



## Glossary for Student-Teachers

*Kundalini Yoga as taught by Yogi Bhanan®*  
Level 1

Aamrit: the nectar of bliss; also means the ceremony in which a person dedicates their life to the Khalsa

**Ashram: a community of practitioners who come together to live conscious, mindful lives.** Age of

Awareness: Another appellation for the Aquarian Age (see Aquarian Age).

**Aquarian Age: The next in a succession of astrological ages each lasting roughly 2,000 years. Fully inaugurated in ad 2012, the Aquarian Age will witness a radical change in consciousness, human sensitivity, and technology. The central change of this new age emphasizes an increased sensitivity and evolution of our power of awareness and a new relationship to our mind.**

Ahankaar: The transcendental ego, the fundamental principle active in nature and mind that creates boundaries, identity, and attachment to things. It creates the sense of “Me and Mine” which is considered a fundamental tendency in the evolution of complexity and differentiation of objects and thoughts in the universe.

Amrit Vela: Literally “ambrosial time.” It is the 2-1/2 hours before the rise of the sun. During this special time you are most receptive to the soul; you can clear the subconscious of wrong habits and impulses; and you can connect with the teachers and saints from all traditions. It is the best time to perform sadhana (spiritual discipline).

Antar, Bantar, Jantar, Mantar, Tantar, Patantar, and Sotantar: These describe the sequence of creative expression from inner essence to full manifestation. Antar is the inner essence and being. It is before form. Each essence has an associated structure in time and space, a dimension to it, bantar. This structure is fulfilled by an appropriate matching set of qualities, jantar, which has a unique sound resonance, mantar, and a distinct visual form, yantar. This form and energy interrelate to the universe, tantar, creating a projection and track as it threads through time and space, patantar, until finally achieving its liberated form, beyond time and space, sotantar. This form creates a neutral point that ties together many of the polarities inherent in Prakirti to embed and express the essence of the antar in creation.

Applied Mind: A cultivated capacity of the mind which allows you to focus and respond effectively with intuition, intelligence, and comprehensive comparative consciousness to any demand in the environment or toward your goal. It is creative, stress-free, and can act or not act as needed.

Arcline: One of 10 bodies or containing vehicles of a human being. It is a shiny thin arc that goes from ear to ear over the forehead near the normal hairline. It reflects the interaction of the soul of the person with its vital energy resources, and in it are written the potential, destiny, and health of the person.



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**Atma:** The soul or finite form of the Infinite in consciousness. It is transcendental in nature, not a product of the mind but a part of pure awareness. It is a witness of everything and can only be revealed through itself.

**Aura:** The radiant field of energy and consciousness that surrounds the physical body and which holds and organizes the seven centers of energy called chakras. Its strength, measured by brightness and radius, determines the vitality, mental concerns, and psychophysical integrity of a person.

**Awareness:** The pure nature of existence; the power to be consciously conscious without an object or need. A fundamental property of the soul and true self; it is Kundalini as it folds and unfolds itself in existence.

**Baana:** A specified clothing that projects a consciousness.

**Bantar:** See Antar.

**Bhagat:** A devotee of God.

**Breath of Fire:** Also called agni praan. It is a rapid, rhythmical breath pattern, generated from the navel point and diaphragm with an equal inhale and exhale and usually done through the nose. It is both stimulating and relaxing. It heals, strengthens the nerves, and clears out old patterns and toxins.

**Buddhi:** This is the first, most etheric manifestation of the Universal Mind from which all other areas of mind are derived. Its quality or function is to give the clarity, discernment, and wisdom that recognize the real from the imaginary. It forms the deepest core of the human psyche but is impersonal, existing independent of the individual sense of self.

**Chakra:** The word connotes a wheel in action. It usually refers to the seven primary energy centers in the aura that align along the spine from its base to the top of the skull. Each chakra is a center of consciousness with a set of values, concerns, and powers of action associated with it.

**Check-in Group: These are your peer groups throughout the course.**

**Chitta:** The mind that permeates all that exists in nature, Universal Mind. It is part of Prakirti, transcendental nature. It is not a single state of consciousness but rather the conditions and material that allow consciousness and experience through the senses. (See also: Universal Mind.)

**Code of Excellence: Our professional code of ethics and standards for the Kundalini Yoga Teacher.**

**Consciousness:** The nature of the self and being. In the realm of nature, awareness becomes consciousness. It is from the being itself. Being is expressed in consciousness through contrasts and sensations, in awareness through merger, clarity, and reality.



**Curriculum:** the flow and timetable of the course; a design of content and small group processes that facilitates the greatest learning environment; also refers to a workshop design or six-week course.

