

**GURU YOGA
&
THE TECHNOLOGY OF TRATAKAM**

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FROM

The Secret Teachings of Kundalini Yoga

As Given by Yogi Bhajan, PhD

And

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GURU YOGA AND THE TECHNOLOGY OF TRATAKAM

There is a secret gateway at the very center of each authentic spiritual practice. When you open and pass through that gate, you enter the realm of self-transformation. You become empowered with love, knowledge and choice. In every tradition the gateway is the same. It is a special point of stillness in the mind. At the center of all activities, feelings and thoughts there is a point where the mind is silenced and the voice of the heart and soul can be heard. The inner directions of intuition and destiny become clear and strong. The key that opens this gateway is the love of a teacher- a Guru- and the love of that teacher's wisdom and disciplines. The mind becomes still by merger and absorption in the teacher and the path of the teacher. The specific discipline that guides the mind through this gateway is the practice of Guru Yoga and the technology of **Tratakam**.

The first step toward mastery of this inner stillness, is the practice of one-pointedness, **Ekagrata**. Awareness that is focused on a single object, puts the full force of the mind to perceive and know the object of contemplation. It dissolves the barrier between the observer and the object. It awakens a special capacity of the mind. With this capacity, the developed mind can grasp the entirety of the nature and the qualities of the object. The object can be consciousness itself. In that case, the inner nature and potential of the human spirit reveals itself.

The premier discipline to open the gates of perception and to penetrate the

essence of things is the science of **traatik**. The art of constant gazing gradually brings a profound stillness to the waves of the mind. This one-pointedness opens the gates of perception.

If you focus on a special object that embodies the state of liberation or higher consciousness, such as a picture of the Guru or Holy person, the process is called **Guru Yoga**. It is a technique to connect to the Golden Chain of teachers and Being. It is only through such a connection that you can throw off the final veils of Ego and attachment.

The eyes, and the power of the eyes, are given a special place and a great deal of myth and lore in the history of Yoga and spiritual teachers. The ancient literature describes people whose glance could heal, bless or harm. It was often repeated that "Even a glance from the eyes of a Holy man can cure mental and physical imbalances." The hands, feet and eyes are the three most prominent areas of the body that project and receive healing energy. The eyes concentrate the prana of the subtle body. The inner eye of visualization concentrates the prana of the subtle body into forms that can have influence and manifestation in the physical world of experience. The laws and technology to control this energy and its interactions with thought and matter form the basis of many esoteric practices in Religious disciplines. The experience that is gathered in these practices are the basis for understanding and for decoding

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many of the most obscure passages in ancient sacerdotal texts.

The practice of Guru Yoga and traatik science requires a great effort of subtlety and patience on the part of the student. The practice evolves in stages. The goal of the practice is not a particular psychological state nor to have an intense experience but the awakening and unfoldment of what already exists within your ultimate and Divine nature. Whatever you may call the inner forces that compose the matrix and weave of Reality, it is the unfoldment and manifestation of that inner nature that is the goal. All the psychological and emotional way-stations to that simple reality are lessons and enhancements in the journey of consciousness.

To prepare and qualify for this awakening, the student must learn to care equally for the earthy mechanisms of vision and physiology as for the etheric flows of imagination and the mind. Carefully practicing unattachment to the mental structures and beliefs that obscure true vision, the student learns to conquer the common pitfalls of emotions that lead to false pride, greed, powerful pretensions and premature feelings of attainment and completion.

At each stage of preparation and development the student must master the art of expansion through surrender. Fear must be put aside so that you can let go of the vision that guided your ego in the past, and allow new more inclusive visions to refocus the mind and give birth to the greater experience of your own Being.

The stages can be thought of in terms of a series of challenges to increase the depth of understanding and perception. Progress through these challenges is parallel to rising through the chakras and qualifying the quality of your energy and subtlety at each level.

The initial stages emphasize physical steadiness, cleansing and purification. The middle stages emphasize clearing the mind of unnecessary words and thoughts. The second stage requires a new commitment to positively create your world and your experiences through the structure of your thought and emotions. You must provoke and confront those inner templates and subconscious imprints that govern your behavior. Then you guide and reconstruct the inner patterns from the neutral core of your Being instead of reacting to the patterns that come from the periphery of your mind and senses. The final stages emphasize identification, transcendence and doubtlessness. It is the realm of true clarity in mind, emotion and spirit. It is the challenge of selflessness and service to the totality of your destiny and of the Cosmos. It requires humility and devotion through the embodiment of the Infinite.

The Guru is central to this process. The "Guru" will be understood differently as you go through the stages. Traatik technique starts with a physical symbol, picture, person or place. This can be fulfilled only by very special objects. Ultimately the student realizes the Guru is the doorway to the Infinite chain of Being and teaching that is always present. The Guru is the Christ, the Buddha, the Light in the most universal sense of Being, Love and Existence. At the same time this tangible and specific encounter with the Universal is very personal and transformational. The Guru Yoga process allows the student to be guided and to encounter all the challenges of the emotions and of life; Dealing with life and with people involved in the many duties of life, the student develops compassion and inner skillfulness.

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The following summary of the techniques follows the stages of practice. We will start with physical care and stamina. All the techniques will lead you to that still center from which the heart and soul can be clearly heard, witnessed and lived.

**STAGE ONE: EYE CARE,
PURIFICATION & THE CONCEPT
OF THE BODY**

We all love beautiful eyes that sparkle with life, for they are the windows of experience. To stay beautiful and functional, they require care. Many exercises in traatik science maintain, energize and balance the eyes. These practices prepare the student to use the eyes for gazing and visualization.

The structure and variety of the exercises acknowledge the intricate connections that exist in the body/mind. The position of the eyelids for example affect different emotions and change blood flow to areas of the brain. The amount of light that passes in the eyes stimulates the optic nerve and the pituitary gland at different levels. The position of the eyes affects several major cranial nerves (CN II, III, IV, and VI), acting as a trigger for accessing different memories in the brain and initiating a pattern of connected muscular and nervous activity throughout the body. The dimensions, color, composition and movement of the objects of focus can create radically different impacts on the nerves, glands, immune system and emotions.

The old analogy of the eyes as a simple camera is highly inaccurate. We know that the act of seeing and of giving attention to the visual system is a

complex and profound process. It is certainly a trigger for a biochemical cascade of events that prepare the body and mind for many possible reactions to the environment. It is an active interaction with the information perceived. The eyes are not passive. They immediately begin to process and interpret whatever sensations they receive. The eyes even generate their own sensations in response to activity within the brain; they echo back signals to the objects of intense inner imagination. We now know that the yogi's observation that the eye positions correlated with the use of different brain hemispheres and with changes in breathing patterns is true.

Given the tight interweaving of the visual system with the rest of the perceptual and sensing systems of the body, is it any wonder that spiritually developed yogis and healers could look at your eyes and assess the state of your physical and mental health? The eyes have patterns and sensitivities that code the state of the entire Being. If your mind is quiet enough, your attention trained enough, and your stamina great enough, you can open your eyes to a new world of information and knowledge that was always there if you could only see.

**HOW TO STRENGTHEN AND HEAL THE
EYES**

Surya Traatik:

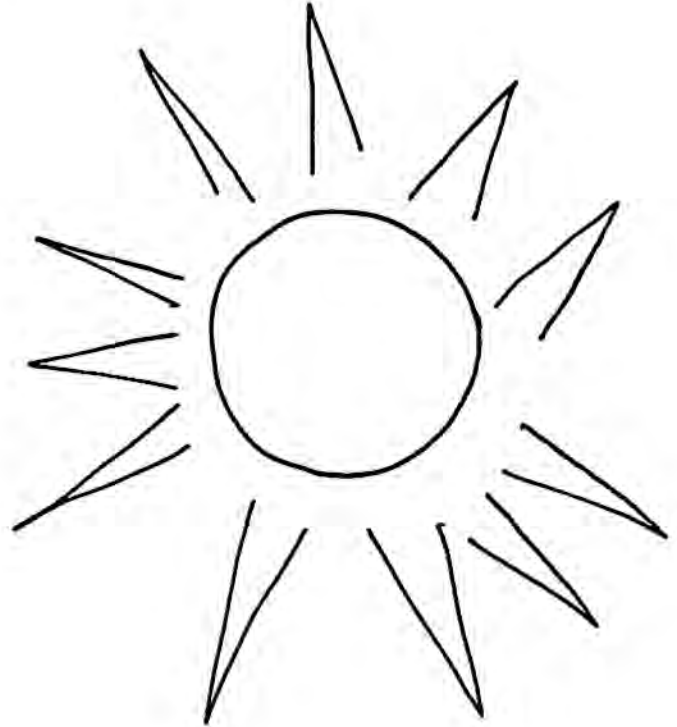
The sun is the great life giver, the source of light and heat for our planet. The Kundalini Yogi recognizes this special relationship and uses the sun as a source of life energy, **prana**. There is a strong relationship between the individual electromagnetic field and the field generated by the sun and the planets. The **surya traatik meditation** takes advantage of that relationship to stimulate and heal the cells of the optic system.

