Bengal all meet, and it is the only place on the planet where, from the same location, one can see the sunset over the water in the west and the sunrise over the water in the east.

The National Conference of the Federation of Indian NGOs (Non-Governmental Organizations) for Drug Abuse Prevention took place January 6-8, 2006. This important conference was sponsored by the Government of India, and was co-hosted by India's Ministry of Social Justice Empowerment, Minister of Health, Department of Social Welfare; United Nations Office of Drug Control (UNODC), and the local government of Kerala. The theme was "The Role of NGOs in Mainstreaming HIV/AIDS Prevention within Drug Demand Reduction Activities."

3HO SuperHealth was invited to participate in the conference as a plenary speaker. 3HO Foundation is a Non-Governmental Organization in consultative status with the Economic and Social Council of the United Nations. The 3HO SuperHealth Program is a non-drug based alcohol and drug rehabilitation program with accreditation in the United States. In 2004, the government of Punjab sponsored the program's first successful Indian pilot at the new State Hospital in Amritsar. Currently, curriculum programs are being written to train facilitators and teachers in its methods and technologies, which were developed by Yogi Bhajan.

The SuperHealth presentation was part of the *Faith Based Initiatives in Prevention, Care and Support of Drug Abuse and AIDS*, conference segment, and there were nearly 500 participants to whom I told a story about Yogi Bhajan's departure from India, and how he had promised to return to his Mother Land. Thunderous applause



resounded from the crowd when I told them my sense was that he returns today through those carrying on his work, to fulfill a promise once made. Our presentation concluded with a simple meditation and breath exercise. Dr. Zeenat, the conference General Secretary, later commented on how appreciative and impressed they were with our sincere commitment to the drug abuse cause and that they were eager for ongoing education, awareness, and training.

The Honorable Ministers and officials enriched the conference with their inspiring messages and actions. Officials, service providers, and experts exchanged views on issues relating to strategic drug demand reduction and AIDS. Service providers supported undertaking preventive awareness campaigns on drug abuse and AIDS for the benefit of society. A motto emerged: Unity is Strength, and it aids development of strategic methods in the field of substance abuse prevention, detoxification, and rehabilitation.

The networking of NGOs in the field of alcoholism and drug abuse, and the supporting and guiding attitude of the India's Ministry of Social Justice and Empowerment, has increased the unity and treatment effort throughout the country and has also resulted in the formation of drug abuse prevention organizations.

I feel blessed to have learned this remarkable technology directly from Yogi Bhajan. Having successfully treated addiction with it in the United States, we can now share 3HO SuperHealth globally, helping ease the terrible pain and suffering of those affected by addiction around the world. ■

MUKTA KAUR KHALSA is the Director of the Office of Public & Foreign Affairs for Sikh Dharma International.

a slice of life at the mother ashram part 2

The 3HO Foundation and Sikh Dharma started in New Mexico. This is the root of everything that we have. Here we come for shelter. Here we come for help. This is our den. And those who need, must be fulfilled. People think of you as a Mother. People relate to this place as a Mother and a very Divine center where they can get what they need. God alone guided us to this place. When I see somebody very miserable, in a tragedy, I say 'La Hacienda de Guru Ram Das. Go, you'll be happy there.' There's no herb there, there's no medicine there, there's nothing you can see. Guru Ram Das is everywhere, but his mailing address is there.

Yogi Bhajan, October 4th, 1975

IN THE BEGINNING, the citizens of Espanola didn't understand who we were; there was a lot of fear and intense feelings. An ashram member asked Yogi Bhajan if we should build a wall. He said, "No, no, you don't build walls, because that frightens people—what's behind those walls? We are open." Now, after all these years we have formed valued, close relationships with our neighbors and friends. Many of the connections we have made have actually come about through our children.

The mother of a young boy in our sangat* who goes to a local public school invited the first and second grade classes to tour the ashram. First they went to the Ranch and saw the ostriches, horses, peacocks, and ducks. Then they came to the Gurdwara* and sat in a circle, and I told them a story. One of the little girls who had come to Gurdwara before saw the prashad* bowl and said, "Can we have prashad?" I said, "Yes!" and she served prashad to all the children. The highlight was when we all went down the path to Guru Jiwan Singh's worm farm. He let them dig in the dirt and find worms. Later (after washing up) they joined us for group langar.* We have a folder full of drawings they made about their day here.

Making Connections

Recently some Sikhs and yogis were on the 'quad' at the ashram being interviewed for a PBS (Public Broadcasting Station) special. PBS is doing a program on the diversity found in Northern New Mexico, and we are part of that. People come from all over the U.S. to see Northern New Mexico. Tour groups include the ashram on their schedule. They want to see the Catholic churches, the Indian pueblos, the nearby monastery, the hot springs, the healing places, and us! We are nestled here with other healing, nurturing, and spiritual groups. I give them a tour of the ashram and tell them about our history and who we are, and answer their questions. A group of retired people from a Methodist church in Kansas City comes every year. Year round people from all over are connecting with us.

We get a lot of calls from people wanting to move here. Many people decide to stay on here after attending Summer Solstice. >





People used to come because Yogi Bhajan lived here and taught classes. Since his passing even more people have come. We have two short-term housing rentals where people can stay until they find more permanent housing. Because of the influx, the local Espanola housing prices are inflated. Our neighbors know their property is valuable to us.

We send out daily emails to keep the community up-to-date on events like bridal showers, 120th day celebrations (celebrating the 120th day of pregnancy, a 3HO tradition), classes, new babies, birthday parties—the unending list of events that take place here. These emails go to people in Canada, Japan, India, and many other of our communities, as well as to our local sangat. People who don't live here want to be on the list because it helps them feel part of a larger community. If your sangat has only two or three people, just knowing that there is so much happening at the Mother Ashram creates a sense of belonging and connection.

Beautification

My family recently created a garden patio just outside the ashram office, in memory of my husband. They designed a garden area and created a beautiful mosaic on the patio floor. We put out a table and benches and hung another mosaic one of my daughters made. My daughters and sons-in-law did all the work, and all I have to do is water the garden. It's a little secluded, shady, meditative spot that people enjoy. The idea is that maybe this will inspire people to 'adopt' other areas of the grounds and care for them.

The Guru Gobind Singh pavilion on the "quad" was built by donation to honor the 300th anniversary of the birth of the Khalsa.* We have five rose bushes planted there, and they represent the Panj Piaray (Five Beloved Ones).¹ In the Spring when they are in bloom they look beautiful. People like to have wedding pictures taken there. Often people who don't live in the ashram community want to have their wedding here because it is the center, it is the heartbeat.

Many of the beautiful things here, like the glass etchings of the Gurus on the second story of the Langar hall, are gifts that people have given to the Mother Ashram out of love. ■

***God knows how much shelter the psyche
of this place is providing you. This is
the fountain spirit from which the future
of the Earth will live—5,000 years of
humanity to follow. One day the day shall
come when the very dust of this place
shall bring peace and prosperity
and shall cure humanity.***

Yogi Bhajan, October 4th, 1975

GURUMEHER KAUR is the ashram secretary for the *Hacienda de Guru Ram Das*. You can reach her at 505 367-1315 or gurumeherk@sikhdharma.org

*See Glossary, page 41.

¹The first five initiated Sikhs, during the Baisakhi celebrations of 1699, who volunteered to give up their lives as a sign of their faith and love for their Guru.



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"I am grateful to have found this extraordinary family of beautiful souls, bringing the teachings of Yogi Bhajan to the world."

Melinda Hess, New Mexico, 2005 IKYTA Teacher Conference

"It is very fortunate you have this Association. When I'll be physically gone, search me out spiritually. You'll have to sit together to do it." Yogi Bhajan

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IKYTA FEATURED TEACHER

sat jiwan singh khalsa

*In tribute to a man who has dedicated his life and breath
to spreading the teachings of Yogi Bhajan.*

BY CHRISTOPHER M. WICK

There was always a special motivation in Sat Jiwan Singh Khalsa when teaching Kundalini Yoga. He actively cultivated a serenity he wished to convey to his students. He has always seen it as a spiritual task given to him by Yogi Bhajan, his beloved spiritual teacher.

His pursuit to fulfill his task was as direct as was his instruction from his teacher. "Yogi Bhajan said, 'Go and teach!' and so I did," said Sat Jiwan. He does not express it as a calling, or a natural inclination—he devotedly followed instructions, and passed on the teachings as they were given.

He taught yoga in Phoenix, Arizona and the surrounding areas for thirty-two years, until the spring of 2005. During the last four years he taught, he was suffering from ALS, also known as Lou Gehrig's Disease. When he gave up teaching it was not because of the physical difficulty—the pain or fatigue of teaching, because those had long been a part of the process. He said he stopped teaching because he could no longer provide the proper instruction.

His daughter, Sarv Varta Kaur, a student of his and a yoga instructor herself, said, "I have so much admiration for him. These last few years haven't been easy for him. But teaching yoga was always his number one priority. His dedication was absolute," adding that his compassion and concern for people has always extended beyond his role as a teacher.

Daya Kaur Khalsa, a student of Sat Jiwan Singh's for twenty years, echoed the same sentiment, adding, "He's charismatic and open, and doesn't try to change you. He lets you do that yourself." She said she felt his strong presence the first time she met him and that from her point of view he has always lived the teachings as well as taught them.

Sat Jiwan Singh estimates that over the years he has had thousands of students, and is glad he has never wavered from bringing his students the teachings exactly as given by Yogi Bhajan.

"Present the yoga for what it is.' That's what he said to me," said Jeremy Prescott, another of Sat Jiwan Singh's students. Prescott said that at first he wasn't motivated to be a student of yoga for spiritual reasons or to develop greater self-awareness, but that changed. "I woke up and started dropping bad habits," he said, noting that this effect of the yoga was something he hadn't planned on, but that the "concise instruction" in Sat Jiwan Singh's class, and the group experience, simply brought it out of him.

Now unable to move, Sat Jiwan Singh depends on the loving care of his wife Sat Jiwan Kaur, his daughter Sarv Varta Kaur, and many students and friends he has touched over the years.

"My only way of being of service to others now is to offer them an opportunity to be of service," he said.

Sitting with him in his living room as he rests nearly motionless, I am reminded of his occasional reference to the 20,000-year-old tradition of the Golden Chain,¹ of which he and I, as one of his students, are a part. I mention this to him and he responds that the tradition doesn't come from him, "I am only a channel."

To which I respond silently, "Sat Nam, Wahe Guru."*

Sat Jiwan Singh has recorded Song of the Sacred Gong CD that can be purchased via his web site www.gongcd.20m.com. Donations can be made to Sikh Community Aid Fund and sent to Sat Jiwan Singh Khalsa, 322 East Alvarado, Phoenix, AZ 85004-1405.



CHRISTOPHER WICK is a cabinet designer and shop foreman in Phoenix, Arizona. He has been a student of Kundalini Yoga for two years.

* See Glossary, page 41.

¹The chain of teachers that forms the channel through which the energy, wisdom, and protection of the tradition of Kundalini Yoga flows.

The First Ashram in Greece

by kathryn lukey-coutsocostas

LIKE MANY YOUNG GREEKS, Amar Dev Kaur went abroad as a young woman to further her studies. But what started as theatrical studies in Italy in the mid '90s turned into a life study.

Amar Dev Kaur received her spiritual name from Yogi Bhajan personally in 1996, taking two Master's Touch courses in Europe and various summer courses in Espanola, New Mexico. She remembers Yogi Bhajan telling her, "I think you should go to conquer Greece with Kundalini Yoga." She co-established Greece's first Kundalini Yoga center, Guru Ram Das Ashram, in Thessaloniki. She says, "It was and still is very challenging to bring Kundalini Yoga to Greece. While it's a beautiful country, when I arrived it was quite closed-minded regarding different religions and life philosophies. But during the last few years things have started to change, and yoga and other spiritual development tools have become quite common."

