

Trainer Walk Through: Authentic Relationships [Initial Draft]

Text Highlights: After speaking with several trainers who were at the initial pilot, I've found that a brief word or two about the flow of the course would be beneficial. Authentic Relationships, as developed by the Director of Training, has taken the male-female polarity in relationships and imbedded it within a framework that umbrella's that fundamental polarity. The core relationship of our lives and the key to authentic relationships begins with an authentic relationship to the self and the soul--Ek Ong Kaar.

On day two, we move to a review of Love and relationships: What do they really look like? (Prem v. piar, triangulation, and mapping of relationships.) Then, on Day Three we look at the law of polarity and the power of paradox as it's applied to ourselves, our relationships and our lives as Teachers; this is a wonderful opportunity to really dig deep into the nature of polarities and expand on the topic as it was covered in Level 1. Chapter Four gives us an experience of our Self, an opportunity to heal the wounds of love, and a chance to look at our relationships and the dynamic of male and female from a new holistic place, an integrity of self and spirit. This day of healing is followed by an immersion into the experience, elevation and ultimately merger of the polarities on Day Five. And finally, we examine the final polarity: legacy v. lineage. Who are we going to be in relationship to our Teacher, in relationship to our students, to one another and to ourselves?



DIVERSITY IN TEACHING THIS COURSE

Wherever this spiral logo appears next to an activity, it indicates you may use an equivalent process or activity to express the core principles and processes vital for the development and transformation of the Aquarian Teacher. We recognize that there are multiple ways of learning, just as there are vast numbers of modalities and tools, as well as cultural differences that we cannot begin to address in a single narrative. Please contact KRI if you are interested in including an alternate process. In this way, we can capture your ideas for other trainers around the globe as well as address any potential gaps in pedagogy. We have retained the original processes within the Manual so that students can go back and use them to deepen their own experience with Yogi Bhanjan's teachings.

Small Groups and Check-In

The *Transformation* modules are designed so that each participant becomes a member of a study group that will support and reflect back to one another the elements of the course and their experience during the 90 days after the course. We encourage you to use the small groups as often as you can, especially for the morning check-in and possibly one or two other times throughout the day. We also encourage, based on feedback, mixing the groups up—or simply dividing them into small units of three or pairs, so that participants have an opportunity to interact with everyone in the course at some point during the 60 hours.

It is crucial that the leaders of these small groups have a sense of ownership and accountability. These small groups represent the beginnings of a formal mentoring program that, as part of the KRI training team, you are helping to create.

Chapter One: The Experience of Authentic Relationships

Meeting & Greeting Each Other (p. 1)

Each of the *Transformation* modules begins with a simple chant and an opportunity to meet and greet participants that you don't know. It's a beautiful way to open the space and to begin the dialogue. This is an optional exercise; however, it's a nice thread that is woven throughout the five modules. Should you decide to use a different exercise, we recommend that you, too, keep a consistent format throughout your trainings and open your trainings with a common Meet & Greet format.

Guided Self-Assessment (p. 15-17)

Again, each module of *Transformation* begins and ends with a self-assessment exercise for each participant. It provides an automatic feedback loop as well as a formal assignment to stop, look, and listen so that when the transformation comes, which it will, we will notice it.

Interactive Group Exercise (IGE) (p. 22)

This exercise could be done in many different ways, however, we recommend at least using Step Five. The simple, child-like qualities that come through in these drawings are often very profound to each participant and cut through the "adult" games we play to remain separate or invulnerable and penetrate the true experience of authenticity or inauthenticity.

Supplies Needed: Crayons, Markers, drawing pencils, etc.

IGE: Giving and Accepting Relays Authentically (p. 38-40)

In our recent launch of Mind and Meditation, we realized that most people's understanding of the three minds is fairly rudimentary. The way the three minds are presented in this exercise may seem very unfamiliar to participants and therefore, could become a distraction to the overall discussion and point of the exercise. One way to cut through this potential problem is to use the gunas as a way to frame the exercise. Tamasic guna as a parallel to the negative mind; Rajasic guna as parallel to the positive mind; and Sattvic guna as a parallel to the neutral mind. In this way, the participants can relate to the exercise a bit more directly.