The main tool for this kriya is the rising and setting sun. You need to be able to see the disc of the sun on the horizon. This meditation works only for the first rays of the rising sun and the last rays of the setting sun.

Prepare to meditate by doing a pranayam exercise. This will sensitize your pranic body and alert your system to the healing process you are about to begin. Then sit straight and gaze steadily at the red-orange disc of the sun as you breath long and deeply. Carefully follow the precautions for gazing described below. Follow the detailed preparation and meditation procedure given below.

Gradually increase your awareness of the energy that pervades the universe and that exists within you. This experience of unity with the energy in nature is common to all mystics, yogis and healers. They all report that there is a indissoluble unity between your existence and the rest of existence. If you cultivate this awareness you will notice the responsiveness of the Cosmos to movements within your self, and visa versa. Awareness itself acts as a catalyst

for many processes of healing and growth. This meditation practice gives you the ability to perceive that unity and to use sources of energy that you may not have been aware of.





Surya Traatik Meditation: Sun Gazing

1). **Pranayam Preparation.** Sit straight in easy pose or lotus pose. Place the left hand in **gjan mudra** and rest it over the left knee, elbow straight. Use the right hand to regulate the nostrils. Make a "U" of the right hand with the thumb and index finger. Curl the rest of the fingers into the palm. Block the right nostril with the thumb. Inhale through the left nostril. Hold the breath in by suspending the chest and diaphragm. Then block the left nostril with the index finger and exhale through the right nostril. Immediately reverse the process. Inhale through the right nostril, hold the breath in, then exhale through the left nostril.

Continue this cycle with powerful complete breaths. The time ratio of the breath is 1 for the inhale, 4 for the hold and 2 for the exhale. Regulate each segment of the breath according to this timing. Continue for 10-15 minutes. Then inhale deeply through the left nostril and hold the breath for 30-60 seconds as you apply **mulabandha**. Relax but maintain the awareness of energy and subtle breath. Time the breath so that you can immediately start the meditation.

2). **Meditation on the Rising and Setting Sun.** Sit with a straight spine. Fix the eyes open on the disc of the sun. Do not blink. Breathe long, deep and completely. Fill the entire body as if you could draw the breath through the eyes. As you gaze at the red-orange disc of the sun, imagine the breath coming from the center of the sun on the inhale, and returning to the center on the exhale. Feel the force of the light and heat penetrate into the optic nerves and throughout your entire nervous system. Then inhale deeply and hold the breath in. Close the eyes and cup the hands over both eyes. Meditate on the energy vibrating and shining inside the eyes and throughout the body. If you wish to think of a positive affirmation, think something like: "I am a vast and infinite light that gives life and truth to all. Healthy am I, happy am I, holy am I." Then relax the breath and the hands.

Only practice this when the sun is 2 diameters(2 widths of the disc of the sun) or less from the horizon!! The sun is powerful. Gazing at it for any length of time when it is risen can produce damage to the eye from infrared and ultraviolet radiation. The advice to always look at the sun through protected glass is good advice. That is why the yogi's were quite specific about using only the rising or setting sun that is within 2 discs of the horizon. The earth rotates at a rate to cover one disc or diameter of the sun in 2 minutes. So the total length of time you would look is 2 to 4 minutes maximum. I recommend three minutes as ideal. If you are especially sensitive due to some condition like diabetes then use a different traatik meditation. Or use this one but meditate on the sun through closed eyelids. If you have normal sensitivity, practice this for 40 days and many eye problems can be improved. It releases the pressure in the eyeball and it synchronizes many biological rhythms in the body. In the beginning it is to boost your energy. Then it synchronizes your rhythms. Then it reminds you to identify and experience your self as the inner sun and source of life and energy.

Kriya for Pranic Force of the Eyes



1). **Panther Pose.** Sit on the heels with the spine straight. Fix your eyes on a point on the horizon. Open the eyes wide and hold them open without blinking. Raise the arms by the sides until the upper arms are parallel to the ground and the elbows form a 90 degree angle. The forearms are perpendicular to the ground with the palms facing forward. Spread the fingers and tighten the hands into "claws". Each finger is tense and slightly curved. Breath long, deep and powerfully. Concentrate on the flow of energy between your eyes and the horizon. Continue for 3 minutes. Inhale deep, close the eyes, hold the breath for 20-30 seconds.



2). **Sit on the Heels.** Extend the arms straight in front of the torso, parallel to the ground and to each other. Palms face down and the wrists are straight. Angle the spine back to 30 degrees from perpendicular. Open the eyes wide and fix your gaze at the horizon or infinity point. Begin a slow, long and complete breath. Continue for 3 to 31 minutes. Then inhale as you rise up, hold briefly as you close the eyes and press the tongue up on the roof of the mouth. Then relax.



3). **Sit with the legs extended straight forward on the ground.** Place the hands by the sides and lean back to form a 60 degree angle of the spine from the ground. Rotate the head upward to look straight toward the sky. Open the eyes and fix the gaze without blinking. Do a powerful Breath of Fire. Continue for 3 minutes. Inhale, straighten the neck, hold briefly and relax.

COMMENTS:

This series of three exercises can be completed in 11 minutes. It gives you an entire day of energy and sparkle in the eyes. It produces a steadiness of the nerves when under pressure. It develops courage and the ability to have insight and patience with difficult problems. #1 strengthens the eyes. It works to rid you of the subconscious fear of confrontation and challenge. It gives you steady eyes. #2 is the center piece of the set. You can gradually increase its time from 3 minutes to 31 minutes. Do this slowly as you master comfort at each lower time interval. The exercise improves digestion, the eyes and the ability to control your personality projection. It gives you forceful and notable eyes. If practiced regularly it lets you monitor the subtle irregularities of the mind and personality that bump you off of your intended direction. #3 activates the higher glands and the circulation that cleanses the eyes. It is excellent to prevent cataracts and cloudy vision. It seals the energy of #1 & #2 so you are ready to engage in activities again.

Relaxation and Circulation for the Eyes

Given by Yogi Bhajan, PhD, 1972



1). **Sit with the legs stretched forward.** Keep the legs together. Bend forward and grasp the big toes. Put the thumbs on the toenails and use the index finger and the middle finger to curl around and press into the fleshy part of the big toe. Lift the back up as you pull on the big toes with the finger-lock. Arch the head up gently. Close the eyelids and roll the eyes up. Normally we raise the eyes a small amount. In this exercise roll the eyes as far up as you can make them go. Concentrate mentally at the brow point. Breathe long and deeply for 3 minutes. Inhale deeply, hold briefly and relax.



2). **Sit in Easy Pose.** Keep the spine straight and make the **venus lock** in the lap. Press the eyes up gently and concentrate at the third eye. Imagine the third eye point as a white or bluish-white light. See the disc of the light at the brow. Project more light through that disc. Throw yourself into the river of light that gushes from the brow to Infinity. Breath is relaxed and meditative. Continue for 3 minutes.



3). **Same Posture as the Last Exercise.** Roll the eyes up and focus out the back of the head toward a point on the horizon. Make the breath very slow and deep. Imagine you can see the scene exactly as it is. Continue for 3 minutes. Then inhale, hold with **mulabandha** for 30-60 seconds, relax.



4). **Sit in Easy Pose.** Put the hands in **gian mudra** over the knees with the elbows straight. Close the eyelids completely. Begin to roll the eyes in slow circles 8X in one direction and then 8X in the opposite direction. Continue this motion for 3 minutes. Inhale, hold for 30 seconds and relax.