Besides regular yoga classes, Amar Dev Kaur offers private yogic consultations, deep-tissue relaxing and healing massages, workshops, and an eight-day Yoga Holiday course on one of the beautiful Greek islands. At Guru Ram Das Ashram many of the students regularly participate in the early morning sadhana, and for a nominal fee, both Greeks and visitors from abroad can board up to forty days. They awake to morning sadhana and can practice a complete yogic lifestyle all day long. Teachers are also welcome to stay and use the facilities.

For more information about Guru Ram Das Ashram in Greece, please contact: Amar Dev Kaur (*Marina Ktisti*), Guru Ram Das Ashram, 10 Venizelou St., Panorama 55236, Thessaloniki, Greece. Email: ashram@kundaliniyoga.gr; website: www.kundaliniyoga.gr. ■

KATHRYN LUKEY-COUTSOCOSTAS is a Canadian-Greek freelance writer and photographer.

**Yogi Bhajan
sends a young
woman to conquer
Greece with
Kundalini Yoga**

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by gurucharan singh khalsa, nirvair singh khalsa, and guruka singh khalsa

Aquarian Te

You are a collection of molecules living by the pranic body. The pranic body and the psychic body in proportion and in conjunction with creation, make you clean and clear. You stop searching and you begin practicing. Your flow becomes as vast as the Universe—and sometimes beyond the Universe.

The Age of Aquarius is coming our way. Emptiness, insanity and pain shall be everybody's affair. People shall come to you. As insane as they are, if you do not take away their pain, and instead you sit in judgment, you are wrong people. That's why we wanted to teach you how to remain disciplined in the most undisciplined world.

We will master ourselves and our service, character and commitment along with the most powerful thing, our individual grace. Gracious, kind and compassionate: these are our central features. Our creativity will be our sensory system. We will be overflowing with energy, touching the hearts of people and filling their empty cavities. Our actions will be great, and our flow will fulfill the hearts of others. We will create a new humanity. We will have a new sensory system and thus will create the Age of Aquarius. This is the fundamental character you must remember. This is how you will purify yourselves.

Yogi Bhajan

SINCE OUR BELOVED TEACHER'S DEATH in October 2004, many of us have been moved and newly inspired to teach Kundalini Yoga. This inspiration comes from a deep response to the calling of the soul. For when Yogi Bhajan left his physical body, he infused his light into all of us whose destiny it is to answer that call.

Right from the beginning, Yogi Bhajan said that he came to the West not to gather students but to create teachers.

PHOTO BY LISA LAW

Teacher Training

Transforming as a teacher to serve the Aquarian Age

And that's what he did. He trained teachers, and the early 3HO ashram system developed and polished their talents. Many then took up the task of training more teachers, and teacher training programs blossomed in countries all over the world. Yogi Bhajan understood the fundamental fact that every student is a potential teacher. He created KRI (the Kundalini Research Institute) and then IKYTA (the International Kundalini Yoga Teachers Association), and soon provided the concept of three levels of teacher training: Level One (Instructor), Level Two (Practitioner), and Level Three (Teacher).

Aquarian Teacher Training Level One: Foundations and Awakening

Becoming a teacher is an inner journey that begins with self-discovery and awakening. Level One training sets the foundation to teach, based on the fundamental understanding and experience of the basic Self as always being one with the One (*Ek Ong Kar*). One learns the essential aspects and character of a human being, and the fundamental principles and practices of Kundalini Yoga as taught by Yogi Bhajan. Completing this stage qualifies you as a certified Instructor of Kundalini Yoga. To date, KRI has certified over 4,500 teachers in forty countries around the world.

Aquarian Teacher Training Level Two: Transformation

This year marks a milestone in teacher training as KRI begins to roll out the Level Two teacher training program in its entirety. Transformation is the experience in Level Two—an opportunity to deepen your teaching capacity and your own practice. It includes the projection of Infinite Identity (*Sat Nam*), the embodiment of high character as exemplified through word and behavior, and

the expansion and deepening of the state of consciousness as a teacher. Completing this stage qualifies you as a certified Practitioner of Kundalini Yoga.

The five Level Two training modules are: Conscious Communication, Mind and Meditation, Vitality and Stress, Authentic Relationships, and Life Cycles and Life Styles. In this stage of training you establish your own depth: the capacity to reflect on your own experience and to analyze your own habits, your methods of communication, the workings of your mind, and the nature of your relationships. This will allow you to act clearly, with consciousness, openness, intuition, and compassion.

When you fully embody the consciousness of a teacher, it shows through your genuine service, your willingness to accept and give feedback, your capacity for effective teamwork, and your focus on uplifting and caring for others. In this way we move into true happiness; for the degree of our happiness is inversely proportional to how much time we spend thinking about our own predicament in life. Uplifting and caring for others becomes the center of our lives as we evolve in our own consciousness and responsibility as teachers.

Yogi Bhajan began teaching in the USA in 1969. His early students who became teachers and who have continued to teach, know that he emphasized intensive, in-depth training. His efforts were always designed to give each of us a chance to be a realized, fulfilled, peaceful human being, capable of ongoing happiness and excellence. His efforts have become our efforts; for they are designed to give God a chance in every heart as together we move into the Age of Aquarius.

We invite all Level One certified Kundalini Yoga teachers to join in experiencing the joy and fulfillment of Level Two teacher training: the experience of transformation. ■

Sh

An Intensive Kundalini Yoga Teacher-Training Odyssey in Ghana, West Africa

by susan jacobs

The story of my experience in the six-week Kundalini Yoga intensive teacher training program in Ghana, Africa begins with the circuitous path that led me there. Although I've been practicing various styles of yoga for twenty-five years, my introduction to Kundalini Yoga came with Gurmukh Kaur at Golden Bridge in Los Angeles in 2000. Eagerly positioning myself in the front of the class, the physical, mental, and emotional challenge that followed was mind-and-body-bending. Within minutes, I felt the profound and life-altering effects of Kundalini Yoga and knew that I was hooked.

Fast-forward four years to Costa Rica where at a retreat I met Krishna Kaur, also based in Los Angeles, who invited us to Africa for her upcoming six-week teacher training course the following January. I had always wanted to go to Africa, but six weeks seemed impossible while holding down a job. During a meditation, though, it became clear that I must go. This would be my longest time spent away from the comforts of home. Travel warnings from the Center for Disease Control and World Health Organization could dissuade one from a trip to Africa, so some precautions seemed wise. Except for the required Yellow Fever shot, I chose homeopathic remedies against malaria, hepatitis A, typhoid, and any possible stomach ailment. Concerned friends and family bombarded me with their advice and fears. "Don't touch your face, get anti-everything wipes." "Don't drink the water. Use a purifier even for bottled water." "It's too dangerous to go out alone." "Don't have sex, even with condoms." "Do whatever your teacher tells you." You'd think I was fifteen and not a grown woman.

On January 19, 2005, following a fourteen-hour journey that included transporting a world-famous perishable cheesecake from Junior's in Brooklyn that was requested by an African colleague (who would later save my life), I arrived in Accra, Ghana. Stepping off the plane at 11:00 p.m., the heat was so intense I could scarcely breathe, but I felt I'd come home. Struggling to protect the cheesecake and manage my luggage, I exited the airport and was greeted by Krishna and a few members of what would soon become my new African family.

Our eclectic group from the States consisted of twin Sikh brothers raised in ashrams who had practiced yoga forever, a truck driver from Chicago who had never taken a class, a program coordinator, and Krishna.

Now picture living and training in these conditions: Our six-bedroom/five-bathroom house was unfurnished except for beds and fans, had no air conditioning, and most windows were screenless so it was infested with mosquitoes. The heat was unbearable—one night at midnight it was over ninety degrees inside the house. The mosquitoes were so intense that when we opened the refrigerator door swarms flew out. Perhaps the heat was too much for them too. After a short time, this all seemed normal and we forgot about the comforts we were missing.

Most of our time was spent sitting on hard, marble floors—meals, classes, relaxing—all on the floor. Keeping the house clean was a challenge as we'd arrived at the tail end of Harmattan, Ghana's windstorm season. We constantly swept, mopped, and dusted everything. The first night Krishna advised us to 'make friends' with the bugs in our rooms so they'd leave us alone. These included geckos (small lizards), mosquitoes, water bugs, and spiders. I was fine with the lizards and spiders—one spider spent five weeks living on one side of my bedroom staring at me. I stared back. The only way to escape the heat was to sleep with the fan blowing directly on oneself. The mosquito netting was cocoon-like and somewhat comforting.

Now picture six virtual strangers living together with conflicting eating habits, personalities, and life experiences. It was MTV's theRealWorld meets Gilligan's Island. We were trapped, non-conforming, non-compromising, self-oriented individuals with strong egos and attitudes who clashed with one another. Krishna gave us space to settle but when it became clear that, as a group, we were dysfunctional, she insisted the 4:00 a.m. sadhana practice begin. At first we grumbled but soon realized this began to unite us. Egos started to release, attitudes improved, and we started to feel better. From that point on, we were able to turn the house into a sacred ashram space for the training.

Soon twenty-two Ghanaians miraculously found us either through church groups, flyers, or word-of-mouth. Students came with names like Peace, Humble,



yes

The poverty of living and working conditions is quite severe in Ghana, yet the people were always generous, offering a beautiful smile and a greeting of, “Hello my sister.”



and Patience, that perfectly reflected their human spirit. Most of them came with no yoga experience but we shared the same goal: to improve ourselves and help others through the search for truth. We met for the first time at Reverend Dr. Sasu’s ministry, where he welcomed us with love. He later told me that everyone in the world should visit Ghana to learn manners and politeness, and he was right. Our African classmates are that and much more: selfless, hard-working, generous, and non-complaining. I remain deeply touched by the spirit and generosity of those with nothing to offer but their kindness and love. They helped me see my selfishness, my ego, and all that I take for granted. During an intense Sat Kriya* practice one day, I decided that I didn’t want to be that person anymore. Yogi Bhajan speaks of grace. These un-yoga-trained Ghanaians define the words ‘grace’ and ‘human being.’ The gratitude they had for us was profound, as was their appreciation for our group venturing so far to be with them.

One day an African student, Zutu, looked at me and said, “Auntie Susan, shine your eyes.” I just loved everything about that comment and especially the twinkle that was in his eyes when he said it. It rocked our group, and we all tried to claim ownership of it for use once we returned home. It became an endearing way to remind each other of our united purpose in Africa.

I was the only white person in sight for weeks at a time and that was very humbling. Being a racial minority for the first time was strange, refreshing, and enlightening, something every white person should experience. On my walks in the street I was called Obruni, an endearing term for white, or foreigner. Kids laughed and pointed at me and wanted to touch my skin. At the largest outdoor marketplace in West Africa, I was like Madonna walking through the streets of New York being followed by adoring teenagers. The attention was embarrassing. The poverty of living and working conditions is quite severe in Ghana yet the people were always generous, offering a beautiful smile and a greeting of, “Hello my sister.” It was impossible not to be touched by the prevailing spirit and it was difficult not to feel deeply the inequalities of the world. The thought of leaving Africa to go back to America was unbearable.

Continuing to describe the people, the place, and my overall experience needs the space of a book. But let me say that I did learn to negotiate African style—I shopped in huge open markets and had quirky experiences changing money. I visited schools, spoke to the athletes about health and diet, had six marriage proposals, took drum lessons under the stars, met with tribal chiefs and taught them yoga, and heard that the chiefs are curing AIDS with herbs but no one in the West wants to hear about it.