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**Dharma:** A path of righteous living. It is both an ideal of virtue and a path of action that is infused with clear awareness and comprised of actions that are the soul in total synchrony with the universe. It is action without reaction or karma.

**Dharmic Businesses:** The Ashram includes several dharmic businesses, which are a part of the legacy of Yogi Bhajan. 3HO, IKYTA, Sikhnet, and Sikh Dharma International are a few of the prominent businesses in Española, NM.

**Dhyan:** See Meditation.

**Functional Minds:** The three minds (Negative, Positive, and Neutral) that act as guides for the personal sense of self.

**Gyan Mudra:** A common hand position used in exercise and meditation, is formed by touching the tip of the index finger to the tip of the thumb. Its effect is receptivity, balance, and gentle expansion.

**Golden Chain of Teachers or Golden Link:** Historically it is the long line of spiritual masters who have preceded us. Practically it is the subtle link between the consciousness of a student and the master, which has the power to guide and protect the energy of a teaching and its techniques. This link requires the student to put aside the ego and limitations and act in complete synchrony or devotion to the highest consciousness of the master and teachings.

**Gunās:** The three qualities or threads that make up the fundamental forces in nature and the mind. Their interactions give motion to the world, stir the larger Greater Mind, and make up the realm of our experience. They are considered inseparable and occur in unlimited combinations. They are abstract; you can only see their effects. They are the sattva guna for clarity and purity; the rajasic guna for action and transformation, and the tamasic guna for heaviness, solidity, and ignorance.

**Gurdwara:** Literally the door of the Guru; the gold-domed building to the west of the Ashram, where services are held each morning after saadhana, as well as a larger community gathering on Sundays. Saadhana is also held in the Gurdwara throughout the course.

**Guru:** That which takes us from ignorance to knowledge; from darkness, gu, to light, ru. It can be a person, a teaching, or in its most subtle form—the Word.

**Guru Ram Das Puri:** Summer Solstice Sadhana Celebration site, in the foothills of the Jemez Mountains, about a half an hour north of Española, New Mexico.

**Hukam:** Literally means command. A reading from the Siri Guru Granth Sahib that offers direction and guidance for the day or in response to a direct question within your personal prayer.



Humanology: A complete system of psychology to promote human excellence and spirit. It incorporates the technology of Kundalini Yoga and meditation, the use of the Shabd Guru, and the principles of spiritual counseling.

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Ida: One of the three major channels (nadis) for subtle energy in the body. It is associated with the flow of breath through the left nostril and represents the qualities of the moon—calmness, receptivity, coolness, and imagination. It is associated with the functions of the parasympathetic nervous system but is not identical to it nor derived from it.

**Immersion Meditations: Deep, profound meditative experiences ranging from 31 minutes to 2 ½ hours.**

Impersonal Minds: The three major functions of the Universal Mind that create qualities of experience, cognition, and judgment. They are buddhi, ahangkar, and manas. They are impersonal since they exist independent of or before the individual sense of self.

**Japji: The Song of the Soul written by the First Sikh Guru, Guru Nanak Dayv Jee. Saadhana opens with a recitation of Japji each morning at 3:40 am. A mantra, poem, and inspired religious scripture composed by Guru Nanak. Japji Sahib gives a view of the cosmos, the soul, the mind, the challenge of life, and the impact of our actions. Its 40 stanzas are a source of many mantras and can be used as a whole or in part to guide both your mind and your heart.**

Jappa: Literally “to repeat.” It is the conscious, alert, and precise repetition of a mantra.

Kaam: Desire. It connotes the feeling of pleasure and enjoyment of objects and/or feelings. It often implies a sensual or sexual quality. It is one of the five primary blocks to spiritual development.

Kaamanaa: The desire for higher values such as desirelessness, fearlessness, humility, or kindness. One way to deal with the ill-impact of kaam is to transform it into kaamanaa. Instead of fighting a desire, turn it into the desire for something higher. If you feel greed, be greedy for excellence and humility.

Karma: The law of cause and effect applied to mental, moral, and physical actions. Ego attaches us to and identifies us with objects, feelings, and thoughts. These attachments create a bias toward certain lines of action. Instead of acting you begin reacting. Karmas are the conditions required in order to balance or complete these tendencies. Though necessary, karma is not dictatorial or fatalistic. It is the mechanism that allows the finite experience of existence to maintain and stabilize itself. We all have free will and can take actions to re-direct the momentum of a karma. We can transform it or neutralize it using meditation, jappa, good deeds, or intuition that remove your sense of ego and the identification with that past line of action.