5). **Meditate.** Sit in easy pose with a straight spine. Interlace the fingers and hands into a hammer grip: palms together, fingers interlaced, fingertips grasp past knuckles of opposite hand, thumbs are crossed and held tightly. Place the hands in front of the solar plexus, slightly out from the torso. Extend both

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thumbs upward with the sides touching. Tuck the lower spine forward and apply the neck lock. Without bending the neck, look downward with just the eyes until you can see the tips of the thumbs. Focus both eyes on the thumbs. Breath long, deep and completely. Keep a steady deep pace to the breath. Do not let the eyes blink. Continue for 6 to 11 minutes. Then inhale deeply, roll the eyes up and close the eyelids. Hold the breath for 30-60 seconds. Relax completely for several minutes.

COMMENTS:

Once you have a physical problem it can be very difficult to get rid of. It is much wiser to use prevention. This set is to prevent problems with the eyesight. There is an inner habitual pattern of focus for the eyes. This inner pattern is formed by the work we do, by the gestures we imitate from others and by our inner emotional posture that affects what we focus on. Many problems arise through the overuse of this pattern. It is necessary to relax that pattern and to allow a change in circulation to nourish areas that are neglected by the habitual patterns.

This kriya accomplishes that by an effective combination of re-patterning and relaxation. Practice this set for 40 days and then notice how much stress is gone when you read or work at a computer terminal.

#1 creates a pressure on the master gland, the pituitary. This alerts the body to a change in pattern. It also enhances circulation for the new pattern. The posture releases chronic tension that builds up in the lower back and the neck. #2 relaxes the eyes. It increases the healing ability of the eyes and it creates an optimistic emotional attitude. #3 reverses the focus point to the mirror image behind you. This is one of several classical points to focus on. It stimulates the memory and opens the psychic functions of the brain. It reverses many of the habitual patterns of focus and allows new flexibility into the six muscles that regulate the positions of the eyes. #4 exercises all the muscles and relaxes the body. #5 improves reading vision, breaks the chronic neck tension that leads to some eye trouble and improves decision making abilities.

Basic Workout for the Eyesight

Given by Yogi Bhajan, PhD, 1972



1). **Sit in Easy Pose.** Place the hands in **gyan mudra** and rest them over the knees with the elbows straight. Focus the eyes on the tip of the nose. The eyelids will be about 1/2 open. Fix the eyes without blinking. Let the breath be regular and normal. Continue for 3 minutes. Inhale deeply, roll the eyes up and apply **mulabandha**. Relax.

2). **Sit in Easy Pose as in Exercise #1.** Close one eye. Focus on an object that is near, say 3-6 feet. Breath long and deep and hold the focus. Continue for 1 minute. Keep the breathing steady and switch eyes. Focus on the same object. Continue for 1 minute. Then switch eyes and re-focus on an object that is far away, at least 20 feet. Keep breathing steadily. Continue for 1 minute. Then switch eyes and continue for 1 more minute. Inhale deep with both eyes closed and rolled up. Relax.



3). **Same posture.** Open one eye wide and close the other eye. Take a deep inhale and a complete exhale. Then switch eyes and take another long, deep breath. Continue the breath alternating the eyes for 3 minutes. Then inhale with both eyes closed, hold the breath for 30 seconds and relax.

4). **Same Posture.** Inhale deeply and hold the breath. Rotate both eyes clockwise in wide circles 10-26 times. Exhale completely and hold the breath out. Rotate the eyes in wide circles in the opposite, counterclockwise, direction for the same count. Continue this sequence with the breath for 3 minutes. Then inhale, hold briefly with the eyes closed and rolled up.



5). **Same Posture.** Inhale and look to the upper left corner, exhale as you press the eyes into the lower right corner. Then inhale to the upper right corner, exhale to the lower left. Then inhale to the lower right corner, exhale to the upper left. Then inhale to the

lower left corner, exhale to the upper right. This completes one transit of the eye pattern with breathing. Continue to repeat this pattern for 3 to 5 minutes. Then inhale and hold for 30 seconds with the eyelids closed and the eyes straight.

6). **Same Posture.** Rapidly fix both eyes on an object or spot. Then shift to another. Focus at each spot for 1 second or less. Vary the spots at random. Be sure to include spots near, far, up, down, to each side, on the horizon and on the body. Keep a steady rhythm of shifting. Continue for 2 minutes.



7). **Lie on the Stomach.** Come into cobra pose: place the hands on the ground under the shoulders. Arch the head up and lift the torso with the back muscles. Straighten the arms. Spread them to a distance that keeps the pelvis on or near the ground. Stick the tongue all the way out and downward. Open the eyes wide. Begin to roll the eyes in wide circles. Go one way a few times then reverse it to the opposite direction. Continue for 2-3 minutes. Then inhale, draw in the tongue and close the eyes. Exhale and relax the posture gradually.



8). **Sit in Easy Pose.** Place the hands on the ground behind the hips. Lean back so the spine is at a 60 degree angle to the ground. Arch the head up to look straight at the sky. Fix the eyes on a far star, cloud or a point on the ceiling. Keep the eyes open without blinking even if the eyes water. Breathe long, deep and steady. Continue for 3 minutes. Then inhale, straighten the neck and relax the posture.



9). **Sit in Easy Pose.** Make both hands into "U" shapes with the fingers together and the thumb separated and brought under the fingers to make the "U". Bring both of these U's in front of the eyes so the hands together look like you are holding binoculars to peer through. Keep the eyes open without blinking. Begin the Breath of fire as you concentrate past the horizon. Continue for 3 minutes. Then inhale, close the eyes and roll the eyes up. Relax.



10). **Sit with the Legs out Straight.** Spread the legs wide. Grasp the toes with both hands. Bend all the way forward between the legs with the head toward the ground. Roll the eyes up and far back. Breathe long, deep and completely as you hold the pose. Continue for 5 minutes. Then inhale, exhale , apply **mulabandha** and relax.

COMMENTS:

This sequence of exercises works out all the muscles and basic nerves that supply energy to the eyes. Anyone with eye problems can benefit from the regular practice of this set. It is also a good beginners set to learn the relationship of breathing, posture and muscle use. You will find that the breathing and posture releases tensions that are otherwise untouched.

The tongue extension of #7 helps the digestion, but it also triggers a release of eye tension that builds from a tightness in the sacrum and the neck. The binoculars of #9 concentrate the prana and healing force in the electromagnetic fields of the eyes and head.

Lotus Point Meditation



Sit in easy pose or any pose that keeps the spine straight. Put the left hand in **gjan mudra** and rest the arm over the knee with the elbow straight. Make the right hand into a fist. Extend the index finger. Raise the right hand about 2 feet in front of the torso so the tip of the index finger is at the height of the nose. Focus the eyes just above the tip of the finger. Make the breath long, slow and deep. Slowly draw the tip of the index finger toward the tip of the nose. It should take about 3 minutes to touch the tip of the nose.

Then shift your focus to the tip of the nose. Let the right hand relax into **gjan mudra** and rest it over the right knee. Try to look equally with each eye. It is natural for the eyes to vary since one is usually dominate over the other.

Continue to meditate at the tip of the nose for 11 to 31 minutes. Then inhale deeply and roll the eyes up. Concentrate at the brow point. Let the breath relax and continue to meditate with the eyes up for a few more minutes. Then inhale and stretch the arms over the head. Relax.

COMMENTS:

The tip of the nose is often called the "Lotus Point". It refers to the root of the lotus flower. The flower floats in the sun on top of the water. The root goes deep into the mud below. The earthy anchor of the body lotus is the tip of the nose. When you focus there the pituitary gland is stimulated. If this is cultivated, the Lotus opens and turns over. This means the chakra, represented by the lotus, of the brow point will open and release secretions from the higher glands- pituitary and pineal glands. These secretions are essential to open the intuition and the other higher functions of the mind.

There are several points of concentration favored by the yogis for meditation practice. The brow point, the nose tip, the navel point, the crown of the head, the back of the head and the heart center. Each one has it special flavor and effects.

When Yogi Bhajan was asked about the tip of the nose he said, "All of the meditations are equally effective. But in some it is most effective to look at the lotus point of the body." The great master yogi of yogis, Guru Gobind Singh, taught the great Mata Jito-ji Kundalini Yoga. The technique he asked her to practice was to meditate on the tip of the nose. For the full glandular effect of many Kundalini Yoga kriyas it is essential to look at the lotus point. Guru Gobind Singh recorded the importance of this point in his own words:

Drisht taraavai naaska, bharsai amrit daar.

This translates: "Your eyesight should be totally focused at the tip of the nose, then the nectar itself will start falling like rain."

