

The 21 Stages of Meditation

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Rev 10.17



PG # Book	NAME OF KRIYA/MEDITAION	REVISION
172	Meditation for Delight, Destiny and Creative Flow in Life	<ol style="list-style-type: none">1. Pictures revised to show correct mudra held at the heart center. See attached.2. Update the Mudra description, 6th line says, "Rest the mudra in the lap, keeping..." Please revise it to say, "Hold at your heart center, keeping..."
352-353	Sodarshan Chakra Kriya	<ol style="list-style-type: none">1. MANTRA: replace the second sentence with, "On each mental vibration of the three parts of the mantra you pull the Navel Point in farther; that is, 1/3 on Whaa, 2/3 on Hay and all the way in on Guroo. Release and repeat."2. TIME: delete the 3. It is recommended for a minimum of 11 minutes.3. Hints for Practice and Mastery: combine the first two sentences to read, "Yogi Bhajan said the practice of this meditation is unlimited by time, space or ..."
390-396	The Adi Shakti Mantra	Replaced pages 390-397. See attached.

Meditation for Delight, Destiny and Creative Flow in Life

September 25, 1978



POSTURE: Sit in Easy Pose or other meditative posture, with a straight spine, and apply Neck Lock.

EYES: Closed or 1/10th open

MUDRA: Make a fist of your left hand with the thumb tucked inside the fist. Keep a firm but not painful grip on the thumb. Wrap the fingers of the right hand around your left fist. Lock the right thumb on medial side of the left fist sealing the left thumb and fingers. Hold at your heart center, keeping the hands firmly locked throughout the meditation. This mudra is a tantra; it is a controlled combination of polarity that acts as a seed for the mind to become still and observe itself.



MANTRA: Inhale deeply and chant the mantra 3 times on one breath. It can be done in a monotone or a slight tonal variation. The pace is quick; lyrical or extended musical patterns are not appropriate.

Haree Naam Sat Naam Haree Naam Haree,

Haree Naam Sat Naam Sat Naam Haree

TIME: 31 minutes

TO END: Inhale deeply and suspend the breath briefly. Then exhale. Repeat this three times. Then inhale and stretch the hands up, opening and closing the fists. Exhale and relax.

We are fortunate to have the Adi Shakti Mantra; it is a kind of master code. The first technique that Yogi Bhajan shared when he arrived in the United States, this mantra is the DNA of the kundalini energy, and the fastest way to initiate the awakening of the inner resources needed to master meditation and understand the nature of our true Self.

Yogi Bhajan approached each practice respectfully, seriously and lightly at the same time. He knew that accurate technology and consistent practice were the only things that would make a difference in the end—not enthusiasm, or belief or initiation or even zealotry would yield the needed result, which for him was always the same. Be human and be happy. Being human is the prerequisite to being happy; and being happy is the result of the crystallization of the Self. We develop the insight and character to transcend the small self and realize our infinite Self.

One of the secrets of doing this mantra correctly is to apply the locks and redirect the energy through your nervous system and chakras so that we don't simply repeat the mantra but empower it. Yogi Bhajan spoke to this process from the very beginning of his teaching:

“Now listen it's a very simple theory and listen to it very carefully. The words are Ek Ong Kaar Sat Naam Siree Whaa-hay Guroo, these are eight words, and it is an Ashtang Mantra.

“Sit down in any easy perfect pose. Within twenty-six chants there should be a fiery feeling in your spine if you are doing it right, otherwise you are doing it wrong. There is no duality in this. It is not that you are doing it and tomorrow you will have the effect of it. Nothing doing. You are doing it today and you are feeling the effects side by side—no problem and no duality.

“Sit down in any posture. It should be any easy, complete pose in which you can sit. Any posture; it is not written in those scriptures which posture to take and I am not adding a word. I don't want to take the responsibility; whatever the scripture says let us follow it, because that has a greater tested wisdom than mine and yours.

“Now, do you know how to apply Mool Bandh or Root Lock? Apply it. Root Lock is this entire lower area is pulled in to the Navel Point. That will happen when the rectum and the sex organ are pulled up and in at the Navel Point. It is not possible that it should not happen.



“You keep Mool Bandh applied as you chant. Suppose I have now applied the Root Lock. I lock it so it will not be released. But I can talk, walk, I can speak with you for another hour and it will never be released. That is the kind of practice we require here.