Although this is an optional exercise, please incorporate in some way Part Two on page 40. This particular exercise focuses the participants on their relays as Teachers. Throughout these trainings, we've presented opportunities for student-teachers to think about their impact as teachers and to troubleshoot with their peers or lead trainers particular situations they've encountered in the past or to respond to hypothetical situations. Please take advantage of these wherever possible.

IGE: Accepting the Choice of Your Soul and Pre-Forgiveness (p. 42)

Throughout Transformation, we've endeavored to incorporate the shabd guru using Japji, the foundation of our Aquarian Sadhana. This particular exercise asks the participants to re-see the Mul Mantra—not as something outside themselves but instead, speaking from first person—this is who I am.

The second part of this exercise uses Japji as means to communicate to the soul—as a hukam, or a divination tool, or simply a reflection of each participants soul-contract. This provides a way for each person to reflect more deeply on their soul's intention and how it is or isn't illuminated by the pauri they were given.

Supplies Needed: Multiple printouts of each pauri of Japji; the number is determined by how many small groups you have represented in your training.

Expressing Your Personal Intention (p. 44)

This is an example of giving the student-teacher an opportunity to take something home with them from the course as a daily reminder of their experience of the course, their commitment to authenticity, and their relationship to their Highest Self.

Chapter Two: Love and the Infinite Game of Life

IGE: Relationships, Attractions, and Challenges (p. 57)

This exercise is optional; however, should you choose a different process, please find a way to incorporate the simple writing exercise and group sharing in Part II. This is another way for the student-teacher to take home something that reminds them of their values, virtues, and commitment to authenticity in relationships. I personally keep my list and look at it often.

Diagram on p. 68: Need a write-up to explain the diagram so that Trainers have a reference to discuss it with....grey is subconscious....outside the circle is higher consciousness..etc.

IGE: Triangulating: What do your relationships look like? (p. 75)

This is an optional exercise because depending on your familiarity with graphs and vertices, etc. this exercise may seem too difficult to convey. It received positive and negative reviews in the original launch; some people had genuine breakthroughs based on their experience of seeing the “shape” of their relationships. Others were simply lost in the “math” jargon. We have reworked it so that it's presented in a much more step-by-step basis than the original write-up, so we encourage you to walk through it prior to deciding how to handle the topic. The key is to explore the differences between how we feel in relationship versus what is perceived by the other person; and how we feel versus how we express those feelings.

Small Group Activity (p. 84)

This activity is not optional because the relationships identified here become a thread throughout the remainder of the course. These three pivotal relationships are the fulcrum for further discussion and exercises throughout the manual. Related to this activity is the Wheel of Relationships exercise in the Student Study Guide. In your post-

course 90 days, we'd like you to encourage your small groups to focus a lot of their energy toward this extended project, which takes this focused look at relationships and expands it to the entire wheel of relationships in your life.

Talk to Your Soul (p. 95)

This was a very valuable process. It works best if you have a beautiful park or similar environment to walk in; and depending on the number of student-teachers, you may need more or less room. If, however, these ideal conditions are not available, or you find yourself under a time constraint, you can simply have students place their prayer shawl over their head.

Please emphasize the importance of speaking ALOUD, as if talking to a friend or companion. Saying things aloud allows the participants to catch things that would otherwise pass unnoticed if they simply mulled about in their own minds.

Flashwriting (p. 96)

This is optional; however, I have found that I return to that write-up again and again to remind myself of the insights I garnered in my walk and talk with the soul. So, incorporating some type of written record is encouraged.

Chapter Three: The Law of Polarity in Relationships

IGE: Relationship Challenges for Teachers

This exercise is critical toward beginning the discussion of authenticity as a Teacher, which culminates in Chapter Six of the course.

IGE: Discovering Our Polarities (p. 126) & Naming Your Paradox (p. 132)

These two exercises build upon one another and clearly outline the steps toward understanding and naming our paradoxes. Beginning first with reviewing polarities and then building upon that initial exercise to finally name and elevate one's personal paradox.