The meditation begins with a focus on the fingertip. This gradually orients the body to the new focus at the nose tip. It also trains the muscles of the eyes. Start practice for a short time and increase the time slowly. If you practice too long to begin with the eyes can stay blurry for a few minutes. Further, the opening of the pituitary functions can create several side effects ranging from pressure at the brow to vivid colors that flood the visual field. Meditation at the lotus point releases old subconscious blocks.

This collection of techniques gives you the ability to care for the eyes and to tune up your nervous system. You will have the stamina and steadiness you need to engage in the concentration exercises in the next two sections of this chapter.

THE BODY CONCEPT

There is another more profound transformation that takes place during this first stage of practice. The concept of your body is challenged and adjusted. We all carry an inner image and belief about the possibilities and nature of the body. These beliefs about the body vary widely and govern the way we relate to our physical existence. Some common beliefs many people hold are:

1. The body is a limitation and a curse.
2. The body creates pain and betrays me as it ages.
3. The body should do whatever I command.
4. The body is mine and gives me pleasure and reality.
5. If the body is beautiful I will receive attention and be in control of others.
6. The body is just matter without spirit or importance.

Each belief has its uses and its problems. As you practice the strengthening exercises and you meditate, two experiences promote the authentic transformation and preparation needed to be a good student of tratakam.

The first experience is the feeling of the body in its energetic and subtle existence. Instead of the usual sense of the body as flesh, pleasure and pain, you get a new vision of the body through the intensification of more subtle sensations.

The sensations originate from the finer tuning of the nervous system and from the stimulation of the subtle and pranic bodies in the aura. The eyes and the body may seem to be a vibrating conduit of energy. You may notice flows of energy, the sense of weightless floating, bright lights that radiate from every cell, warmth and cold that rush through the body, enhanced vividness of visualizations, a strong sense of connectedness to all you think about, and a new responsiveness to feelings and to the pulse of breath.

With all of these new sensations, it is easy to gain new perspectives on the body. The body becomes a sacred vessel for experience and energy, a source of mystery and of mastery. It is a field of energy that records, reflects and serves the choices you make in your behavior, emotions, mind and spirit. The body seems to have a coherence or innate intelligence that you can decode and direct. The body is a gift to be received with gratitude and treated with respect. It is an instrument you have on loan. It can open or close the doorways of perception.

This re-visioning of the body, its nature and its possibilities is part of the cleansing of the mind of old fixed ideas that limit the simple experience of what is and of who you are.

The second precursor and catalyst to transformation is the experience that the physical body is a real and acceptable part of the same reality that creates and maintains all the other levels of our existence. The body is a vessel created with limitations in time and space. The limitations that are the structure of the vessel give us a concrete field of action in which we can experience personal identity, choice and attachment. It is an actuality that empowers us to confront ourselves and the richness of life.

The bias of our Western culture is that the mind is higher and the body is lower. The body is somehow more base and its impulses corrupt the mind's best intentions. This distorted concept must give way to a simple acceptance of the nature of the physical being. We orient most of the events of our lives using the compass points of the body and its many metaphors. Physical and emotional distance in our relationships are expressed in terms of the body.

As you vitalize the body with these practices, the body is "purified" and cleansed. In most spiritual practice there is an initial bathing- a baptism or cleansing. The body becomes anointed and prepared for the higher functions. It also means the realization of the necessity and beauty of the limitations the body confers. We know the unlimited realms of the self in relationship to the contrast with the limited dimensions of the body.

Then the innate design of the body as a pattern of energy becomes apparent. The task is no longer to identify with the body or to dis-identify with the body, but to realize the embodiment and empowerment of the self in the patterns and proportions of energy in the physical structure. You find the identity of the Self as Infinite and as a part of God revealed in all parts of the body and in their inter-relationships.

Now you have begun to "see" and not just look. Your eyes have gained the strength to penetrate beyond the surface into the pulse and reality that forms all surfaces. You have initiated the nervous system and practiced the disciplines. You are ready for the next stage of practice in the Traatik technology.

STAGE 2: CONCENTRATION, MENTAL CLARITY & COMMUNICATION

The second stage of practice trains the mind to concentrate, to be still and to communicate intentionally. The normal state of the mind is turbulent. It constantly churns with thoughts, images and words. We are so familiar with this state that we underestimate the effect of our constant inner chatter.

The mind is very creative and effective. Any thought held by the mind has an effect. It affects the body, the emotions, the immune system, the subtle bodies and other people. The habit of the mind to discuss what it is doing, to represent its activity and feelings in internal conversation, creates a powerful momentum and pattern. We are limited by that pattern. Our insight cannot go beyond the smoke-screen of that inner babble.

In this stage the practices help you to confront the flow of the subconscious. You view the inner contents of the mind and assess the underlying structures of thought and imagination. You cultivate the ability to communicate with the mind in a deeper, more meaningful way. This communication is guided by an image and/or a special sound or mantra. The images and the sounds must be specifically selected. They must have a universal symbolic and structural reality not just a personal preference of like or dislike.

As the inner conversation lessens and the communication with the universal mind improves, you begin to be able to encounter the object of focus in a new way. Instead of imposing your idea on it, you become truly receptive. You can view the object without subconscious contents of the mind appearing as

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hallucinations or delusions. Your gaze unveils all the facets of the object you focus on. A simple cube may appear as a block. Then you see it as space enmeshed and held in a finite area that embodies stability. It is a vibration of energy and a universal symbol. As each facet presents itself you simultaneously experience different facets of your own self. As your outer vision penetrates the essence of the object, the inner vision uncovers your own dimensions. The outer object is a gateway to the unlimited facets of your Self-in-experience.

Concentration alone will not calm the mental storm as fast as concentration with a mantra. The mantra is a seed that cuts through the inner talk and provides a constant direction for the mind. The sound of the breath can be the mantra. Paying attention to the sensations and sound of conscious long breathing detaches you from the pull of other thoughts. The other mantras recommended by Yogi Bhajan are:

1. **SAT NAM.** Inhale mentally SAT, exhale mentally NAM. SAT means the essence, reality or truth. NAM means the name, identity or manifestation. This sound opens all the chakras.

2. **WHAHAY GURU.** WHAHAY on the inhale means the ecstasy of the infinite. GURU on the exhale means the teacher or knowledge that awakens you.

3. **SA-TA-NA-MA.** This is called the **panj shabd** or the five subtle sounds. They balance the brain and open the intuition. Mentally repeat the mantra the same number of times on the inhale and the exhale.

4. **GURU GURU WHAHAY GURU, GURU RAM DAS GURU.** This mantra is a powerful healing force. Its effect is to connect the sense of the finite self with the infinite self. It is associated with miraculous transformations. It opens the heart chakra and allows you to transcend

limitations. GURU means the teacher or teaching that creates authentic change. RAM is the infinite power of the Creator or Creative force. DAS is the relationship of service to that infinite. Inhale and exhale one repetition of the mantra mentally as you focus.

Mantras are not communication at the ordinary level; Nor are they simple objects of focus. They are transcendental seeds and rhythms which activate the capacities of perception and manifestation in the mind. If you practice mantra with the **tratakam** you will progress quickly and certainly to your goal.

The following three meditation practices introduce you to the art of **traatik meditation** with a candle, on a Tantric mudra and with a partner. They will train you to confront the contents of the mind and will open your perception to a new level of awareness.

Meditation on the Flame

Given by Yogi Bhajan, PhD., March 1972



This can be done individually or in a group. Prepare the environment first. The ideal surroundings are quiet, uninterrupted and meditative. Sit on a sheepskin or on wool or on wood. These materials help balance your electromagnetic field during the meditation. Cover your back and spine with a light meditation shawl or blanket. In this form of meditation it is common to have the experience of leaving the body and finding the temperature of the body suddenly drops. The shawl keeps the spine warm.

Place a candle flame at the height of the root of the nose, the third-eye point. Sit in easy pose or lotus pose. Put both hands in **gjan mudra** relaxed over the knees with the elbows straight. An alternate mudra is **prayer pose** with the palms together at the center of the chest. Sit with the spine straight.