Now I’ll focus on the additional challenges we faced doing an intense training in a foreign country. Added to the heat, mosquitoes,

and communal living with difficult personalities, I got severe malaria and was near death on the tenth day of the trip. My blessing from the Universe came in the form of the man to whom I delivered the cheesecake, the Reverend Dr. Sasu, a world-renowned Ayurvedic doctor. He put me on a strong herbal program that knocked the malaria out in two days. I never missed a class. As an American, I was terrified to get sick in a third world country but this experience was fortunate, as it allayed my fears. In a few weeks I had the strength to do yoga again. I felt renewed and truly grateful to be alive. Shortly, four Africans in the class got malaria too. During this time I was unable to do sadhana, I felt disconnected from the group and saw how connecting and powerful the practice is.

My challenges:

- We covered 160 classroom hours in thirty-two days. The manuals, which were sent from the States at the beginning of December, never arrived. Much time was spent running around Accra trying to keep up with photocopying the appropriate pages for each class. Needless to say, Kinko’s was nowhere to be seen.
- There was no time or space to study and digest the materials. Time not spent in class was used to explore, shop, and visit with our new friends.
- An unavoidable personality transformation took place thanks to the tireless efforts of Krishna. With so much yoga, meditation, communal living and the power of the Africans, it was impossible not to see how much energy I wasted on nonsense, whining, and complaining. To this day, I continue to strive to embody grace.

I want to return to Africa. I want to absorb more of the spirit of the people. I want to live a more simple, uncluttered, peaceful life, away from all the artificiality of life in America. Living for six weeks under the wise and watchful eye of my teacher has strengthened my commitment to reach those goals.

Krishna’s mission is to bring Kundalini Yoga teacher training throughout the Diaspora. I urge everyone to seize the opportunity to join her. Africa is now in my blood and I plan to return in the very near future. ■

In addition to teaching Kundalini Yoga, SUSAN JACOBS is a Pilates instructor and Shiatsu massage therapist. She recently launched Holistic Life Management, which creates customized holistic healing programs for clients, and Experience Health, an innovative system of experiential corporate Holistic Health Fairs. She’s also a freelance writer and lives in Brooklyn, NY. Contact her at susanjacobs460@yahoo.com.

*See Glossary, p. 41.

Ashram Life

The birth of the Kundalini Yoga teacher

The creative flow is the purpose of life. We create flows. Whether the flow leads to corruption or ends up in disaster, all flows are ours. But there are flows through which we create identity crisis and there are flows through which we create identification. Sometimes we create such a powerful identity that we create the trends; we create the flows, we become the source. And that is what life is all about.
Yogi Bhajan, May 28, 1984

*Guru Ram Das Ashram kitchen.
Brooklyn, NY, 1971.*



THE QUOTATION ABOVE is from the series of lectures compiled in *Identity & Identity Crisis*. It really defines the amazing experience of the living and refining experience of ashram life in the '70s and '80s. Yogi Bhajan came to the West to create teachers and the crucible for that purpose was the ashram.

There were hundreds of 3HO ashrams around the world during this period of time. They were places where men, women, and children lived together, lived with each other, lived at each other and, more often than not, learned to live for each other. We lived in group houses and communities. Yogi Bhajan talked about the natural movement of consciousness from individual through group and ultimately to universal consciousness. He talked about the value of living for each other as opposed to living with or at each other.

Every day started in the early morning hours. There would be someone who would wake everyone else up at 3:30 a.m. These wake-ups were sometimes angelic; music was played and sweet words were spoken. Other times, the words and actions of the wake-up person were harsh and confronting. It was not an option to miss

early morning sadhana* unless you were so ill that you could not rise from bed. There was also someone that would make prasad. Prasad was a simple mixture of whole-wheat flour, ghee (clarified butter), honey, and water. Chanting Japji Sahib* or the Mul Mantra* during the cooking process infused the prasad with a divine vibration. Another crew would make their sadhana a service to the ashram. They would make breakfast for everyone else. Oatmeal, homemade yogurt, baked apples, oranges, bananas, and solstice potato soup (spicy potato soup served at all our summer solstice celebrations) was a typical morning meal. Another person would be in charge of >



Yogi Bhajan talked about the natural movement of consciousness from individual through group and ultimately to universal consciousness.

waking, bathing, and dressing the children at a later time in the morning, for their abbreviated and age-appropriate sadhana. All the children loved the prasad that was served during the Gurdwara service that ended each morning sadhana.

We all took turns at these various jobs, including food preparation, cleaning, and maintenance of the ashram. Called ‘karma yoga,’ this was an integral part of ashram life and instilled responsibility, service, and a sense of community in all the participants. Consistency in the food, the standards of cleanliness, and the relationships with the children sometimes varied widely. This was cause for some contention, disagreements, resolutions, and a rounding of personalities into more accepting and neutral attitudes toward life.

It wasn’t all work however; we had a lot of fun. A large part of the fun stemmed from a certain soul satisfaction. Having a path, living a path, and being with like-minded people who had a unified purpose of spiritual upliftment is very fun. There was a large amount of horsing around, music, and laughter.

We took turns leading morning sadhana. This was a training ground for teaching Kundalini Yoga. A designated person taught the kriya* and led the chanting meditation. It was a great experience in leading a group. In addition, we took turns teaching each other Kundalini Yoga classes in and out of the ashram.

In the early days, the chanting was purely *a cappella*. We chanted the Adi Shakti mantra, *Ek Ong Kar Sat Nam Siri Wahe Guru*, for one hour after the kriya. In later versions of the sadhana, there were musical renditions played by performing musicians in the community, or on tape machines. One morning, our sadhana leader fell asleep while leading the chanting. This was his habit, so my good friend, Nirbhao Singh, and I looked at each other and changed the chanting to a different mantra. Our leader eventually woke up, experienced a disorienting moment, uttered “Oh God,” and we all broke into laughter.

We could not be with Yogi Bhajan all the time, so we really looked forward to any news, new meditations, *Beads of Truth*¹ magazines, music, manuals, and collections of transcribed lectures. Every word was devoured and discussed. Every new piece of music was listened to over and over again.

When Yogi Bhajan would visit the ashram, it was an amazing

and life-changing event. A visit by Yogi Bhajan created huge shifts in lifestyle and consciousness for everyone in the ashram. Lives were transformed and changed. His counseling brought moves to different cities, jobs, engagements, blessings, and corrections.

The preparation for a visit was hard work. The cleaning and refurbishing of the environments were exacting, detailed, and very thorough. After all, Yogi Bhajan represented your own exalted consciousness in an externalized form, and was a ‘Saturn’ teacher as well. A Saturn teacher will engage you in a deep experience of transformation with a direct opposition to the sleeping part of your consciousness. It is an ancient form of transmission of wisdom that manifests through observation and correction of physical, mental, and emotional habits. It was terrifying, delightful, painful, uplifting all at the same time. One time I was visiting an ashram with Yogi Bhajan. The community cleaned and scrubbed and prepared but forgot to wash the windows. Yogi Bhajan did not let this lack of consciousness pass unnoticed, and somehow reminded them all of their oversight many times during his visit.

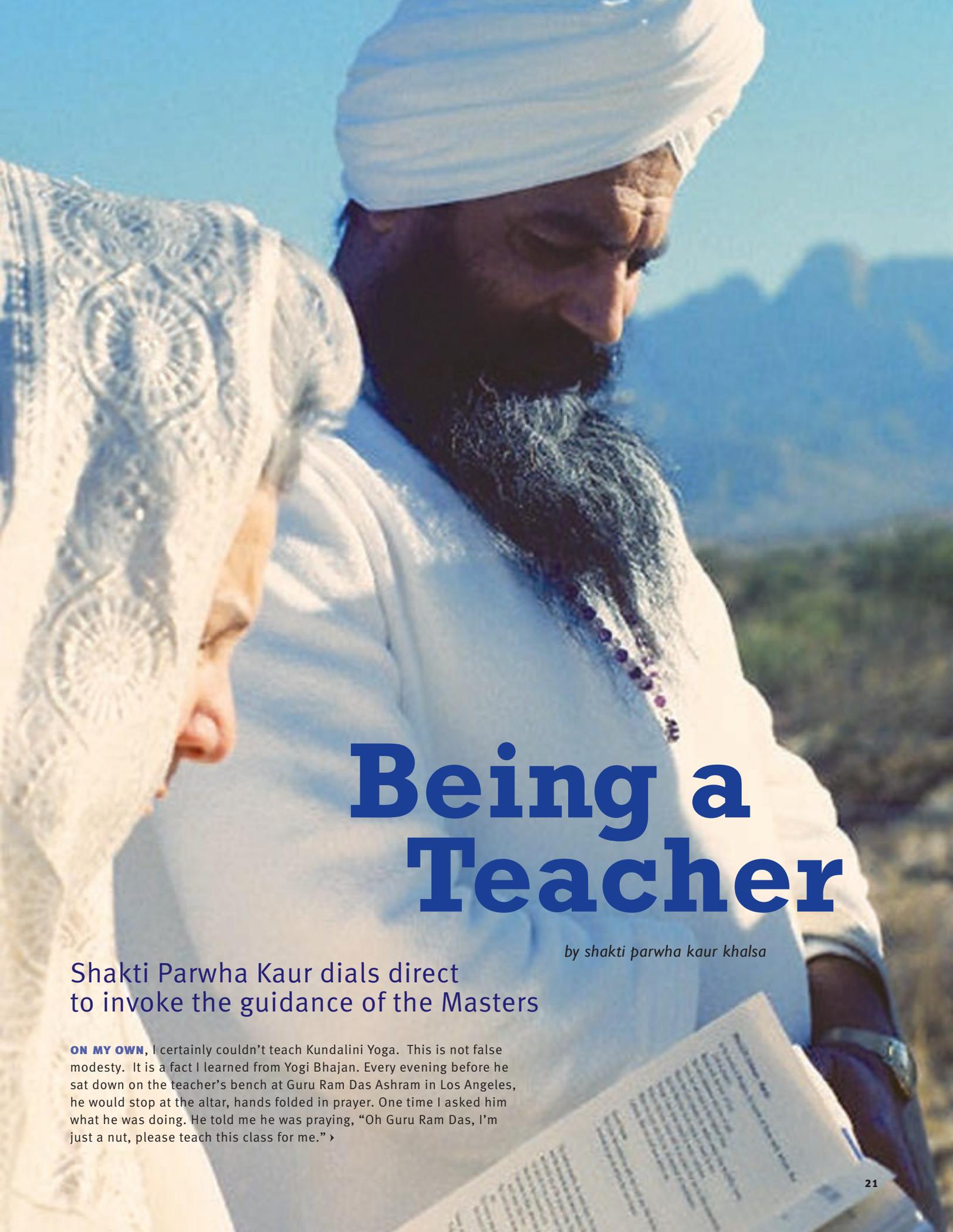
In retrospect, ashram life created a powerful identity. The commonality in all the experience of ashram living was the creation of teachers; the divine identification was recognized, refined, reinforced and, with ‘good karma,’ realized.

It was not just about the relationship with Yogi Bhajan. As he said, “It is not me. I am not teaching you. I am trying to connect you with that divinity and dignity in absolute identity where you recognize your own projectivity, which is the basis of your personality. That is Dharma* and that is religion, and that is God, and this is everything. There is no difference. You have to be extremely kind and extremely compassionate.” *Clarity of Identity and Conflicting Identity*, Yogi Bhajan, May 15, 1984. ■

NIRVAIR SINGH KHALSA has taught Kundalini Yoga classes at the University of Alaska for thirty years. He has authored four books and twenty DVD/videos. He co-directs the Kundalini Yoga Center of Alaska, www.kundaliniyogacenter.com.