- ⌘ Highlighting the differences between a polarity, a conflict, or a contrast is essential.
- ⌘ Polarities exist in relationship to one another, that is, one cannot exist without the other; one defines the other in a way. Polarities must be managed—not fixed.
- ⌘ A conflict on the other hand, can be handled and “fixed” strategically.
- ⌘ A contrast defines a difference, but that difference doesn't define the contrast—they are not dependent upon one another and therefore are not polarities.

So first, we practice identifying a polarity versus a contrast versus a conflict. Then we move toward listing our own qualities and behaviors; we use that list to identify polarities within ourselves. That polarity becomes our core paradox which we elevate so that we can begin to see and use the power contained within it.

Before moving into the Elevated Paradox portion of the series of exercises, you are asked to lead them in a meditation. These two pranayams together, using the mantra

Ong, generate a powerful focus and clarity as you move into the final portion of the exercise.

Kriya to Act Not React: As Trainers, you are free to play the gong for this meditation. The note for using Yogiji's recording is for the student's benefit while practicing it at home.

Chapter Four: Living as Your Authentic Self

Text Highlights:

Sensory Challenge & Sensory Polarity (p. 151-2): These are wonderful tools in managing the polarities and could potentially have some great processes built around them, should you decide that your group needs more time dedicated to polarity.

IGE: Invoking the Authentic Self to Heal

This is optional in that there may be a different way that you'd like to approach the video and kriya; however, taking the time for the student-teachers to tune in to themselves and to their long-term relationship issues is very powerful as they approach the group meditation: To Heal the Wounds of Love. Whether you follow the process outlined here, or approach it differently, please do dedicate some time to preparing for the meditation.

Video & Group Process: To Heal the Wounds of Love (p. 159-163)

This is a beautiful lecture followed by a profound group experience called "the secret of gurnat". Be sure to stop the video prior to the start of the meditation because instead of doing it with the video as the others are done, you will lead your own group through the process. Read through the exercise very thoroughly so that you have a clear idea of how everyone should be oriented. There should be a **STRONG** emphasis placed on being still and steady once the meditation begins. No one should move or get up to walk around once it has begun. If they cannot stay the entire time (about 50 minutes) they should not participate.

Essentially, there are 2 larger groups and 2 smaller groups.

The two larger groups sit facing one another. There is no need for lines but they need to be facing the second group directly. There should be about 4-6 feet between the two larger groups.

The two smaller groups sit at a 60 degree angle to one another and to the two larger groups so that one group is facing the opposite larger group and vice versa. Ideally, these two smaller groups are made up of musicians who can play the Shabd: Mere Mann Lochai. Ideally, the music is live. Please note: this shabd is **NOT** played traditionally, that is, with repetition of lines and verses, etc. Instead, it should be played with a simple, steady rhythm and each line sung only once. Between each of the verses, the Aad such, Jugaad such, Hay BHAY such, Naanak Hosee BHAY such is sung. This is clearly outlined in the write-up, however, sometimes a second walk-through is helpful. Feel free to call Sat Purkh Kaur Khalsa before you begin the course if you have any questions

(505-367-1342 or e-mail satpurkhk@3ho.org). There will also be a video and mp3 available to aid you in facilitating this experience.

IGE: Exploring Values (p. 164)

From healing ourselves and attuning to our own fullness and wholeness, we turn our attention to examining and generating the values for our future relationships. Again, this process is optional, but we ask that you find a way to explore values from this new ground and framework that you've attained as a group in the previous meditation.

Text Highlights: Now the conversation turns to the play of masculine and feminine, that is, taking the polarities into our lives and relationships. This theme continues in a more interactive and process orientation on the following day as well. Contemporary science as well as Yogiji's vast record of teachings on the differences between men and women comes into play here.

Embodying and Elevating the Polarities (p. 181)

This is an important process because it allows people to reflect on their reoccurring blocks or patterns and engages them in witnessing and transforming that pattern. The Small Group exercise that follows this is also important in engaging and reaffirming the commitment to change and transformation. This can be done in triads or partners at your discretion, if you feel your groups need an opportunity to engage with other participants.