**Karma Yoga: Service to the group. Karma Yoga exchanges include dishwashing, bathroom clean-up, classroom clean-up and other service that contributes to the group’s positive experience and neutral, clean environments. Also known as seva.**



**Kriya: Literal meaning is “completed action.” A Kundalini Yoga Kriya is a sequence of postures and yoga techniques used to produce a particular impact on the psyche, body, or self. The structure of each kriya has been designed to generate, organize, and deliver a particular state or change of state, thereby completing a cycle of effect. These effects have been codified and elaborated by Yogi Bhajan and form the basic tools used in yoga and its therapeutic applications.**

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**Krodh: Anger.** It connotes the negative parts of the experience of anger. Unreleased internal anger leads to confusion and impulsive action. This results in a loss of the inner clarity, wisdom, and sense of guidance derived from buddhi.

**Kundalini Yoga: It is a Raaj Yoga that creates vitality in the body, balance in the mind, and openness to the spirit. It is used by the householder, busy in the world, to create immediate clarity. The fourth Guru in the Sikh tradition, Guru Ram Das, was acknowledged as the greatest Raaj Yogi. (See Raaj Yogi.) He opened this long secret tradition to all.**

**Lead Trainer: Members of the Aquarian Trainer Academy who have the right to license their own programs around the world. Our Lead Trainer for the training is Sat Siri.**

**Lobh: Greed.** The quality of always grasping and feeling your self through what you have or what you consume. It is a principal block to clear consciousness and the spirit. It is diminished through the practice of non-attachment, contentment, and self-sacrifice.

**Mahan Tantric: A Master of White Tantric Yoga. This title and function was bestowed upon Yogi Bhajan in 1971. There is only one Mahan Tantric alive on the earth at any one time.**

**Manas: The lower or sensory mind.** It is one of the three impersonal functions of the Universal Mind. It deals with sensory impressions, sequences, and the desires and impulses generated from their combinations. It is the closest to what traditional western psychology deals with as the mind.

**Mantra: Sounds or words that tune or control the mind. Man means mind. Tra-ng is the wave or movement of the mind. Mantra is a wave, a repetition of sound and rhythm that directs or controls the mind. When you recite a mantra you have impact: through the meridian points in the mouth, through its meaning, through its pattern of energy, through its rhythm, and through its naad—energetic shape in time. Recited correctly a mantra will activate areas of the nervous system and brain and allow you to shift your state and the perceptual vision or energetic ability associated with it.**

**Maya: The creative power of the Creator that restricts and limits.** It creates the sense of limitation that leads us to identify with experience, the ego, and things. Because of this it is often thought of as the illusion that blocks us from the spirit. But, as Guru Nanak (see Sikh Gurus) reminds us, you need not be attached to the productions of maya. Instead they can be used to serve and express the higher



consciousness and spirit. Maya is simply Karta Purkh, the doing of the Great Being. Maya takes the ineffable into the realm of the measurable.

**Meditation: Dhyān.** It is a process of deep concentration or merger into an object or a state of consciousness. Meditation releases reactions and unconscious habits and build the spontaneous and intuitive link to awareness itself.

Moh: Delusion and attachment.

**Mudra: Mudra means “seal.”** It usually refers to hand positions used in meditation and exercise practices. These hand positions are used to seal the body’s energy flow in a particular pattern. More

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generally it can refer to other locks, bandhas (see Mul Bandh), and meditation practices that seal the flow of energy by concentration.

**Mul Bandh:** This literally means “root lock.” It is a body lock used to balance prana and apana (see prana) at the navel point. This releases reserve energy which is used to arouse the Kundalini. It is a contraction of the lower pelvis—the navel point, the sex organs, and the rectum.

**Naad:** The inner sound that is subtle and all-present. It is the direct expression of the Absolute. Meditated upon, it leads into a sound current that pulls the consciousness into expansion.

Naam: The manifested identity of the essence. The word derives from Naa-ay-ma , which means “that which is not, now is born.” A Naam gives identity, form, and expression to that which was only essence or subtle before. It is also referred to as the Word.

Naam Simran: This refers to the state and act of deep meditation by dwelling and merging into the names of the Infinite, of God.

**Naadi:** Channels or pathways of subtle energy. It is said that there are over 72,000 primary ones throughout the body.

**Navel Point:** The sensitive area of the body near the umbilicus that accumulates and stores life force. It is the reserve energy from this area that initiates the flow of the Kundalini energy from the base of the spine. If the navel area is strong, your vital force and health are also strong.