*See Glossary, page 41.

¹*Beads of Truth* was 3HO/Sikh Dharma magazine published in the ‘70s, ‘80s, and early ‘90s.



Being a Teacher

by shakti parwha kaur khalsa

Shakti Parwha Kaur dials direct to invoke the guidance of the Masters

ON MY OWN, I certainly couldn't teach Kundalini Yoga. This is not false modesty. It is a fact I learned from Yogi Bajan. Every evening before he sat down on the teacher's bench at Guru Ram Das Ashram in Los Angeles, he would stop at the altar, hands folded in prayer. One time I asked him what he was doing. He told me he was praying, "Oh Guru Ram Das, I'm just a nut, please teach this class for me." >

He never took personal credit for anything. I believe this is one of the main reasons he was such a beloved and effective teacher. He had achieved incomparable yogic mastery, awareness, and power; he was not just an ordinary man, yet he downplayed the vastness of his mastery. We've all read in the *Bhagavad-Gita* about how the warrior Arjuna couldn't handle the enormity of it when his "friend," Lord Krishna, revealed the full glory of his cosmic consciousness. Yogiji didn't want us to be overwhelmed by him; he wanted us to love his teachings—not him.

Whenever he was complimented, admired, or thanked, he always said "Guru's Grace." He humbly acknowledged that God was the Doer of everything. He said, "I'm the mailman, not the mail; the water pipe, not the water."

Training us to become teachers, he often warned us about the incurable disease called Spiritual Ego, which makes you think you're really hot stuff. It's easy to get such an inflated ego when you start teaching and people give you accolades. The only way to prevent this disease is humility. Surprisingly, however, there's an opposite kind of ego—the pathetic, insecure little self that tells you you're not perfect enough, or you don't know enough to teach (*as if you are the doer!*). Yogi Bhajan once told me, "Just teach what you know, and teach people to relax."

Yogi Bhajan didn't give me a chance to worry whether I was ready to teach or not. His teacher-training program was quick and decisive, and I was his first trainee. Twenty-five yoga students were lying in corpse pose relaxing after an exercise when he said to me, "Now you teach the class." Then he walked out of the room.

I was terrified. I had been going to his classes for about six

weeks. I had taken reams of notes, but I had certainly never taught a class.

Nearly panic-stricken, I feebly tuned in with *Ong Namō Guru Dev Namō*, and told the women to stretch and sit up. Then I led them through the same sequence of exercises he had just given. That was a format he had often used, so that's what I did. My mind was on automatic pilot. Somehow I managed to finish the hour. I don't remember much about it except that my rendition of *Long Time Sunshine* was pretty sad.

It's 36 years later, I'm still teaching, only now I'm not terrified. (I can even sing *Long Time Sunshine* without any mistakes.) I especially love teaching beginners, having them tell me how their lives have improved since they began practicing Kundalini Yoga is tremendously rewarding. Many of them have gone on to become teachers themselves.

I still rely heavily on *Ong Namō Guru Dev Namō*. "Tuning in" is not a ritual. It worked for me in 1969, and it still works. It's the direct "dial a prayer" number that invokes the guidance and consciousness of the saints and masters who preceded us on this path (including, of course, Yogi Bhajan—as well as Guru Ram Das, Master of Raj Yoga). Chanting this "reverent greeting" sets into motion the cosmic law, "Where you bow, you will be blessed." I feel truly blessed when I teach. It is my experience of Guru's Grace. ■

SHAKTI PARWHA KAUR KHALSA was Yogi Bhajan's first student in the United States. She has been teaching Kundalini Yoga since 1969. She was officially certified by KRI after completing the first Masters Touch Teacher Training Course in 1996. Author of *Kundalini Yoga: The Flow of Eternal Power, Tool Kit for Teaching Beginners*, and *Kundalini Postures and Poetry*, Shakti is currently working on her next book, *Marriage: The Highest Yoga*.



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Prosperity Paths



THE ART OF GIVING BACK

Issue Number 68 March/April 2006

The Science of Zero

**Meditation for Shuniya
Prosperity Meditation
The Law of the Vacuum**

PHOTO BY SATSIRAN KAUR



The Science of Zero

Excerpts from a lecture given by Yogi Bhajan
on November 11, 1994 in Los Angeles

WHEN CONSCIOUSNESS CHANGES, people change with it. Some people match up, some don't. The criteria of the Piscean Age were, "I want to know, I want to learn, I want to understand, I want to experience God." It was a time of search. The Aquarian era is, "There is no search. It is a time to be." It is a time to be God, to find within yourself the Godliness—the strength in your manners, in your grace. You are in dignity, you are in individuality, you are in personality. The theory has been that man is born innocent and he has to be introduced and learn about God. And as many people as there are, there are that many faiths and directions.

So, as time passes and goes on, still no one has learned and thought that, "As it is, at the same moment, it is not." When you understand the science of, "It is and it is not," then automatically the Unconscious in you gives you the intuition, and with that intuition you can live well. That's the purpose.

In the science of yoga it is called the science of *shuniya*. The best translation in English is, "The Science of Zero." It's a practical development of a

human self. The Science of Zero is: anything multiplied by zero becomes zero. When you know zero, then there is nothing else to know, you know everything else. The power of zero is that in the neutral self through which the intuition can guide you, you can learn to be you. Once you are you, your every thought is valuable, your existence will be flowing, and the whole of Nature will help you.

You have to understand, without emotional satisfaction you can't have personal satisfaction and development. But, on the other hand, there is another satisfaction; it is called, "acknowledgement of the self." That's the highest emotion—the meditation on zero, *shuniya*.

As we hold our ego, our thumbs, we conquer the ego so we may more readily come to the point of Shuniya—the point of zero. Once we get to that point, the Universe can flow through us.

Yogi Bhajan

MEDITATION FOR SHUNIYA

(Taught on 8/22/00, referenced in *A Year with the Master*, p. 76)

Position:

Sit in Easy Pose or on a chair with a straight spine. Make fists with both hands, the thumbs of each hand touch the mound beneath the pinky, while the fingers envelop the thumb. Raise the arms straight up over the head, keeping the shoulders relaxed,

the elbows straight, and the arms perpendicular to the ground.

The fingers apply pressure rhythmically to the thumb in time with the music. Continue for 31 minutes.

Eyes are closed.

Mantra:*

Aadee shakti aadee shakti, aadee shakti, namo namo
Sarab shakti, sarab shakti, sarab

shakti, namo namo

Pritam bahgwatee, pritam

bahgwatee, pritam bahgwatee

namo namo

Kundalini mata shakti mata shakti

namo namo. ■

*The tape *Adi Shakti* by Gurudass Kaur was played in class and is available from Ancient Healing Ways (www.a-healing.com) or Spirit Voyage (www.spiritvoyage.com).



I Am
Not, All
is
Zero

**Everything is thought—
God is thought, Earth
is thought, names are
thought, everything
is just thought. But
demonstratively entertain
no thought, ‘I am not, all
is zero.’ Give yourself
a thoughtless grace
and it will be a very
good bargain when the
subconscious doesn’t
act and the unconscious
gives you intuition.
Automatically your job
will be done. That’s the
end of poverty and the
beginning of prosperity.
Yogi Bhanan, November
11th, 1994**

PROSPERITY MEDITATION
Part 1
Sit in Easy Pose or on a chair,* with a straight spine. Bring the hands to shoulder height at the sides, with the elbows by the ribcage. Connect the pointer and middle fingers (Jupiter and Saturn fingers), and the ring and pinky fingers (Sun and Mercury fingers). There will be a space between the ring and middle fingers (this forms the sign of the Vulcans on Star Trek). The thumb just rests. Close your eyes and move the hands quickly and alternately, three times per second, at chest level, as if you are playing a drum. Quickly breathe in through the nose and out through the mouth. Continue for 7 minutes.
To end: Inhale deeply, open your eyes. Keeping the hands

at chest level, squeeze them as if you were squeezing a ball, squeeze your body tight, hold the breath, lean backward sixty degrees tight, and put pressure on the spine. Move your body forward as you exhale. Repeat two more times.
Part 2
Lock your hands in Venus Lock,** palms down, arms parallel to the ground at chest level. Move your shoulders up and down as fast as you can, without moving the hands. Continue for 7 minutes. Then inhale deeply and bring your shoulders up to your ears and squeeze the body tight. Exhale. Repeat 2 more times.
Part 3
Still sitting in Easy Pose or

on a chair with a straight spine, place your left hand on the heart, hand straight, fingers pointing to the right. Place the right hand in an ‘oath’ position, elbow resting at the side of your body. Close your eyes and become thoughtless. Breathe normally. Continue for 11 minutes.
To end: Inhale deeply. Place both hands on the ground between your knees, and press forward with pressure. Sit up straight and exhale. Repeat 2 more times. ■
*If sitting in a chair, be sure both feet are flat on the floor with the weight equally distributed between them.
**See Glossary, p. 41.



by darshan kaur khalsa

Darshan Kaur explores how you can experience manifold return in your life

The Law of the Vacuum

ONE OF THE GREATEST things about Yogi Bhajan was that he didn't just teach with words. Part of the power of the body of teachings that encompass his lifework is that he always gave opportunities to experience the lessons that bring us closer to remembering that it is all God: it is all good.

Tithing was another way in which he taught us to envelop ourselves in the experience of God. "Give," he said, "and God will take care of you." He also said that we have to give because giving creates a vacuum and the law of the vacuum is that it cannot be empty, it must always be filled, and the Infinite will fill it for us.

It is easy to think, "Okay, if I give \$100, I will receive a check for \$1000." Yet the gifts in our lives don't always take the form of dollars. I recently spoke with someone who demonstrated this. She has always tithed, but wondered about her retirement, and whether tithing was the right thing to do. She went on to tell me about all the many ways she felt protected and covered and all the truly wonderful gifts she has received in this lifetime and together we recognized that these, too, were the manifold return for her trust in the Infinite and her persistence in tithing, whatever the circumstances life offers her.

When we look to the body of teachings that Yogi Bhajan gave us, opportunities like these are the ones that stick out in my mind. In every lesson, in every direction, with every opportunity, he gave us the chance to experience it ourselves.

This month, I encourage you to start a tithing program of your own. Start large, start small, but just begin. Take the opportunity to experience how you are covered. Dasvandh offers many avenues for participating in tithing programs, such as EFT, Credit Card Debit, and online donations. We are here to serve you—please contact us today. ■

DARSHAN KAUR is a writer, musician, and entrepreneur. She works for Sikh Dharma Dasvandh and has been teaching about prosperity and tithing for 5 years. Her current projects include creating a prosperity technology course for the Dasvandh office and operating her new website, LinkingSpirits.com, an interactive website bringing spiritual people together.