To begin with set the flame at a distance of 7 feet. As you progress in the practice increase the distance to 11 feet and finally to 22 feet. Open the eyes wide. Then close the lower and upper eyelids about equally. This is called making "snake-eyes". If the eyelids are in the correct position it will seem easy to lock them open without blinking. Focus on the flame. See the area just under the hottest part where there seems to be a dark spot. Let your breath become very light, long and meditative. The flame will seem to become multi-dimensional. The nerves will adjust and the gaze will become steady. At that point the flame will "talk to you". It will impart intuitions and thought as the mind clears itself. As you continue to gaze, mentally bring the flame to the third eye point. Feel and visualize it burning and shining there. Then take the mental flame to a distance behind the head equal to the distance the physical flame is in front of the head. Imagine the light and the heat from that location. This practice will open the intuition and the third eye. Continue this meditation for 6 to 31 minutes. Then inhale deeply, close the eyelids and put the image of the flame at the brow point. Concentrate on that image. Let the breath relax and continue to meditate at the brow point for 3 minutes. Then relax completely.

COMMENTS:

With practice you could increase the time to 62 minutes. You can also add a mantra to the meditation. The mantra can be any **bij** or **ashtang Kundalini mantra**. Four mantras that are most commonly used: **Sat Nam; Whahay Guru; Sa-Ta-Na-Ma; Guru Guru Whahay Guru, Guru Ram Das Guru.**

The constraint of the mind begins with concentration. Gazing, **tratakam**, at a candle flame is a well-known centerpiece of this practice. The choice of a candle flame is not random. The flame represents light and truth. Light stimulates the optic system, the sympathetic system and the pituitary gland. The flame is also the element, **tattva**, of fire. It represents the quality of purification and revelation. The flame symbolizes the life force that is at the center of all things. When you focus on the light of the flame you gradually dissolve the boundaries of subject and object. This dissolution opens the gates to a special

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state of perception. It opens the intuition and collapses the barriers of time and space. This opens the possibility for direct knowledge of the object you concentrate on. If you know the essence of flame, you understand the element of fire throughout the universe, in the emotions and in each small part of the world.

The first step to realize this potential is to meditate on a candle flame. This form of deep meditation was developed as a high art in India. It was also the basis of the Judaic tradition of meditation. As Yogi Bhajan put it, "The foundation of Judaism is traatika. That's why they burn the candle for those ten nights. They used to meditate straight on the flame of the candle." It may not be practiced widely today, but that is the misfortune of memory, history and the lack of knowledge. For the early student of Judaic mysteries, merger into the Light and the capacity to recite the intuitive Word of Truth and spirit was a cornerstone of the spiritual discipline. The technology itself was discovered and practiced in many cultures.

Group Practice

This is a good practice to do in a circle as a group. Place the candle at the appropriate height in the center of the circle. If there are many people, form concentric circles. Just be sure each person has a direct comfortable view of the flame. Keep the ambient light very low.

In a group it is useful to prepare for the meditation with a few exercises to link the group energy together. This series was given at different times by Yogi Bhajan when he took the first groups of Kundalini Yoga students through the basics.



1). Have all the members of the class or group sit in a circle or in concentric circles. Raise the arms up over the head and spread them to a 60 degree angle. Keep the wrists straight and palms toward each other. Do the breath of fire. Concentrate on the brow point and the center of the palms. Continue for 3 minutes then inhale and hold the breath in briefly.



2). Place the hands at the level of the face, fingers point up and the palms face each other. It is like you are looking between the palms at the horizon. Keep the eyes open and focused at infinity. Begin long, deep breaths. Mentally inhale **SAT** and exhale **NAM**. Continue for 3 minutes, then inhale and hold briefly. Relax the arms.



3). Sit straight in easy pose. Extend the arms up and out to the sides at a 60 degree angle. Join your palms to the palms of the people to each side of you. Keep the arms straight; adjust where you sit if you need to. Do Breath of Fire for 3 minutes. Then inhale and hold 10-30 seconds. Relax the arms.



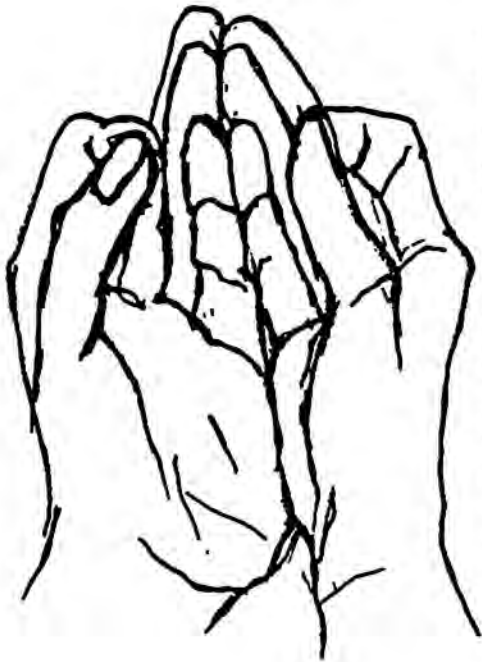
4). Interlace your hands with the hands of the people to each side of you. Bend the elbows so the arms are close to the side. Say **SAT NAM** with the elbows down by the sides. Say **WHAHE GURU** as you raise the arms up over the head between you and the people at your sides. Create a steady rhythm. Continue for 3 minutes then inhale as you stretch the arms up. Relax the arms. Let the hands go.

5). Raise the arms up over the head. Place the palms flat together. Cross the thumbs and lock the hands in place. Hug the ears with the arms. Inhale as you twist the torso to the left, exhale as you twist to the right. Create a quick steady rhythm. Continue for 3 minutes. End with a deep inhale, torso straight, hold briefly and relax.

6). **Candle Meditation.** Follow the instructions for the meditation described earlier.

Meditation to Balance Pulse and Impulse

Given by Yogi Bhajan, PhD, 3/26/1974



Sit in easy pose. Keep the spine straight and apply the neck lock. Look past the tip of the nose toward the ground. Put both hands in **gyan mudra**: index fingertip touches the thumb tip. Bring the sides of the hands together along the edge of the palms and the little fingers. Palms face up. Slip the ring fingers in back of the little fingers. Connect the sides of the first segment of the ring fingers with each other. Then slip the middle fingers behind the ring fingers and do the same. There is no gap between the little fingers and the ring fingers nor between the ring fingers and the middle fingers. The result is a beautiful mudra with the fingers forming a cascade of three mountain peaks. Keep all the fingers in place and raise the hands in front of the solar plexus. Adjust the height so that you see at the tips of the ring fingers as you look straight down over the tip of the nose. The eyes, nose tip and ring finger tips form a straight line.

Keep the eyes open and do not blink. Make the breath long, slow and meditative. Watch the mudra as it impacts your perception and adjusts the brain. The mantra is the breath itself. Continue for 11-31 minutes. Then inhale deeply, roll the eyes up, hold for 10-30 seconds and relax.

COMMENTS:

Great patience is needed to choose wisely in life. We are propelled by impulses. We are tossed by thoughts and by streams of desires. When we act and create from the core of our being, when our actions are authentic and conscious, we show our caliber and pulse. The pulse is the projection of the concentrated life force to create the pure essence of what we are. As pulse and impulse are balanced in your mind, you gain the ability to distinguish the pulse and impulse in any object. You can open communication with the reality of the object. Just imagine talking to a person. It is an art and a science to communicate with them and to find out their real feelings and deepest commitments. Often the person does not know their own feelings. This **traatik meditation** lets you see the reality of the person and gives you the mental caliber to create from your pulse instead of from your impulse.

Eyeglass Meditation

Given by Yogi Bhajan, PhD, 2/11/1972



This meditation is done with a partner. Choose someone and sit facing them. Sit in easy pose with a straight spine. Sit close to your partner so your knees almost touch. Put both hands in **gjan mudra**: index finger tip touches the tip of the thumb. Bring the tips of the thumb and index finger of each hand together at the top of the nose. Make the mudra into circles that look like eyeglasses. Look through the circles. Extend the remaining six fingers straight but do not join the fingers of the opposite hand. Open the eyes wide. Then close the lower lids a bit to form "snake eyes." Look into your partner's eyes. Keep a steady gaze without blinking. Breathe long, deep and meditatively. Continue for 3 to 31 minutes. Inhale deeply, close the eyes, hold for 15-30 seconds and relax.