*“It is a very powerful Mantra Yoga, it's the **highest** yoga. How many of you were in a position to maintain the lock these twenty-six times, please raise your hands? Good, we are learning. How many had the heat and sensations in their spine? Very good result. Those who haven't got it have either not meditated on their base or the Root Lock must have gone loose once.*

“It is the same creative action in a sinner and a divine. Energy, which is God, cleans the sinner and loves the divine. So there is no duality. Everyone has the energy, it is simply our own mistakes.

“All the kriyas in Mantra Yoga, they only concentrate on the mantra not on anything else, everything else becomes subject to channeling that.”¹²¹

If you master applying these locks as you chant, the breath is redirected to create a pressure through the solar plexus, which sends the flow of prana and energy through nerve channels along the spine. Sometimes this is experienced as heat; or a moving sensation along the spine to the Brow Point. This is a normal adjustment and change; just stay still and follow the waves of the mantra. Be still and let the energy move itself. There is a natural rhythm to the sound and energy pulses. Like the waves on a great ocean it washes through your nerves and glands. It clears and awakens you to a new level of radiance and projection. To do this requires a precise physical coordination and takes practice. It also takes practice to synchronize your Self to the mantra. The heat and change from the mantra will stimulate many thoughts as the subconscious clears. Impressions will come from other people's thoughts, and energies will be felt from the whole universe. As you stay steady eventually you will see beyond your limits and intuition will develop. Then your decisions in life will be successful and you will have the caliber to be happy in every condition. When the kundalini awakens the sense of the divine is tangible and practical. We find the creative energy we call God, both inside and outside ourselves. We are present to our daily tasks and relationships but we are also present as a spiritual and formless Self. We walk the path to our higher Self.

There are two pathways to awaken the kundalini, the coiled potential, and experience the divine. One method starts with the nervous system and glands and the other method works by awakening the inner sounds. The first builds the energy, and, when prana and apaana are balanced and still, opens up the flow of that energy to the highest solar center, at the crown of the head. This awakened energy then connects you directly to the experience of the Infinite. The second method awakens the inner sounds, the anaahat, which are subtle, primal and unlimited. This is where we learn to listen to the infinite pulse that is always and everywhere; this is where we experience shabad, the sound that cuts the ego. When we deeply absorb into these sounds and guide them to resound both in the higher and lower solar centers, then the divine inner light shines. Your Radiant Body illuminates and passes through all the chakra centers and throughout the entire body. You experience absorption and the grace of the Light beyond you and within you.

Chanting the Adi Shakti Mantra in this manner incorporates and integrates *both* methods simultaneously. The solar centers are charged and the inner light shines from the flow of the perfect sound current of the mantra. It awakens the kundalini, the manifesting power of your mind and soul. It is an ashtang mantra—eight beats—which are the foundation of many kundalini kriyas and techniques. These eight beats attune us to the kundalini's rhythm and flow. The nervous system and glands function optimally. The entire brain, the

sahasrara chakra, works as an integrated and effective whole. We expand our sensitivity and restore and heal from the losses caused by stress and trauma.

Yogi Bhajan said of this mantra practice:

“This mantra is known as the Ashtang Mantra for the Aquarian Age. It has eight vibrations, and describes the glory of God. Thus said the Master, ‘In the time period two-and-a-half hours before the rising of the Sun, when the channels are most clear, if the mantra is sung in sweet harmony, you will be one with the Lord.’ A practitioner will get connected with the Cosmic Energy, and thus will be liberated from the cycle of time and karma. Those who meditate on this mantra in silence will charge their solar centers and be one with the divine. All mantras are good and are for the awakening of the divine. But this mantra is effective; it is the mantra for this time. So my lovely student, at the will of my Master I teach you the greatest divine key. It has eight levers, and can open the lock of the time, which is also of the vibration of eight. Therefore, when this mantra is sung with the Neck Lock, at the point where praana and apaana meet sushmuna, this vibration opens the lock, and thus one becomes one with the divine.” ¹²²

Chanting this mantra cultivates nonattachment and gives you a refined mind and emotional maturity. It blunts the hold of impulse and expands your insight and intuition. It gives you the experience of merger with the frequency of the Infinite which is beyond any person and beyond any finite conception. This mantra and its projection bring union—yoga—with the ultimate cosmic energy. Yogi Bhajan said,

“It is equal to millions and billions of suns. When you will recite this mantra, the day shall come when you shall have the light within you. You will find it equal to you cannot say what. There is no vocabulary and there is no tongue which can say just how bright that light is. But remember, that light you shall see, that is the only light through which you can overcome the cycle of karma. Then nothing disturbs you. Then you live normally, and you are beyond the power of the cycles of time and space.”