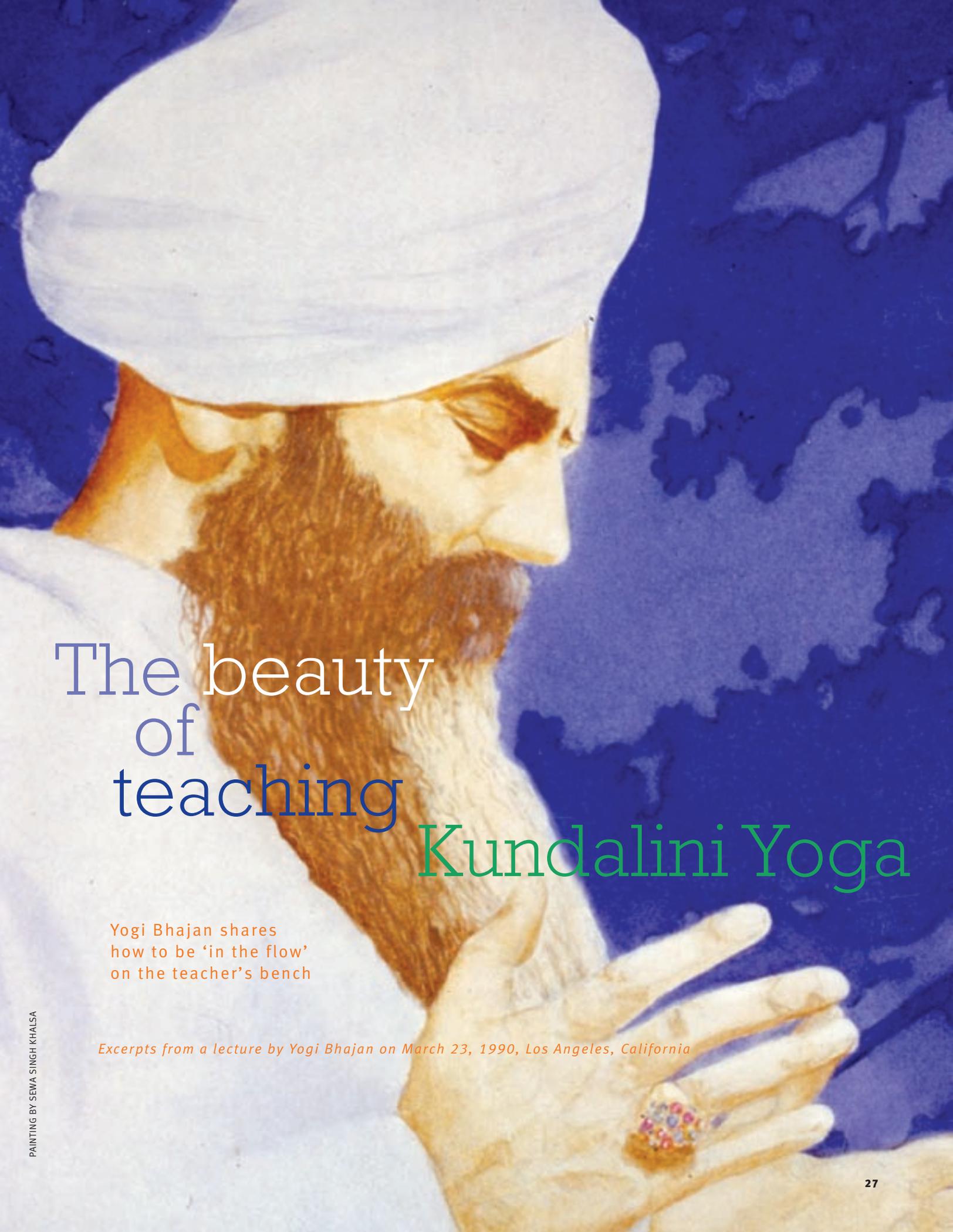
what is dasvandh?

Every spiritual path has an avenue of participation, an opportunity to give back through tithing. While tithing is traditionally one-tenth of one's income, many people give whatever amount they can. The principle of tithing is that if you give to Infinity, Infinity, in turn, will give back to you. It is a spiritual practice through which you build trust in the ability of the Universe to respond to the energy that you give.

Dasvandh supports the mission of spreading the teachings of the Siri Singh Sahib (Yogi Bhajan) on yogic technology, meditation, the Sikh faith, keeping up, prosperity technology, conscious relationships and many other topics. These tools strengthen and nurture our state of being in today's world. Your donations help us continue this work. Please participate as a Dasvandh donor today. Thank you!

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The beauty of teaching

Kundalini Yoga

Yogi Bhajan shares
how to be 'in the flow'
on the teacher's bench

Excerpts from a lecture by Yogi Bhajan on March 23, 1990, Los Angeles, California

A TEACHER IS one who guides a person to give the person an experience of his own purity, own piety, own strength, own totality, own identity, own infinity. And that's your job. I'm just explaining to you what a teacher is. If you do not follow these few rules, you shall be nothing but preachers. You'll have huge congregations, you'll be very charming, you'll have a lot of charisma, and the end result is there will be nothing—no juice. It'll be a very short-lived attitude. But once you touch somebody in a very pure manner, and elevate a person, and give that person his own experience—not yours—he will be grateful to you forever. And he will enjoy life, because his perception will become greater. Make people's perception great.

Do not promote yourself or promote anything just to suit people. But give people that which can serve them, can uplift them: energy. Share pure technology—not emotions. Don't put a rider on it. If it's a bitter pill, let it be bitter. Don't sugarcoat it. It is very deceitful on the part of a teacher to teach teachings to please people. You teach these things to build people, to nurture people, to bring their reality out, to bring their personality out, to take away their cavities, to take away their downfalls, their pitfalls. You have that capacity. Through these teachings you'll gain a very perfect quality to stimulate the real strength in a person instead of looking for popularity or personality.

I can introduce you to the teacher who displays any false pride this life—in his next incarnation you can find him in the bathroom, or under the kitchen sink. They call him a cockroach.

You may not be elevated but who cares what your mood is? Whether it is polished or not polished, a forklift is still a forklift. They call it 'fork' and 'lift.' If it lifts, it is a forklift; if it doesn't lift, it's just a fork.

Sit down,
as bad or as good
as you are,
and just meditate
and jump into
the infinity of the
transparent God.
Let Him take over.

Once you have an elevated self, everybody will look to you. You don't have to ask, "Respect me, love me, help me, comfort me, be with me." You don't need that. It's *carte blanche* once you are there at the status of your personal credit where you just serve the will of God, the light of God, the flow of God. And let it happen; then Kundalini Yoga is just a technique. It's not difficult at all. It's meant for the common householder. Just be—for a moment, for a second. There's no difficulty.

Many times you may have experienced with me where you'll ask about an exercise, "Are the eyes closed or open?" I don't always know. Maybe I didn't ask. Or, maybe I don't remember. So be it. It's also very graceful for a teacher to admit what he knows and what he doesn't know. There should be no misunderstanding given to the student that the teacher is all-knowing, all-doing, omnipresent, omni-this or omni-that. That's a quality reserved for God, not a teacher. You are the vehicle. A postman is a postman. He's a man with the post. He doesn't start opening the letters and reading them. Have you seen a postman come to your house, ring your bell, open up your letters and start reading them to you? Don't try to do that.

As a Kundalini Yoga Teacher, you have the responsibility to respect every other school of teachings and Teachers. You have no conflict. Reaction is for the fool. Achievement is for the wise. It takes the same energy to achieve what you want to achieve—or to react.

All this duality—"I'm a teacher, am I not a teacher, am I doing it right?"—this act is not required. Sit down, as bad or as good as you are, and just meditate and jump into the infinity of the transparent God. Let Him take over. Allow Him to take over. That's all that is needed. God knows if you are blond or brunette, or yellow or pink, or up or down. That's not the problem. Let it be. Lift and uplift. All the goodies will start coming because God is good and brings goods.

The idea is not to feel restricted. The idea is to feel infinite. Whatever you are, you are. Don't try to force yourself to change—it's a violence. Don't try to change anybody—it's a violence. Let it be. It will all come home. Just for a few minutes, let it flow. The One who can rotate your Earth for you, you think He cannot take care of your routine? The One who can grow forest after forest, can't He take care of this little toothpick?

Question: Over the years when I've been teaching, sometimes I'm not sure if what I'm teaching is accurate or...

YB: Who wants you to be sure? That's the most stupid thing. Sit on that Teacher's bench and presume hypnotically that you are the Teacher. Go with the will of God. That's why the first thing you chant is "Ong Namoh Guru Dev Namoh." It's not a psychological test or biological condition. When the heavens do not come through you, don't worry about it. You are serving. God also has ears and eyes to see. If somebody's going to serve, God shall come through. God is Omnipresent, Omnipotent, and Omniscient. Your doubts are personal. You have to undoubtedly serve. Undeserving people also get sunshine. There's no ticket for it. It's not a lottery. Whether you are deserving or not deserving, just remember one thing: When you sit on the seat of a Teacher, you would not be sitting there if God had not bestowed honor on you. How long that honor is bestowed is your prayer. Is that clear? You're not teaching with your personality. You are a vehicle—let it flow.

Question: After class when a student asks a question that I'm not sure about, or I'm not able to answer, what is the best approach?

YB: If you're not sure, don't be sure. There's no gun at your head. If you can't answer, search out the answer. There's nothing wrong in asking for an extension. Sometimes even I say, "Give me an extension." Students don't mind. You are the teacher. You're not a person. You're not discussing the question and answer as a person. Remember: "You're not a woman. You're not a man. You're not a person. You're not yourself. You are a teacher." That is the oath. If you press the right button, then there shall be the right experience. That's the beauty of Kundalini Yoga. It's the status of timelessness, beinglessness, and selflessness. It's pure vitality of Infinity. So...what is there to worry about? Enjoy it.

Question: Do you see a difference between teaching Kundalini in the '70s and the '80s and the '90s in terms of what to present?

YB: Kundalini Yoga is a timeless teaching, and if you want to define it by the decade, it will decay. If you think your teeth will last forever, cavities will prove otherwise. That's why when I started teaching I did not consider the time or space or who or what. These are infinite teachings. Kundalini Yoga is for everybody. You can do public relations for it—but Kundalini Yoga can do its own public relations: give the person an experience and he will never forget it. ■

by angel castelo

Yogiji

Yogiji

I see no wounds on my flesh
Yet I feel as though I'm bleeding
Something tears me apart
And strikes sharply at my heart.

I heard the news today
But denied the truth as a lie
He was a good friend, yet he went
When Death said, "Welcome!"

He offered a spiritual life
To those in need of it and
Alleviated material sorrows
With his well-centered wisdom.

I shall miss him for his kindness
Thousands of others for his advice
He lived a life full of goodwill
And died young, never knowing old age.

I reproach life, that he,
Who should have been immortal,
Received the same span of years
As those with no ideals.

Yet amidst my sorrow
One comfort alleviates my burden –
That the day we should meet again
He will be waiting at my arrival.

He left an indelible footprint amongst us
Emanating his philosophy completely,
Teaching inert souls and leaving satisfied
At having achieved his goals.

Personally, my soul is calm
I accept what I offered –
Moments of satisfaction
That illuminated his life with my art.

Yogiji, respected and appreciated even at a distance
We shared mutual opinions about life
With which we created a silent rapport
That required no good-byes.



When Angel Castelo met Yogi Bhan in the mid 1970's he was already a world renowned award-winning jeweler. A humble man originally from Uruguay, Angel wanted to make jewelry for Yogi Bhan, utilizing the Adi Shakti symbol, that was befitting to his royal projection and spiritual stature. Each pendant, pin, and ring that he made for Yogi Bhan is a beautiful work of art.

The Power of Sikh



History

Securing the Future

by Understanding the Past

by shanti kaur khalsa

THERE ARE BRILLIANT TEACHERS of philosophy, and there are knowledgeable professors of Sikh theology, but there are very few teachers of Sikh Dharma. Sikhism, by its very nature, is difficult to teach. Sikh Dharma is a way of life, not a dogmatic religion, and is rooted in a personal relationship between the Sikh and his Guru that is continually evolving and growing. As a teacher you can guide people in the process of delving into that relationship, but you can't explore it for them. It is a path that each Sikh walks alone.