COMMENTS:

Some of the most challenging thoughts and attachments in the mind are about relationships and the issues they provoke. Emotions and imaginations about self-esteem, security, control and deservedness are evoked and challenged in this exercise. Your partner in the meditation is surrogate for all people, a particular person who is all people. They represent all relationships to your subconscious. This will evoke a projection of your subconscious onto the looks and feel of your partner. Your partner becomes a mirror. Can you look through all the backdrops of history and reaction to see the soul, the **Sat**, the simple essence of that person? Can you experience the fact that you share that same essence? Can you stop the cleverness of the mind long enough to let the person's radiance and Being give you a direct and immediate imprint of their total energy and state of mind?

This is a simple **traatik** exercise to train the mind. It is the first thing we should teach our children: how to relate to and train the mind. If you are a master of your mind, the world shall obey you. You shall not ask that which can not be done. You will question every thought, action and feeling and choose what your mind will engage and manifest.

This meditation will create a deep calm. It intensifies the ability of the mind to manifest your thoughts. It will help you diagnose which thoughts and feeling distract you from your capacity to "see".

If you practice this meditation regularly, be sure to eat lightly, speak truthfully with no gossip, and start with 3 to 11 minutes. Increase the time only as you succeed in mastering the shorter times. Rest after the meditation before starting a new activity.

**STAGE 3: REALMS OF GRACE,
MERGER, VIRTUE &
KNOWLEDGE**

The third and final stage of mastery in the technology of **traatik** comes when you direct your concentration on spirit or on the archetypal gateways to spirit.

This is not an insignificant step. It is difficult to understand unless you have the experience or unless you carefully craft a language in which to address the spirit. For our purposes a brief recollection of the basic orientation of yoga philosophy will guide us.

We are in essence the spirit. This is called "consciousness" in the East, but is not the same as "Awareness produced by activities of the mind and brain" which is what we usually mean by "consciousness" in the West. Consciousness precedes mind, matter and experience. This is our true identity. As consciousness embodies into the realms of time and space, the mind identifies with various structures of experience and creates a painful ignorance or forgetfulness of our real nature and value. That spirit and the realms of grace it is remembered in, exists everywhere. Each moment of time and space is penetrated by spirit like a fourth dimension.

The greatest task is to awaken this identity and to live in grace with the virtues it bestows. The problem in this is our attachments. These attachments are intertwined with a quality of the mind. The mental qualities originate from the three Gunas that compose the stuff of experience. Everything in the universe has some combination of these primal qualities.

The mind is a brilliant imitator. It can create fantasies as real as you wish.

It is a central link in the processes of manifestation in the creation. But it is not the spirit. It can imitate the spirit. To travel from the realm of the mind, even neutral meditative mind, to the realm of pure consciousness is always a leap. There is a gap that is ontological. It is not a question of quantity, intensity or of greater efforts or desire. The final realization is only attained by Grace or Guruprasad. It is an action taken by the whole of Being, not an attainment reached by endless effort of the mind.

So what is the function of the mind in this exalted process? The mind can become balanced and calm. It can then be absorbed into or become totally receptive to the special combination of qualities that allows the mind to be transcended for consciousness itself.

This is where the special objects of Guru Yoga and **Traatik** technology become essential. The object of your deep concentration is an object with specific qualities, dimensions, form and emotion. As the mind concentrates and lets go of the inner noise, it imitates and acquires the same state of qualities as is in the essence of that object.

This experience is called the acquisition of virtues. Virtues are powers of existence and awareness. On a psychological level, if you are in the presence of person you feel is Sainly or in a place that is Sacred, you examine your shortfalls and become very aware of the virtues you need and aspire too. The person or place provokes you to remember and grow in certain virtues. In a similar way the object of **traatik** is the seed to examine and to awaken a specific arrangement of qualities and the virtues the qualities give you.

The mind is then prepared to merge into the realms of grace. It ends its fight and fear that it is not the pinnacle and essence of existence. It stops the

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pain created by attachment at beginnings and endings.

Not all objects work equally well for this process. Even though all things have in their deepest nature a base in the Spirit, the qualities in the object that give it its surface existence may serve to entangle and distract a mind which is not already enlightened past the traps and temptations of Maya.

For this reason the pictures of saints, objects of inspiration, universal symbols and vistas of nature have been used to meditate on. That which you meditate on you become. So if the person is saintly, humble, wise, powerful and authentic, you gradually instill these qualities in yourself. On this level any such picture will work well.

There is a level beyond this that requires more subtlety and sophistication in the choice of the object or picture. If you had 100 pictures of a saintly teacher who embodies the consciousness you seek, not all the pictures are the same. In one there is more happiness, in another sternness and in another compassion. Meditation on each of these will provoke slightly different qualities and present different challenges on the way to the essence of the picture. It is extremely rare for a photo or drawing of a master to capture the neutral mind and provide direct access to that inner realm of grace.

One of the objects to meditate on is a picture of Yogi Bhajan, the Mahan Tantric and Master of Kundalini Yoga. When this picture was taken, it took hundreds of photos to capture the exact angles and projection.

A student asked Yogi Bhajan about this meditation:

Q: "I have heard you can meditate through the eyes of the teacher in the picture."

He replied, "Yes, provided you are the Beloved, and that your state of

consciousness is of a pure love for the teacher. If this is true and the picture is a special picture in which the eyes have special angles, and it was taken at a moment when your teacher was in perfect Tantric meditation, then if that picture is looked upon, its first faculty is that it starts moving and talking to you like a human being within 31 minutes." (From Women in Training, 1978, pg 131)

At a later date he commented, "What can I tell you about that picture? I meditate on it also. It is what it is by itself. It has nothing to do with me as a personality.

It's a special meditation picture. Not all pictures do anything. However weird you may feel that picture is, it is the only picture that works. All the other pictures, which you may like better and which may seem more beautiful, do nothing. I can't help it. The science of traatik has its own requirements."

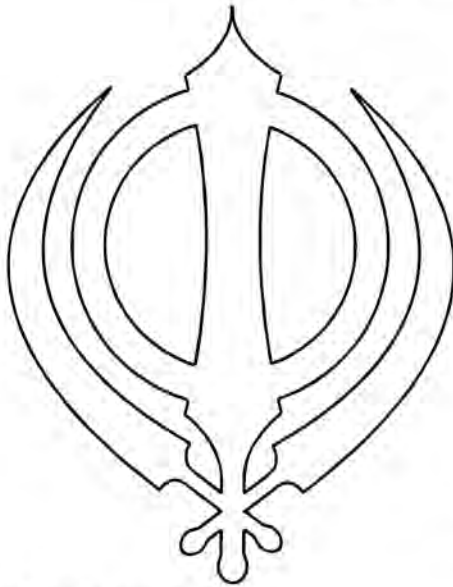
We are very fortunate to have such a photo. It is the only one of a Master of White Tantric yoga. Such pictures and paintings used to be guarded and kept from the uninitiated. He has opened the tradition to all with this photo.

The two other objects presented here are the symbol of the Adi Shakti and the picture of the Golden Temple in Amritsar India.

Each **traatik** object is a seed of qualities. The qualities are an instrument to experience and explore the universe and the Self.

Another great technique is the use of a **Yantra**. Every **traatik** object is a yantra but not all Yantras are **traatik** objects. A yantra has a specific design like a mantra. It is geometric and visual. But a yantra is often designed to trace out and guide a student to integrate concepts. The Tibetan mandalas are like that. A **traatik** object is the distilled essence and core of Yantra.

Tratakam on the Adi Shakti Symbol



Sit in easy pose with a straight spine. Apply the neck lock. Place the Adi Shakti Symbol directly in front at a distance of about 7 feet. Focus through the center of the symbol on to infinity. The lighting must be bright enough to allow easy vision and dim enough to minimize distractions. Candle light is fine if it is strong enough and placed toward the sides of the picture. Open the eyes wide. Then close the lower lids upward and the top lids downward about 1/4th of the way to make "snake-eyes". Keep the eyes fixed without blinking. Breathe in slow, deep meditative cycles. The ideal inner mantra for this symbol is **Whahay Guru**. The symbol can be black on white, or more ideally blue on an orange background. Continue the meditation 11 - 31 minutes. Then inhale, close the eyes and relax.