Even 3 minutes of this practice gives you a taste of its effect; 11 minutes clears the mind; 37 1/2 minutes links you to the cosmos and makes your best thoughts projective and active. Yogi Bhajan said that with 37 1/2 minutes you would get a “reflection,” an extra boost and initiation of awareness from your total psyche. When practiced on its own, 37 1/2 minutes is the minimum time to completely lock in your aura and Radiant Body for this projection. You can increase the time to 62 minutes which will give you endurance and grace under pressure; and the best of all practices is 2 1/2 hours, which will give you intuition, directly awaken the kundalini, clean out the subconscious neuroses and blocks, and open your solar centers to the experience of the inner light and sound of the subtle worlds.

The solar centers refer to the crown chakra on top of the head and the solar plexus, at the diaphragm. These are crucial for energy transformation and making the connection between our finite sources of energy and the unlimited universal energy of the Self. Every serious student of Kundalini Yoga will at some point do a 40-day saadhana of this chant for 2 1/2 hours before the rise of the sun. During that time we eat lightly, exercise each day and speak only positive universal truth from our heart. The awareness that comes gives us mastery of our full human potential.

In general, this mantra has impact however you practice it: silently, listening to a recording, meditating with friends, or chanting out loud. Ideally you have a balanced practice that includes exercise, nutrition, meditation and service as part of a fulfilled, prosperous human experience and a rich spiritual life. But even if chanting is your only practice, when it is done very regularly and technically, this mantra will open up your entire potential.

This mantra is a gift. It is very rare to discover a mantra that directly awakens the kundalini. As you master this meditation practice, share its fruits with all. Chant in groups. Inscribe its consciousness in every fiber of your being. It is a key to the unseen cosmos. When you meditate on this mantra you are affected and shaped by the inner topology of its sounds; that is, the repetition of the mantra impacts various reflex and meridian points in the upper palate that provoke adaptation in the glands and the brain that increase sensitivity and perception.

Though ultimately the mantra itself does the work, it is useful to connect to the meaning coded in the mantra. Its simple message expresses the essence of Kundalini Yoga’s philosophy of awareness. Simply read the mantra forward and then backward. Mantras are discovered whole, like seeds that contain the knowledge of the entire plant, these simple bij sounds hold the entire cosmos.

Reading it in one direction, Ek Ong Kaar awakens the Self by connecting to the whole universe to all the forms of experience and roles we play. We end the isolation that ego and intellect wrap us in. We examine all the ways we un-see what is real; the ways we reject what we do not want to see; the places in our Self we have contracted from because of fear. These three simple words remove those blocks and open our hearts, helping us realize our intimate connection with all of creation. If the creator and the creation are indeed one, then there has never been a separation: that is the first illusion. Then we chant Sat Naam, we can now realize our own identity, which is part of the reality of all that is. Our ego is one thing; it is our limitations and the way we function within those limitations. Our real Self is another thing altogether; it is the identity that lets us become a witness, consciously conscious and part of all. As Sat Naam, we are located in the center of everything, wherever we are. When we live from our true identity, we free ourselves from roles, and instead, we live spontaneously, a freely flowing unique expression of the divine. We are the divine embodied. Then we reach the final part of the chant, Siree Whaa-hay Guroo, life as an ecstatic experience of divine intelligence. Once we are connected to all that is, and know our Self as part of that all, we can let go in the same way we merge into a lover. By dissolving what we were we become even stronger; letting go of all limitations and embracing trust, grace and intuition. There are no words for this lived reality, which is why so many traditions say you cannot say the name of God.

Now read it in the other direction. Whaa-hay Guroo: We begin in formless ecstasy and merger with the creator. There is no separation from the formlessness of all existence. The will of God and ours are the same. Our existence is a gift and part of the formless reality that is. We act out of joy and bliss. Every movement of life speaks to us. Our heart is open so every movement of life is a divine dance. It is great, Siree, beyond any thought. Then we read Sat Naam and out of this unbounded joy in the formless we create an identity—a crystallized form; a specific shape for our self in time and space. We let a drop of our joy bring life into existence. We come into the finite world and experience love. We enter the finite game of life as an unbounded soul in an infinite game. Winning is the bliss of expressing that identity in every act, relationship and accomplishment. And finally we read the first part of the mantra, Ek Ong Kaar; once we bring the crystallized clarity of our being into an identity in time and space to experience things, we can see. We start to connect with all other identities and forms and create new worlds. Each word creates a world and adds new forms to our experience and to life itself.

So it goes around. There is no beginning or end. The inner essence of the mantra is a creative pulse that connects our most subtle Self with our most gross and practical self. The final result is realization of our Self as a human being in all its richness, awareness and creative potential.