Calling on the Kundalini Within You

Ending the day by chanting the Bhakti Mantra is very powerful and prepares the heart and mind for Yogiji's lecture the following day in which he focuses on Guru Dev Mata. Again, live music is preferred, but there are many versions of this mantra that could be used.

Chapter Five: Divine Delight and the Play of Masculine and Feminine

Text Highlights: First you will notice that there isn't much text for this particular day. We have designed each of the *Transformation* modules to have one day that is dedicated to participation and process—experience. Therefore, this day is a continuous flow of being in polarity and transcending polarity: challenging the body in a strenuous kriya; working in partners; exploring and elevating polarity through shabd; examining the polarity of parent-child, teacher-student; transcending polarity through projection and the arcline; and ultimately, rewriting your own story.

Video: This video is bound to bring up controversy, so be prepared. Yogi Bhajan calls out a particular person by name and publicly scolds her. As Teachers who have studied with him for years you know that he used individual circumstances to teach a broader lesson. Use this video as a tool to discuss modes of teaching.

This video doesn't have a typical "kriya" in it. Instead, yogiji walks the students through the shabd, line-by-line. They meditate on the words of the shabd, on projecting themselves as guru dev mata, and on clearing their own karmas.

Small Groups: Our own Experience as Parents & Teachers (p. 202)

This can be treated in a different way, but still make time to explore this topic and the telling of story from multiple perspectives.

IGE: Chanting to Build the Arcline

These two 31-minute chants build upon the Bhakti and Shakti energies and strengthen the arcline in both men and women. Used together, one can focus on merging the polarities and expanding the arcline.

Again, live music is best. The Laya Yoga was done with very vigorous drumming in the background to emphasize the root chakra and the earth element. The Ardas Bhaee was done in a very etheric way with stringed instruments and angelic-type vocals. In this way, each polarity was emphasized and yet the student-teachers were to intertwine them and remember the first as they participated in the second.

Note: The flashwriting for this particular exercise is out of order; it follows on the next page.

IGE: Retelling Your Story

This is a very simple process and yet very powerful. Please incorporate it as presented. The act of moving the body a few feet over allows the participant to relocate themselves—and in turn, relocate their story to an elevated perspective.

Ending the day by chanting Sat Nam Wahe Guru

This is an excellent way to once again experience and merge the polarity. Sat Nam is the earth element—my identity, my reality. Wahe Guru is the ether—the ecstasy. Yet both mean the same thing—an embodiment of the Divine within you.

Chapter Six: Legacy and Lineage

Text Highlights: This chapter continues the discussion of polarity as it examines legacy versus lineage. Exploring the five primary teachers and examining your own lineage as a touchstone to the discussion of Yogiji's legacy. Most of the processes in this chapter are optional—with the exception of the Tantric Recitation of Japji and the final group sharing.

Tantric Recitation of Japji is simply a wonderful way to end this exploration of polarity and to elevate the spirit—cherdi kala—into the legacy that was our Teacher, the Siri Singh Sahib.

Group Sharing: allowing people to discuss their own experiences of Yogiji's legacy is such a beautiful way to close this day. And you may find, as we did in the pilot course, that there are magical examples to be shared by senior teachers around the world as well as students just starting on the path. We've included one of those stories, from Krishna Kaur, in our final narrative of the manual.

Video: In this video, the music Yogiji wants isn't readily available and it takes a long time for it to be found. If you prefer, you can stop the DVD at this point and do the meditation with the correct music for the entire kriya.

Final Self-Assessment: This is a wonderful way to measure the beginning and the end. Have the participants meditate for a few minutes and then complete the assessment—discuss what's changed since the inception of the course, what do they notice now versus in the beginning, how have their goals or intentions changed because of the course, etc.

Student Study Guide: A Note on the Transcripts

Throughout the course of the Level Two Modules, we've gotten a lot of feedback regarding the editing of the transcripts that accompany the videos. We've edited the transcripts very lightly for readability and coherence. If the student weren't watching the video while following along, we wanted the transcripts to be able to stand alone. The current policy as directed by the KRI board is such that these light edits would not be considered adequate and would not be released to a broader reading public. This is just to give you, the trainer, a context for how to discuss any student-teacher's concerns.