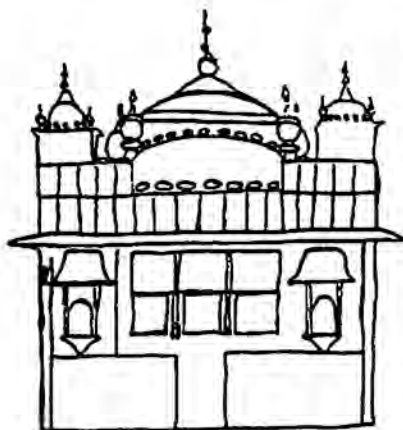
COMMENTS:

The Adi Shakti symbol was used for over 10,000 years before it was adopted and popularized by the Gurus of the Sikh tradition. It is a universal symbol that projects your mind into a state of expanded knowledge and ecstasy. In some of the earliest spiritual traditions, they would have a pure woman stand on a hill, dressed in white with her arms raised upward into two 60 degree arcs. The arms, head and spine formed the Adi Shakti symbol. They would meditate on that form and on the respect and sensitivity to the primal creative force in the Universe. Guru Gobind Singh recreated the symbol by laying swords together: a curved sword on each side, a straight sword in the center, and a round circle- a chakra- in the middle. The sword represents right judgement, good discrimination and the ability to discern the real from the unreal. As a complete symbol, the central sword is the individual awareness and Kundalini energy. The circle is the Infinite and the inner wholeness that is our nature. The two curved swords are the boundaries of birth and death; they are also the protection given by right thought in the higher mind. All together they grant Grace and Dignity under the challenges of life.

Meditation on the Adi Shakti releases you from limitations in the concept and experience of the self. It opens the higher chakras and it gives you equanimity and courage. It is healing and can cure many physical and mental difficulties. As you look at it you will often feel you project forward and upward as the dimensions of the picture impact your mind and open you to the qualities of the ether.



Meditation on the Harimandir



Sit straight in easy pose. Place the photo of the Golden Temple at a distance of about 7 feet, at the level of the eyes. Open the eyes wide. Then close the lower and the top lids 1/4 way to form snake-eyes. Gaze without blinking the eyes. Focus on the entire picture at once so you can feel all the dimensions of the temple. The picture should include the blue water around the gold and white structure. Breathe very slow, long and deeply. The ideal mantra for this picture is:

GURU GURU WHAHAY GURU, GURU RAM DAS GURU. Mentally vibrate this sound on the inhale and the exhale. Surround yourself with the light, energy and healing characteristic of this place. Continue for 11 to 31 minutes. Then inhale deeply, close the eyes, and relax.

COMMENTS:

Sacred geometry was used in the construction of many temples in history. The bible and other scriptures refer to these sacred places. They are sacred because of historical association. They are also sacred because they are designed to embody the qualities of the realms of grace and the processes of manifestation in the architecture and dimensions of the construction. Each side, roof, pillar and step were consciously placed so as to instruct and inspire. The visual impact of the total image is a guide to a state of awareness. Many of the temples constructed in this consciousness are lost or partly in ruins.

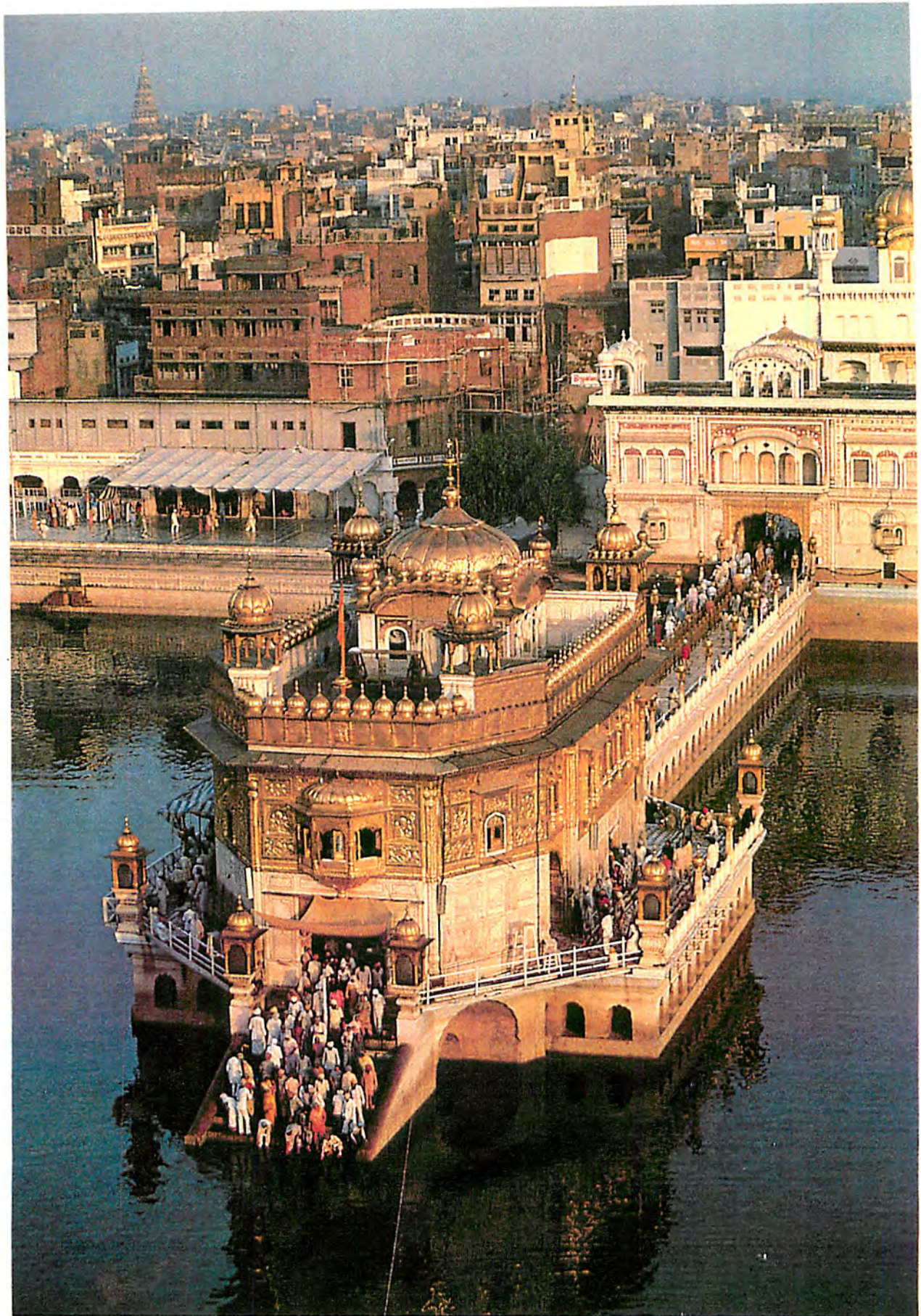
The Golden Temple, the Harimandir, in Amritsar India is intact. It was inspired by Guru Ram Das, the fourth teacher of the Sikhs. He was known for great wisdom, humility and miraculous healings. He designed the temple on the spot of an ancient healing pool. People come there from all over the world to meditate, pray and be healed. The structure has four doors each open to one of the four directions. They represent openness and acceptance of all people and all paths. The cornerstone was laid by a Sufi saint. Devoted and saintly people of many religions contributed to its construction. For over 350 years people have meditated and prayed for 24 hours a day at this spot. Thousands of people are fed and cared for each day. The geographic location of the temple is considered to be a planetary chakra by geomancers.

Meditate on this picture for protection, healing, forgiveness and to know the inner direction of your destiny and soul.

A student asked Yogi Bhajan, "In the science of **traatika chitra**, can a picture of a divine place such as the golden temple be used?" He replied, "Yes it can be used. Any temple picture can be used. But a good **traatik** picture must have specific dimensions. Harimandir is made the way Harimandir is made: It is designed to give proper **traatik** dimensions. Harimandir was not made just to put another mander(temple) on the earth. It was to present a perfect embodiment and connection to the ether. Harimandir is so accurate dimensionally, that Guru Arjan Singh said:

Ditai sabh taav, nahee tudh jehiaa

'I have seen all places and there is no place like it.' It is a unique and beautiful opportunity just to cast your eyes on the temple. To meditate on it is beyond words."