Negative Mind: One of the three Functional Minds. It is the fastest and acts to defend you. It asks, “How can this harm me? How can this limit or stop me?” It is also the power to just say no, stop something, or reject a direction of action.

Neutral Mind: The most refined and often the least developed of the three Functional Minds. It judges and assesses. It witnesses and gives you clarity. It holds the power of intuition and the ability to see your purpose and destiny. It is the gateway for awareness.



Pavan Guru: Literally, the “breath of the guru.” It is the transformative wisdom that is embedded in the patterns of breath, especially those patterns generated in the expression of naad in sound or mantra.

Pingala: One of the three major channels (nadis) for subtle energy in the body. It is associated with the flow of breath through the right nostril and represented the qualities of the sun—energy, heat, action, and projective power. It is associated with the functions of the sympathetic nervous system but is not identical to it or derived from it.

Positive Mind: One of the three Functional Minds. It elaborates, magnifies, extends, and assists. It asks, “How can this help me? How can I use this? What is the positive side of this?”

**Practicum: Practice teaching sessions in which the Immersion Student-Teacher has the opportunity to deliver an entire Kundalini Yoga Class**

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Prakriti: Transcendental Nature. It is creation as we can experience it. It includes mind and matter. It is formed from the motion and interaction of the gunas. It is multi-leveled and evolved from the original consciousness of the Absolute.

**Praana: The universal life force that gives motion. It is the breath in air. It is the subtle breath of the purusha as it vibrates with a psychophysical energy or presence. Prana regulates the modes and moods of the mind.**

**Praanayam: Regulated breathing patterns or exercises.**

Pratyahaar: One of the eight limbs of yoga, it is the synchronization of the thoughts with the Infinite. To quote Yogi Bhajan; “Pratyahaar is the control of the mind through withdrawal of the senses. The joy in your life, which you really want to enjoy, is within you. There is nothing more precise than you within you. The day you find the you within you, your mind will be yours. In pratyahaar we bring everything to zero (shuniaa), as pranayam brings everything to Infinity.”

**Program Team: The five member team that coordinates and administrates the Immersion Program each year. In 202 this team includes: Sat Siri, Priti Darshan, Ashley/Sat Amrit, Jai Chand**

Purkha: The great Being of existence.

Purusha: The transcendental self, soul, atma, or spirit. It is the first contained embodiment of the unlimited consciousness and is formed with the subtle body. It is the consciousness and witness of the spirit that indwells the body.

Raaj Yogi: A yogi who follows the royal or highest path. One who excels and exalts the self in the midst of life without monastic withdrawal. One who places the self on the throne and presides with consciousness



over all domains of manifestation, internal and external. (See Kundalini Yoga, Yogi.)

**Saadhana: A spiritual discipline; the early morning practice of yoga, meditation, and other spiritual exercises. Amrit Vela Sadhana is an early morning group practice; includes recitation of Japji, kriya and Aquarian Mantra Meditations. Immediately followed by Gurdwara.**

**Saa-Taa-Naa-Maa: This is referred to as the Panj Shabad Mantra (panj means five). It is the “atomic” or naad form of the mantra Sat Naam. It is used to increase intuition, balance the hemispheres of the brain, and to create a destiny for someone when there was none.**

Sat: Existence; what is; the subtle essence of Infinity itself.

**Sat Naam: The essence or seed embodied in form; the identity of truth. When used as a greeting it means “I greet and salute that reality and truth which is your soul.” It is called the Bij Mantra— the seed for all that comes.**

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Sattvic: One of the three basic qualities of nature (gunas). It represents purity, clarity, and light.

**Seva: Selfless Service. This is the heart of the Aashram experience, serving each other. We also include Seva as a part of the Immersion program. You’ll be giving back to the Aashram in two 2-hour seva sections of the course.**

Shabad: Sound, especially subtle sound or sound imbued with consciousness. It is a property or emanation of consciousness itself. If you meditate on shabad it awakens your awareness.

Shabad Guru: These are sounds spoken by the Gurus; the vibration of the Infinite Being which transforms your consciousness; the sounds and words captured by the Gurus in the writings which comprise the Siri Guru Granth Sahib.

Shakti: The creative power and principle of existence itself. Without it nothing can manifest or bloom. It is feminine in nature.

**Shuniyaa: A state of the mind and consciousness where the ego is brought to zero or complete stillness. There a power exists. It is the fundamental power of a Kundalini Yoga teacher. When you become shuniaa then the One will carry you. You do not grasp or act. With folded hands you “are not.” It is then that Nature acts for you.**

Shushmanaa: One of the three major channels (nadis) for subtle energy in the body. It is associated with the central channel of the spine and is the place of neutrality through which the Kundalini travels when awakened. When mantra is vibrated from this place it has the power of soul and consciousness.