When Guru Gobind Singh¹ left this Earth, he vested the leadership of the Sikh nation in the *Siri Guru Granth Sahib*,* and the Guru Khalsa Panth²—a perfect union of Divine wisdom, and inspired action. He left us the *Rahit Maryada*, the rules and traditions which define the Sikh way of life. However, he did not write these “do’s and don’ts” himself. Rather, he let the heroic aspects of his life be the living document of how to be a Sikh. Many times since the late 17th century the *Rahit* has been written from different perspectives by saintly and inspired souls. However, Sikh Dharma is more than a list of rules; it is an inner awareness, a consciousness, that is known as the *Sukhsam Rahit*. This is learned through the living example of our Gurus and through the stories of the saints and heroes of Sikh history. Guru Gobind Singh told his Sikhs to remember their history, to tell the stories of the Sikh Gurus, and to keep all this alive in their communities. By remembering the Sikhs of the past, we learn how to be a Sikh today, and by telling these stories, we convey this consciousness to others.

Learning Sikh history is in itself a journey and a challenge. The first writer of Sikh history was the great Bhai Gurdas Ji. Bhai Gurdas was born in 1551 in Goindwal, and from a very early age was a devoted Sikh of the third Sikh Guru, Guru Amar Das (1479-1574). He studied Sanskrit, Barjbhasha (the literary Hindi of the time), Persian, and Gurmukhi,* and grew to become a brilliant teacher of Sikhism. Bhai Gurdas served as the personal scribe of Guru >

Arjan Dev, the fifth Sikh Guru (1563-1606), and it was he who diligently wrote while Guru Arjan Dev dictated the verses that were later to become the *Siri Guru Granth Sahib* in 1604. Bhai Gurdas also wrote his own work, *Varan Bhai Gurdas*, on the Sikh way of life and the spiritual nature of the human existence. In this volume he tells us briefly about the first six Gurus, the only first-hand written account that exists today.

After the death of Guru Gobind Singh in 1708, the Sikhs faced over one hundred years of dire persecution. To live openly as a Sikh was to invite certain death. The Mughal Empire was fading in India, but their intolerance of Sikh Dharma had never been more brutal. During this time, women maintained the farms while the men lived in the woods and jungles, the saddles of their horses being their only true home. Because of the dangerous environment in which they lived, very little written text describing the history of the Sikhs has survived from this period. By the time life became less tenuous and more stable for the Sikhs, several generations had lived and died in the jungles, and the opportunity to write first-hand accounts was gone.

However, the history of the Sikhs survived during this time through the stories that were passed from father to son and mother to daughter. Faithfully learned and religiously recited, the glorious history of the Sikh Gurus, the saints and martyrs, was told around smoky campfires and warm hearths. Inspiring stories of Sikh heroes sustained the hearts of the Sikh nation during their time of trial and oppression. Great Sikhs such as Bhai Taru Singh would prepare langar* for the bands of Sikhs who lived in the forest, always on the move to avoid the punishing patrols of the Mughal governor. Each evening, when the sun was setting, they would come to the home of Bhai Taru Singh and he would feed them and let them rest in safety. While they ate, he would lighten their hearts and lift their spirits to a high state of Cherdī Kala³ with stories of heroism and devotion.

When the Mughal governor heard of this, he was furious and he arrested Bhai Taru Singh. He offered to grant him amnesty if he would cut his unshorn hair and renounce his faith. Bhai Taru Singh defied the governor, saying, "Only God has the power to take my hair, certainly you don't. If you cut my hair, you will die before I do." Being a cruel and superstitious man, the governor was afraid of a curse from this saintly person. To avoid cutting his hair, he had Bhai Taru Singh's entire scalp removed from his head. Within hours, the governor was struck with a painful urinary blockage and was dead within a few days. True to his word, it is said that Bhai Taru Singh breathed his last breath just after the governor died. To this day, we remember the spirit of Bhai Taru Singh in our daily prayer as one who "gave his scalp, but not his hair."

The relative stability of the 19th century produced several monumental works of Sikh history, most notably the *Siri Guru Pratap Suraj Granth* by Bhai Santok Singh in 1843. Written entirely in poetic verse in the language of Barjhabasa, this enormous book covers the lives of the ten Gurus in great detail. Even today, most major Gurdwaras* will have *katha*, lectures given on Sikh history, from this source. However the archaic language and the difficult verse remain serious obstacles for anyone but the most studious scholar.

In the later part of the 19th century, Max Arthur MacAuliffe undertook the monumental task of writing the history of the Sikhs

in his native English. After twenty years in the Indian Civil Service, Max MacAuliffe retired as an honorable judge in the Punjab. He was a gifted linguist, and his understanding of Urdu, Punjabi, and Barjhabasa gave him a view into Sikhism that very few other Westerners have ever earned. Relying upon the original sources of the *Siri Guru Granth Sahib*, the *Siri Guru Pratap Suraj Granth*, the *Varan Bhai Gurdas*, and other old texts, MacAuliffe spent forty years reading, understanding, and translating these holy words. Equally important, he did an exhaustive exploration of the oral tradition of the Khalsa, gathering stories and piecing together the Sikh chronology into six volumes entitled *The Sikh Religion*, which was published in 1909. Although scholars will find fault with some of the details, it remains the single most valuable resource on Sikh history for the English-speaking world.

Throughout the chaotic years of the 20th century and the independence of India from Great Britain, the preservation of Sikh history retreated from home and hearth to the University. While important scholarly work continued at Khalsa College in Amritsar⁴ and at the Punjabi University in Patiala, the oral tradition of the Sikhs disappeared from the family unit except among the most devoted. The pressure of the family to be prosperous in the marketplace stripped the time for story-telling, and within a few generations the preservation of history from parent to child began to dissolve. For many Sikhs, the rich and awe-inspiring history of their forefathers became a buried treasure that was now unknown and inaccessible. And true to the words of Guru Gobind Singh, as we forgot our history, it became more difficult to live as Sikhs in the modern world.

Today the stories of Sikh history are emerging again, revived by the power of their own elements. The Sikh youth, both in the East and the West, are hungry for answers to their questions and are amazed when they find these answers come in the form of Sikh history. Bloody war and heart-squeezing beauty, treacherous betrayal and undying love; stories that are fantastic in their magnitude and astounding in their depth make up the panorama of the history of the Sikhs.

As the Sikhs of today start the process of discovering their magnificent history, it is important to remember that these stories were meant not only to be read, but to be told. It is through the telling that the spirit and energy of the Guru flows through the teller. This "rus," or nectar, ignites the heart of the listener and brings the seeker to a new level of awareness. The telling of Sikh history is not reserved for the experts or the saints, it is the privilege of all Sikhs. ■

SHANTI KAUR KHALSA is a director for Akal Security, a private security company with 5000 employees in more than forty states. She is also a published historian, and regularly contributes articles on both current events and Sikh history. She has traveled through the UK and India giving inspirational music and lecture programs. She currently lives in Espanola, New Mexico with her husband and son.

*See Glossary, p. 41.

¹The tenth Sikh Guru, known for his royal courage and radiance

²The collective body of all initiated Sikhs, who drink the amrit instituted by Guru Gobind Singh, and agree to live by the highest ideals of Sikh principles

³High spirits

⁴City in northwest India founded in 1577 by Guru Ram Das, and home of the Golden Temple.

kundalini yoga

Withstanding the pressure of time



WHEN LIFE GETS CHALLENGING, you might find yourself in a crumpled heap on the floor. On the other hand, you can meet the challenge with calm creative solutions. This Kundalini Yoga kriya is designed to strengthen the nervous system so you can handle

This Kundalini Yoga kriya is designed to strengthen the nervous system so you can handle the pressure and stress of life.

the pressure and stress of life just that way: calmly and creatively. It will also unlock the shoulders and the pelvis. It's a lively workout and leaves you feeling relaxed and renewed. *Punjabi Drum* or *Bangara Rhythm* CDs* work well for musical accompaniment as you shake in exercises one and two—this will be especially effective for

those with couch potato tendencies or sedentary lives. You can cut the times way down and still feel great, or, if you are already in good shape, go the distance. Whether you are a beginning yoga student or have been practicing for years, whether you are young or old, physically fit or a long way from it, tune in with *Ong Namō Guru Dev Namō* and use your sensitivity so you know when to push yourself and when to go easy. Have some fun with this kriya. ›



1 SITTING IN EASY POSE, raise your arms up so your hands are level with your face. Keep your elbows bent, and begin shaking the whole body. It should be an inner body massage. Shake every muscle and fiber. Move your arms, body, and head. Create your own rhythm and style and generate some heat. Shake like an earthquake. This will release toxins from your muscles. Continue for up to 15 minutes. If you need to rest after the exercise, relax for 1 – 3 minutes.

2 COME STANDING UP STRAIGHT. Shake your hips from side to side by bending your knees alternately. Feet can either stay on the ground with your hands dangling loosely, or you can really twist your hips and jump in the air while pumping your arms. Make it an energetic dance. Your thigh muscles should sweat. This will get rid of toxins, fat, and tissue deposits, and it will get all the old anger out of your body. Continue for up to 8 minutes. If you need to rest after the exercise, relax for 1 – 3 minutes.

3 SIT IN EASY POSE and extend your arms straight over your head with your palms together and your upper arms against your ears. Twist your body left and right. It is a triangular movement, and if done powerfully, will release locked up shoulders. Continue for 4 minutes.

4 COME ON TO YOUR HANDS AND KNEES. Lift your left leg up, straight out behind you. Then touch your forehead to the ground and come back up—like push ups. Do up to 52 repetitions, then change legs and repeat with the right leg stretched out.

5 COME STANDING ON YOUR KNEES and bend back into Camel Pose by bringing the pelvis forward, lifting the heart center, lifting the hips as high as you can, grabbing your heels or ankles, and letting the head drop back). Do not have your knees wide apart; about two fists apart is best. Then straighten back up onto your knees by pulling your pelvis back under you, releasing the ankles or heels, and raising the head up. Carefully do as many repetitions as you can, up to 55. If you are unable to come all the way into Camel Pose, just keep trying your best. Even leaning in the right direction will benefit you.



6a



6b



6c



6 LIE DOWN ON YOUR BACK and lift your knees up to your chest and place your hands under your hips (6a). You may elevate your hips with your hands slightly in order to get your knees to your chest. Swing your legs straight out (6b), then up to 90 degrees (6c), and then bring your knees back to your chest. Do 108 repetitions. It is fine to do as many as you can as you build up to 108 with practice.

7a



7b



8



7 STILL LYING ON YOUR BACK, put both hands over your heart and relax for a moment (7a). Then inhale and raise your torso up. Bring your torso towards your knees, bending from the hips and keeping the spine straight (7b). Then exhale as you relax back down on your back. Repeat 26 times.

8 REMAIN ON YOUR BACK FOR A DEEP RELAXATION. Play a gong CD.* Become weightless and enjoy it. Relax deeply for 8 minutes. ■

This kriya can be found in the *Fountain of Youth*, page 26 - 27, available at www.a-healing.com.

*Available at www.a-healing.com.

Japji

Recite Pauri 32 to complete your karma

By chanting, old karmas become loosened and dissolve.

OF ALL THE SPIRITUAL vernacular in use today, ‘karma’ is the word that we probably hear most often. *Karma* is explained scientifically by Newton’s Third Law of Motion: “Every action has a reaction, equal and opposite.” Simply stated, when we create a cause through our actions and thoughts, and we do not complete or resolve what we have created, we must incarnate again to complete it. Everything that we are today—both positive and negative—is a result of what we have created in the past. Everything that we become tomorrow is the result of what we create today. Our fears, limitations, old patterns, reactions to our environments, habits, and feelings inhibit our ability to feel the Infinity of the moment and complete what has been created. The resulting karmas create the behaviors, patterns, and circumstances in our lives that are sometimes unpleasant and can even be outright destructive. Usually we don’t understand these behaviors. Sometimes, we’re aware of them but unable to control them.