Guru Yoga Meditation



Sit in easy pose or lotus. Place the hands in **gyan mudra** over the knees or in prayer pose at the center of the chest. Cover the back with a shawl to prevent coolness to the spine. Place the picture of the **Mahan Tantric** at eye level 7 feet away. Put two candles, one on each side of the base of the photo. Open the eyes wide, and close the lids slightly; lower and upper lids close about 1/4 way. Keep the eyes open in this snake-eyes position without blinking. Breathe long, slow, complete and meditative. Focus your eyes into the eyes of the photo. See the light in the eyes. Imagine the source of that light in the far distance through the eyes and beam yourself mentally into that light. To begin the meditation, chant the **Adi Mantra** 3 to 5X:

Ong Namoh, Guru Dev Namoh

This chant calls on the Divine and the higher consciousness within you. It is the mantra that connects you to the Golden Chain of teachers. That chain is each teacher and enlightened Being merging through each other unto the essence and Divine in all things. The mental mantra to use in this **traatik meditation** is either **SA-TA-NA-MA** or **Guru Guru Whahay Guru, Guru Ram Das Guru**. Continue the meditation for 11-31 minutes. Then inhale, briefly close the eyes and relax.

COMMENTS:

Because this photo connects to the golden chain and to the neutral Tantric mind of the Mahan Tantric, it is very powerful and effective. It will surprise you. In a few minutes your subconscious will start to dump all of its conflicts. As you penetrate in the picture, the head will become 3 dimensional and alive. It will speak and converse to you. It will merge with you in the Light and give you answers, knowledge and challenge. All the traatik objects will help train the mind. All will provide a fulcrum on which to lever your perception to higher levels. But not all will help you to merge across the gap between the finite and the infinite into the flow and realms of enlightened Being. The link to the golden chain is a link to the qualities of wholeness, humility, emptiness and unlimitedness needed for spiritual transformation.

The subtle teacher behind all teachers is called the Word of the Guru. It is the action, movement and expression of the Divine or Being itself. It is this pulse of Being that is the ultimate teacher. If you are sitting to meditate on the Mahan Tantric photo you have already been in some relationship with the universal Guru. The encounter with the Guru

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is one which challenges the ego and guides you to spiritual expansion. This process is at the center of all consciousness traditions in one form or another.

In some cases the teacher would stand as an apparent block to the student. The teacher requires the student to qualify for the ability to receive a teaching. There are many famous stories of the teacher acting as the Guru that challenges the automatic skills, pretensions and ego of the student that would prevent them from true openness. Marpa the tibetan teacher of Milarepa had to confront the extreme intelligence and competence of his student. He had him build a house three times. Milrepa had to give up his attachment to his ego and identity as the most competent person. The actions of the Guru usually appear in many forms before you are fortunate to have a physical teacher or an embodied teaching path.

This meditation can unblock the spiritual direction of anyone, regardless of spiritual background or inclination. It taps into the source of guidance that surrounds your spirit throughout life. It scrubs the subconscious and releases the patterns that make you live automatically without choices.

One common effect of this meditation is vivid dreams upon relaxing. Another effect is the feeling of elevation and travelling out of the body while watching the photo. With practice it gives you the intuitive ability to project to any place through the imagination. This is called "mental beaming".

The best time of practice is early morning before the rise of the sun. Second best is at night before bed. To enhance the immediate impact of the meditation image, you can use different color backgrounds with the photo. The colors correspond to the days of the week and the average qualities associated with each day. The colors are:

sunday	monday	tuesday	wednesday	thursday	friday	saturday
Gold	Silver	Coral-Red	Green	Orange	Sky-Blue	Dark-Blue

If you pick one color for the background, choose the color associated with thursday: Orange that is deep and slightly reddish. This is the day of the teacher, ruled by Jupiter. It represents the energy of expansion and learning. It is also an excellent color to encourage vitality and healing in the body.



FINAL NOTES

The technology of Guru Yoga and Traatik Meditation is finally available to any serious student. It can be practiced for a few minutes to calm the mind or to gain perspective on your true feelings.

You can take it as a serious discipline and go deeply into the transformation of consciousness. If you do, try it each day at the same time for 31 minutes. Do it for 40 to 120 days in a row. During that time do an hour of Kundalini Yoga each day, eat lightly and try to speak kindly and truthfully at all times. The impact will be powerful and beneficial.

Confusions and Dangers

The path of tratakam is well proven, being tested over thousands of years. It is safe, effective and elevating. Each student comes with previous training and history that sometimes creates confusion and a misapplication or misunderstanding of the technique. If I mention a few of these here it will add clarity for those students and it will help those of you who will teach these techniques to others.

A primary danger is the identification of an intense or unusual visualization as reality or as a certainty. The idea of traatik practice is not to simply enhance the intensity of the senses. This does happen as a natural side effect of good sensory and nervous system balance.

With increased mental intensity the beginning student can fall into the belief that whatever you visualize happens. The student may spend a great deal of time concentrating on a visualization of an object of desire to the ego. This is a distraction and can lead to

poor judgment. The point of traatik meditation is to become unattached to all the inner visions and to identify the subconscious patterns that hold back perception. It is true that whatever you hold in the mind will manifest to some degree. But what happens depends on the self-ecology of the image, the destiny of the soul and the wholeness of the mind and emotions. Intense visualization can lead you to great enthusiasm and hopes either for things that will not happen. You can also attract things that will exact a great price that was not obvious to your awareness when you desired the object. To avoid this, choose an object that is universal, tested and balanced and listen to the teacher.

A confusion that members of some religions have is the concept of idolatry. In every spiritual tradition, you are warned not to falsely identify the infinite God or Consciousness with a specific concrete object or person. So is looking at a flame, or a symbol, or a temple or teacher idolatry? NO. Idolatry is trapping God in a finite and limited concept. Finding the sense of the Divine and the Infinite in every object is simply ecstatic consciousness and the ultimate devotion. It would be idolatrous to worship the rule against idolatry to the point where it restricts the unlimited variety and richness of God and Consciousness. The use of a finite object to seed the feeling of the Infinite is not idolatry. In the old sciences it was called the use of a **chitra** or finite to walk the path to a **gupat** or Infinite.

A final subtle confusion is a student who uses the traatik technology to seek the known rather than the unknown. We are often motivated to examine ourselves, grow and explore the spiritual realms due to pain. We know what we want to end. We do not want to suffer, to be meaningless or to feel out of

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control. This can lead you to search for specific security and known assurances in the form of signs and special experiences. But the very attachment to those experiences and the need for those assurances blinds you to the much greater and more secure Reality. In the West we are used to the formula, "Decide what you want and go for it." In the inner vastness of spirit it is equally valid and necessary to "Surrender the finite mind and be exalted by the inflow of the Infinite." Sometimes you do not know what you truly need. Your state of mind determines what solution you believe is best. In deep meditation you become empty of those limitations and you forge a new relationship to the unknown.

These dangers and others can be avoided or overcome. It is the greatest help to cultivate the ability to listen to a teacher. Sometimes it is the only way to still the mind when the mind is full of momentum and urgency, or sloth and certainty. Then what you will discover within you is beyond your best imagination.

A Parting Story

When I was very young, my uncle invited me to fish with him in the hills of Oregon and Washington. I went but told him I wouldn't kill or eat any fish. He laughed and said he would take care of that end of things. He was a good woodsman.

I imagined finding a school of minnows. I imagined the kingfishers swooping to the surface of ponds for the daily catch. I imagined holding crawfish as they squirmed and protested.

He took me along a great trail. I got tired but he said to trust him and to go higher in the hills. It seemed to me that the lower ponds would do. He knew

I loved animals and did not want to hurt them. So I trusted him.

Finally we came to a calm turn of the river. He asked me to squat by the rocks and peer into the water until I saw something. He went to fish in the rapids down river.

I squatted and looked, but the wind and the overcast sky made the surface of the water rippled and opaque. I squatted for centuries. Then as I kept my gaze fixed on the water, the Gods rewarded the effort. A calmness prevailed. The water became like glass.

Just under the surface, no more than two feet away, was the biggest fish I ever saw. It just swam in place with elegant ripples of its body and fins. It was a giant salmon! I watched it for a long while and talked to it in my mind. I could feel the silky surface of its skin and promised it no harm.

Then I plunged into the water and lunged with both arms. I raised the salmon up. It wiggled but only a little. I knew it wasn't well. I held it just under the surface in my hands where it stayed contently for several minutes. As I let it go my uncle returned and said this is where some of the salmon came after they laid the eggs. The fish I shared the moment with gave life and was dying.

It was a simple moment. A childhood impression. A contact of nature and man. It was more than I imagined I could experience. It made the sore muscles, the long walk, the squatting with unlimited patience all worthwhile.

We are all children. Our minds and spirits can grow and see things never imagined. We must only practice and allow a little guidance from those who have walked the path before us.