Sikh Gurus: In the Sikh tradition there were 10 living Gurus and one Guru, the Shabd Guru—the Word that guided and flowed through each of them. This succession of 10 Gurus revealed the Sikh path over a 200-





year period. They were:

1st Sikh Guru: Guru Nanak 6th Sikh Guru: Guru Hargobind

2nd Sikh Guru: Guru Angad 7th Sikh Guru: Guru Har Rai

3rd Sikh Guru: Guru Amar Das 8th Sikh Guru: Guru Har Krishan

4th Sikh Guru: Guru Ram Das 9th Sikh Guru: Guru Teg Bahadur

5th Sikh Guru: Guru Arjan 10th Sikh Guru: Guru Gobind Singh

The 10th Sikh Guru, Guru Gobind Singh, passed the Guruship to the Siri Guru Granth Sahib, which embodies the writings, teachings, and sound current of the Gurus.

Simran: A deep meditative process in which the naam of the Infinite is remembered and dwelled in without conscious effort.

Siri Guru Granth Sahib: Sacred compilation of the words of the Sikh Gurus as well as of Hindu, Muslim, Sufi, and other saints. It captures the expression of consciousness and truth derived when in a state of

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divine union with God. It is written in naad and embodies the transformative power and structure of consciousness in its most spiritual and powerful clarity. It is a source of many mantras.

**Siri Singh Sahib: Honorary title given to Yogi Bhajan to indicate his role as spiritual leader of Sikh Dharma in the West. His complete title within Sikh Dharma is Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogiji.**

**Spiritual Name (or Destiny Name): A practice begun by Yogi Bhajan that gives a spiritual aspirant an anchor within a new identity and practice—a chance to begin again and choose destiny over fate. Nirinjan Kaur Khalsa, Yogi Bhajan’s Chief of Staff, was trained by Yogi Bhajan to continue this practice of receiving a new spiritual name. Please see <http://www.3ho.org/spiritual-names/> for more information.**

Subtle Body: See Ten Bodies.

**TNT (Trainer in Training): Members of the Aquarian Trainer Academy who serve to support the Immersion Course. Much like a “Teaching Hospital” this course serves as a training course for members of the Academy from around the world.**

Tamas: One of the three basic qualities of nature (gunas). It represents heaviness, slowness, and dullness. It is inertia and confusion.

Tattvas: A category of cosmic existence; a stage of reality or being; a “thatness” of differentiated qualities. In total there are 36 tattvas. Each wave of differentiation has its own rules and structure. The final five



tattvas are called the gross elements and have the phasic qualities and relationships of ether, air, fire, water, and earth.

Ten Bodies: We are all spiritual beings having a human experience. In order to have this experience the spirit takes on 10 bodies or vehicles. They are the Soul Body, the three Mental Bodies (Negative, Positive, and Neutral Minds), the Physical Body, Pranic Body, Arcline Body, Auric Body, Subtle Body, and Radiant Body. Each body has its own quality, function, and realm of action.

**Third Eye Point: The sixth chakra or center of consciousness. It is located at a point on the forehead between the eyebrows. Associated with the functioning of the pituitary gland, it is the command center and integrates the parts of the personality. It gives you insight, intuition, and the understanding of meanings and impacts beyond the surface of things. For this reason it is the focal point in many meditations.**

**Tune-in: There are two types of Tune-in mantras: one for Kundalini Yoga practice and one for business meetings or other types of gatherings. The Tune-in Mantra for Kundalini Yoga Practice is the Adi (Aadee) Mantra: Ong Namō Guroo Dayv Namō; the Tune-in Mantra for group meetings (small group check in, etc.) is the Mangala Charn Mantra: Aad Guray Nameh Jugaad Guray Nameh, Sat Guray Nameh Siree Guroo Dayv-eh Nameh.**

Universal Mind: This refers to the entire spectrum of mental existence and sentient potential in the universe in whatever form. Mind and matter are considered gradations of transcendental nature, Prakirti, and can exist without or before a particular entity to experience it. (See also chitta.)

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Wahe Guru (pronounced Whaa-hay Guroo): A mantra of ecstasy and dwelling in God. It is the Infinite teacher of the soul. Also called the gur mantra.

**Yogi: One who practices the disciplines of yoga and has attained self-mastery. One who has attained a state of yoga (union) where polarities are mastered and transcended. [We are all yogis in evolution]**