PRONUNCIATION GUIDE

Short Vowels:

- A like the ‘a’ in about
- I like the ‘i’ in bit
- U like the ‘u’ in put

Long Vowels:

- AA like the ‘a’ in want
- AY like the ‘ay’ in say
- AI like the ‘a’ in hand
- EE like the ‘ee’ in beet
- OO like the ‘oo’ in food
- O like the ‘o’ in go
- AAU like the ‘ow’ in cow, or the ‘o’ in God

A more complete pronunciation guide can be found in *The Psyche of the Soul*, available through Ancient Healing Ways at www.a-healing.com.

Where There is Dharma, There is No Karma

Dharma is a way of living whereby we transcend karma and live in alignment with our true purpose in life. This does not mean that we lose our humanness and capacity to feel and experience. Rather, it’s that we gain enough clarity and capacity that, in the face of great challenge, we choose actions that elevate us and bring us toward Infinity. Instead of a commotional and reactionary approach to life that creates negative consequences, we truly can channel our emotions into devotion and move through life with ease.

By chanting, reciting, and vibrating the sound current, we gradually dissolve those burdensome patterns that grip us. In time, the old karmas become loosened up enough and dissolve, setting into motion a whole domino

effect where false beliefs and scripting can fall away, resulting in a more elevated life. What a relief.

It’s like paying off a high-interest credit card. You feel awful that you have the debt but have a hard time shaking it. Finally, after facing the music, you discipline yourself and begin pecking away at the debt and eventually pay it off. You feel better—uplifted and released from being beholden to a creditor. ■

*See Glossary, page 41.

THE 32ND PAURI

Reciting the 32nd pauri (*stanza*) of *Japji Sahib** pays your debts and completes your karma. As you can see from this translation, Guru Nanak states that choosing an active path of deep devotion yields Grace—a state of ease, virtue, and divine assistance—as a gift of the Creator.

*Ik doo jeebhao lakh ho-eh lakh hoveh lakh vees
Lakh lakh gayraa aakhee-a-eh ayk naam jagdees
Ayt raa-eh pat pavaree-aa charee-ai ho-i ikees
Sun galaa aakaash kee keeta aa-ee rees
Nanak nadaree paa-ee-ai kooree koorai thees.*

ENGLISH TRANSLATION

If my one tongue were to become two,
And the two to become one million,
And the million to become 20 million,

Then millions and millions of times
I would recite and speak of the One Spirit
Pervading and guiding the Universe.

On this path, the spouse climbs
With devotion step by step to Union with Thee.

Hearing what is recorded in the Akashic records,
Even the lowest beings have a longing to return
home.

Nanak, grace is brought in as a gift of the Creator.

Those who praise themselves-
False and ever false are they.

SUGGESTIONS FOR PRACTICE

A shabd* should be recited 11 times a day for a minimum of 40 days to experience its power. Recite in English or in Gurmukhi* using the transliteration; both are beneficial. However, reciting in Gurmukhi allows you to better access the power of the mantra, and as the words are recited in proper Naad or sound current, the tongue hits the meridian points on the upper palate, effecting a change in consciousness. Work carefully to pronounce the words properly.

DEV SUROOP KAUR is a student and teacher of Naad Yoga and Kundalini Yoga, specializing in the use of sound for transformation and upliftment. She is an accomplished musician and recording artist and works in New Mexico as a corporate executive at Akal Security. She can be reached at anahad@cybermesa.com.

Malas, Mudras, and Mantras

Learn how this meditation tool has been used for millennia

A MALA IS A MEDITATIVE TOOL, which can be an aid in healing the body, mind, and spirit through focused intentions combined with the ancient qualities of healing gemstones. The beads are strung on silk with one larger bead called the Guru bead at the base, from which a tassel hangs, symbolizing the wisdom held in the thousand-petaled lotus, or crown chakra.

Consisting of multiples of 9 beads up to 108, most malas have 27, 54, or 108 beads. A mala can be used with either hand. Start with the bead next to the Guru bead. Each finger has meridian points that relate to different parts of the brain. These points are located on the side of each finger between the tip and the first knuckle. As you repeat a mantra, move each bead with the thumb towards the body over the meridian point. By using the mala with different fingers, you create mudras,* which have varying results.

The Guru bead descends and eventually ends up being the last bead of your meditation. As you hold the Guru bead repeat your mantra and make a final prayer. To begin again, turn the mala around without the help of the other hand. Move the beads over the meridian point towards you and continue your mantra. Remember to listen to the sound you are creating.

When reciting a mantra you may use any word, phrase, or affirmation that is meaningful to you. *Sat Nam* is frequently used. The recitation of your mantra may be done out loud, in a whisper, or silently. Mala meditations can be done sitting in a simple posture or casually going about your day. Remember that each gemstone has its own special quality and will help hold and project your intentions.

The colors of the stones are also important—not only for their beauty, but for their healing effects. Colors have long been found to affect our minds and our thinking. For example, pink corresponds to the planet Venus and is said to be soothing and healing for the heart, enhancing projections of love. Red, corresponding to the planet Mars, has been found to be more aggressive and bold, enhancing courage.

The beads can come from the earth, as do rose quartz or lapis; from the ocean, as do coral and pearl, which have been said to bring balance to the mind and to the internal organs of the body; and even from trees, as does amber, which is said to help raise the energy levels in the body. Some people even like to use a few birthstones when creating a personal mala.

Malas have been used for meditation and healing for millennia. You can choose the gemstones which best suit your needs and goals. Your mala is personal to you. Keep it in a silk or satin pouch when not in use. Protect those crystallized sacred vibrations and the integrity of your gemstones! ■

KUDRAT KAUR KHALSA has studied the healing qualities of stones for many years. She lives in Espanola, New Mexico, and creates beautiful malas. You can contact her at kudrat@thelashop.com.

*See Glossary, p. 41.



index finger (jupiter) - wisdom, knowledge, and prosperity
middle finger (saturn) - patience
ring finger (sun) - health and vitality, nervous system
little finger (mercury) - communication skills and intelligence

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by deva kaur khalsa

cleansing drinks for spring

SPRING IS IN THE AIR, and it is a very good time for internal cleansing, as the chemistry of the body is changing with the season. Here are some great beverages to start alkalizing the blood and cleansing the body of toxins—environmental, psychological (*stress can be very toxic and create acidic blood*), and physical (*pesticides, drugs, caffeine, etc.*).

Fresh Fruit and Vegetable Juices

Fresh fruit and vegetable juices are an excellent way to get concentrated vitamins and minerals. Drink 12-16 ounces daily to start your day, or perhaps consider a short juice diet.

- Celery juice is an excellent internal cleanser. The absorbability of celery juice is high and its sugar is low. Celery is also good for calming nerves and cooling the body.
- Beets cleanse the liver and intestines as well as regulate the body's sugar balance. Do not take more than 2 or 3 ounces of beet juice per day, because of its powerful cleansing effects. It is best to mix it with other juices, like carrot juice.
- Parsley is a blood builder, a kidney cleanser, and its juice eliminates poisons from the body. Do not take more than 1 or 2 ounces of parsley juice by itself because of its powerful effects on the nervous system. It is best to mix it with other juices.
- Watermelon juice detoxifies the kidneys.
- Apple juice has a soothing effect on the gastrointestinal system.
- Kale is filled with vitamins A and C, calcium, iron, and chlorophyll. It helps the body build strong teeth and is beneficial to the digestive and nervous systems.
- Cucumber is calming, cooling, hydrating, and good for the skin.
- Carrot juice is full of B vitamins and beta-carotene. The body converts beta-carotene to vitamin A which helps the mucous membranes of your respiratory tract defend your lungs against bacterial and viral invasion. Carrots contain a broad mix of carotenoids, which help prevent cataracts, macular degeneration, and night blindness. They also contain additional antioxidants, including alpha-carotene, which fight cancer and heart disease. If your new devotion to carrots turns your skin a faint shade of orange, don't worry—it's a harmless and transient condition. Simply stop using carrots for a few days and then begin enjoying them again in moderation.

Since 1992, **DEVA KAUR** has studied vegetarian cooking and practiced a lifestyle based on the technology of Kundalini Yoga. Deva and her husband, Dr. Kartar Singh, run a cleansing and detoxification program called The Cleanse.

For more information, call 1-800-563-3327, visit www.thecleanse.com, or e-mail: info@thecleanse.com.

Disclaimer: The information in this article is intended to support your continued commitment to a healthier lifestyle. By no means is it intended to diagnose or treat an individual's health problems. The information given is not intended as medical advice. Before starting any type of program, we recommend you consult your primary health care practitioner.

Master Cleanse

The Master Cleanse drink comes from the Stanley Burroughs' book, *The Master Cleanser*. This drink is said to dissolve and eliminate toxins and congestion, cleanse the kidneys and digestive system, purify the glands and cells, eliminate all hardened material in the joints and muscles, and build healthy blood. It can be taken when the digestive system needs support and cleansing, and when better assimilation and body tissue building is needed.

- 1 quart of purified water
- 1 shaved lemon (save as much of the white pith as possible)
- 1 pinch of cloves (whole cloves or powder)
- 1 1/2 Tablespoons honey, real maple syrup, or stevia
- pinch of cayenne

Place all ingredients in a blender and blend for 20-40 seconds. No straining necessary. Sip the Master Cleanse throughout the day. You can drink the Master Cleanse daily for an extended period of time. I have known people to drink the Master Cleanse daily for 40 days as a mono-diet and lose many unwanted pounds. It seems amazing that one could live on just lemonade for 40 days. In *The Master Cleanser*, Stanley Burroughs says, "All the necessary vitamins and minerals are in the lemonade, and therefore we do not need an additional supply in most cases." Should such a mono-diet appeal to you, read *The Master Cleanser* first. And as always, check with your licensed health practitioner before substantially changing your usual diet. ■

Recommended Juice Combinations:

- 1 cup carrot, 1 cup apple, 2 Tbsp ginger
- 1/4 cup beet, 1 cup carrot, 3/4 cup celery
- 1 1/2 cups apple or pear, 1 lemon, 1 Tbsp ginger
- 1 cup pineapple, 1/4 cup beet, 3/4 cup apple
- 1 1/2 cups cucumber, 1 lime, 1/4 cup cilantro, 2 Tbsp ginger
- 1/2 cup celery, 1/2 cup cucumber, 1/2 cup green apple, 1/4 cup parsley, 1/4 cup kale, 2 Tbsp ginger
- 1/2 cup cucumber, 1/2 cup celery, 3/4 cup carrot, 1/4 cup parsley
- 1 1/2 cups watermelon, 1 lemon, 2 Tbsp ginger
- 1 cup pineapple, 1 cup cucumber
- 3/4 cup cucumber, 1 cup apple, 1/4 cup daikon radish

More information can be found in *Fresh Vegetable and Fruit Juices: What's Missing In Your Body* by N. W. Walker, D.Sc.

shining, streaming, gleaming, flaxen, waxen

The Yogi's Guide to Hair Care

GROWN LONG, SHAVED OFF, tied in a knot—yogis and yoginis¹ make more than unique fashion statements with their hair. It's no accident, because hair has a lot of energy.

In yogic thought, hair is an extension of the *sushmana*, the central nerve channel of the spine. It acts as antennae for energy and as a prana* regulator to consolidate the energy coming through the chakras.* In general, renunciate yogis shave their heads to disconnect from the day-to-day world; householder yogis grow their hair long, to capture energy, and help them to stay grounded and engaged in the life of the world.

Hair is a tissue and the body never stops producing it. When uncut hair reaches its optimal length, which depends on the genetic code for each body, it stops growing longer, and only individual hairs will be replaced. The body is then free to conserve the minerals and protein that comprise hair and use them for other purposes. Allowing the hair to reach its natural length will thus save energy for the body.

Yogis often wear their long hair in a rishi knot (bun) atop their heads. Hair worn this way will absorb the ultra-nourishing oils produced by the scalp. This oil, when exposed to filtered sunlight, is a major source of vitamin D for the body. Gathering long hair at the crown of the head also keeps the body's energy contained and concentrated.

Hair Care Tips

- In the world of hairy things, patience pays. Healthy changes take place in the base of the hair shaft, and hair grows slowly. When using remedies to support healthy hair, you may not see the results for months.
- Combing your hair can refresh your energy. Try this around 4:00 p.m. or any time when you are feeling dull and tired: take your hair down and comb it forward and back a few times before putting it back up. Then see how you feel. Of course, this will work just as well with short hair.
- Small amounts of sesame and almond oils are especially good to massage into the hair and scalp for healthy, shining hair. Ayurvedic hair oils containing herbs like amla fruit, brahmi leaf, or bringraj are also excellent.**
- Hair loss and prematurely graying hair are usually signs of too much heat, or excessive metabolic rate. To keep your hair healthy, avoid anything that promotes heat, inflammation, or extreme intensity and stress. Keep cool and calm, and add cooling foods like cucumber, celery, spearmint, and melon to your diet. Silica, which is found in both food and supplements, also helps keep hair strong.
- A daily multi-mineral tablet usually strengthens the hair. So do mineral-rich herbs like nettles, oat straw, and horsetail. Use any or all of these as teas.**
- Strong, beautiful hair needs protein. Be sure to include enough in your diet through food or supplements.

We all love when our days are filled with energy and happiness. Adding extra awareness to that part of our daily routine that includes our hair care, can add luster not only to our hair, but to our overall health. ■

* See Glossary, p. 41.

** Generally available from large-scale health food stores.

¹A yogini is a female yogi.



Ayurvedic Herbs for Healthy Hair

Bringraj (*Eclipta alba*) is a master tonic for the hair. It is an herb that cools the metabolism, so it offsets the heat problem. Use 2-3 grams per day in capsules.

Amla fruit (*Emblca officinalis*) is considered to be the prime general herb to treat prematurely graying hair.

Known for centuries in Asia, *brahmi* (*Centella asiatica*) stimulates the growth of hair and nails, increases blood supply to the skin, and increases protein growth in the skin and hair. Brew brahmi as a tea and drink 2-3 cups per day.

KARTA PURKH SINGH studied Ayurveda for three decades under the direction of Yogi Bhajan. He is a certified nutritionist, herbalist, and educator with over thirty years of teaching and clinical experience. He is co-author of *Herbal Defense* and his newest book is called *Body Balance*. Currently he is Research and Development Coordinator for Golden Temple Hair and Body Care Products.

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3HO: The Healthy, Happy, Holy Organization, a non-profit organization dedicated to serving humanity through the teachings of Kundalini Yoga and the 3HO lifestyle as taught by Yogi Bhajan.

Akhand Path: A continuous recitation of the Siri Guru Granth Sahib, lasting about 48 hours, by a team of readers.

Aquarian Age: Age of “I know. I want to experience.”

Aura: The energy field that surrounds and interpenetrates the body, also called the electromagnetic field.

Breath of Fire: Continuous rapid nostril breathing, two to three breaths per second, while pulling the navel point in on the exhale and relaxing it on the inhale.

Brow Point: To focus at the Brow Point, close the eyes and focus at the root of the nose, between the eyebrows, and up about 1/8 inch, as if you were looking at a small blackboard on the inside of your forehead; also called the Ajna, or Third Eye.

Chakras: Eight energy centers located at the base of the spine, sex organs, navel point, center of the chest between the nipples, throat, brow point, crown of the head, and electromagnetic field surrounding the body

Corpse Pose (Savasana): Lie on the back, arms at the sides, palms facing up, ankles uncrossed. This posture facilitates deep relaxation.

Darshan: Blessing by seeing or being seen

Dharma: spiritual path.

Diaphragm Lock: See Uddiyana Bandh

Easy Pose: A comfortable, cross-legged, sitting position; Sukhasana.

Electromagnetic Field: See Aura.

Golden Temple: Most revered and sacred Sikh temple in the world located in Amritsar, India.

Gurbani: The revealed wisdom of the Sikh Gurus in their own words, found in the Guru Granth Sahib; the devotional songs of the Gurus.

Gurdwara: Sikh temple or place of worship, the “gate of the Guru”.

Gurmukhi: Literally “from the mouth of the Guru.” The written form of Punjabi, used in Sikh scripture and in contemporary India.

Guru: Gu means darkness; Ru means light; the giver of technology.

Guru Nanak: [1469-1539] The first of the ten Sikh Gurus, a saint and minstrel, and the founder of the Sikh lifestyle.

Guru Ram Das: [1534-1581] The 4th Sikh Guru, the embodiment of compassion, humility, integrity and service, known for his healing power as “The Lord of Miracles”.

Gyan Mudra: The tip of the thumb and index finger touch forming a circle, and the rest of the fingers are straight; activates the wisdom and knowledge areas of the brain.

Jaap Sahib: Sikh prayer written in praise of God by the 10th Guru.

Jalandhar Bandh: Neck Lock; stretch the back of the neck gently straight by pulling the chin straight back and lifting the chest

Japji: the first of five daily Sikh prayers recited to connect one to one’s own soul.

Karma: The cosmic law of cause and effect, action and reaction.

Khalsa: Pure ones.

Kirtan: Sacred music.

Kriya: Combination of posture, hand position, mantra, breathing, and rhythm; literally means completed action.

Kundalini: The energy that lies at the base of the spine.

Langar: Free community kitchen open to all, regardless of religious background.

Long Deep Breathing: Long, deep, slow rhythmic breath; the abdomen expands to begin the inhale, and contracts to end the exhale.

Mahan Tantric: Master of White Tantric Yoga.

Mantra: a syllable or combination of syllables that help focus the mind

Mudra: yogic hand position.

Mulbandh: Root Lock, used to close off the lower three chakras, allowing the Kundalini energy to flow upwards; simultaneously contract the muscles of the rectum, sex organs, lower abdomen, and Navel Point.

Mul Mantra: The first pauri (*stanza*) in Japji

Naad: basic sound for all languages, originating from the sound current; the secrets hidden in sound.

Nam: Name, true identity.

Neck Lock: see Jalandhar Bandh.

Neutral Mind: the mind that judges and assesses without attachment in relation to either fear or wishful thinking; it observes the actions of both the negative and positive minds, and then makes decisions in relationship to the higher self.

Piscean Age: Age of “I want to know. I need to learn.”

Prana: The life force or vital air above the navel center.

Pranayam: Yogic breathing technique.

Prashad: Guru’s gift (*often meaning blessed food*).

Rock Pose: Sitting on your heels; Vajrasan

Root Lock: See Mulbandh.

Sadhana: Daily spiritual practice.

Sangat: Community of like-minded people.

Sat Nam: True identity.

Sensory Human: The fully-functioning human, intuitively aware, self-validated, and authentic.

Seva: Selfless service.

Shabd: Sound current, Divine Word.

Shabd Guru: Sacred volume of writings and source of spiritual wisdom and guidance.

Shakti: woman; feminine aspect of God.

Sikh: Literally a seeker of Truth.

Sikh Dharma: The youngest of the major world religions, founded by Guru Nanak in the 1400’s and based on belief in one God, conscious living, equality of mankind, and respect for all religions.

Siri Guru Granth Sahib: Revered as the living Guru for Sikhs, a 1430 page volume containing the sacred words of many enlightened beings who wrote while in a state of union (*yoga*) with God.

Subtle Body: One of the ten yogic bodies characterized by intuitive knowing and mastery; carries the soul at the time of death.

Summer Solstice: Annual Kundalini Yoga camp held in New Mexico by 3HO at the time of the summer solstice.

Tattwas: Qualities associated with earth, water, fire, air, and ether.

Uddiyana Bandh: Diaphragm Lock, applied on the exhale by lifting the chest and pulling the diaphragm muscle (*the area above the navel up and in*).

Venus Lock: Mudra with fingers interlaced. For men, the right thumb tip presses on the Mound of Venus (*base of the thumb*) of the left hand, with the left thumb tip resting on the webbing between the thumb and index finger of the right hand. For women, the mudra is reversed.

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*Peace
unto me*

*Peace
within me*

*Peace
in my mind*

*Peace
in my surroundings*

*Peace
to all*

*Peace
to the Universe*

*May there be peace
in the world*

*May there be peace
all over the world,
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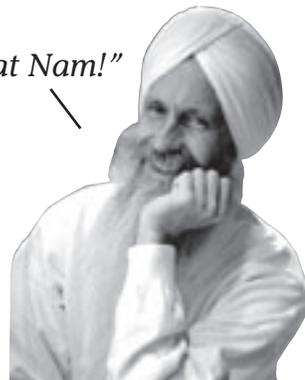
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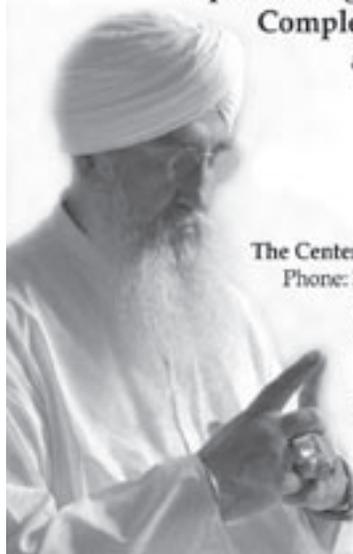
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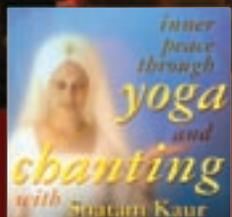
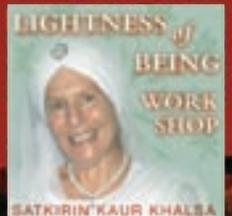
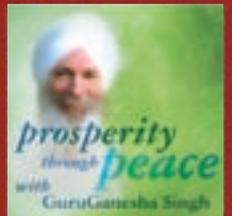
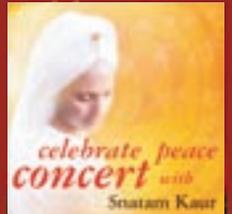
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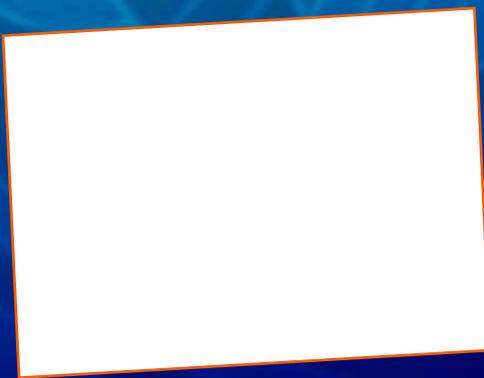
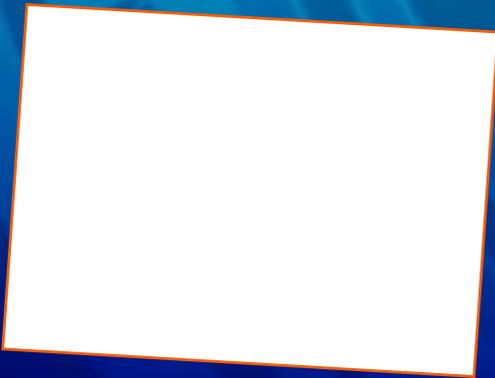
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