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Praana, Praanee, Praanayam

Exploring the Breath Technology of Kundalini Yoga as Taught by Yogi Bhajan ©

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Foreword

We first enter this life as spirit and then we are born. We spend our early years learning how to function in a physical body and in material circumstances. This allows us to survive, but there comes a time when we must understand and reclaim our spirit, our energetic nature. Essentially we must know ourselves as *praanee*, creatures who live by *praana*, the basic life energy of the universe. To make this shift, we need to expand our understanding of our energy blueprint. And to understand, we must first experience.

Praana, Praanee, Praanayam is a collection of Yogi Bhajan's quotes and kriyas gathered from lectures throughout his 35-year teaching career in the West. Yogi Bhajan is a Master of *praanic* energy and these quotes and kriyas can help you to understand and experience who you truly are in the universe of *praana*.

All of the meditations and exercises are from Yogi Bhajan's teachings. Where I thought some additional information would be helpful, I have included some general yogic background text and some commentary. Almost all of the quotations are his, but if you are curious, there are Endnotes at the back of the book, which will tell you the source of the quotation. Yogic commentary will be labeled as such and will be in a smaller typeface. Background information is not in quotations marks and does not have an Endnote.

Acknowledgements

I would like to thank all the people who helped me to put this book together: Satya Kaur at KRI; Satsimran Kaur, Shakti Parwha Kaur, and my sister Judy, who took the digital photos from which I drew the illustrations; Dr. Jaswant Singh Hawkins, Guru Prem Singh and Simran Kaur, and Sada Sat Singh and Kaur who read the first draft and gave me their comments. I must also humbly acknowledge all the help I received from the nineteenth pauri of *Japji*; from the mantra *Aad such, jugaad such, haibhay such, Nanak hosee bhay such*; and from the breath itself, the *Pawan Guru*.

Introduction

Kundalini Yoga is “the science to unite the finite with Infinity and the art to experience Infinity within the finite.” It is not only a flow of energy within our bodies, it is a flow of the energy of consciousness of all the masters of Kundalini Yoga from ancient times up to the present day. To practice Kundalini Yoga we first connect our energy to that flow of consciousness, which is called the “Golden Chain.” We connect to the Golden Chain by reciting the *Adi Mantra: Ong Namō, Guroo Dev Namō.*

Ong Namō means “I bow to the Creator of the Universe, the totality of all things that exist.” *Guroo Dev Namō* means “I bow to the Divine Wisdom within my own consciousness.”

How to Recite the Adī Mantra

Sit in Easy Pose with your hands pressed together at the center of your chest in Prayer Mudra. Press the joints of the thumbs into the sternum. Close your eyes and focus at your third eye point. Inhale deeply and chant the mantra all in one breath. (If your breath is not capable of this, then take a small sip of air after “Ong namō” and then chant the rest of the mantra, extending the sound as long as possible. The sound “dev” is chanted a minor third higher than the other sounds of the mantra.)



Chant this mantra at least three times before beginning your Kundalini Yoga practice.

Practicing the Kriyas

The most frequently stated instruction in this manual is “sit with a straight spine, chin in and chest out.” Anyone can do it and, at the same time, it is probably the most difficult technique to master.

In practicing *praanayam* it is very important to keep the spine stretched upward without any crimps or blockages so your energy is free to flow and adjust itself. In order to keep your spine nice and straight, it is helpful to divide the spine into manageable “stretch zones.”

The pelvis forms the base of our seated posture. There are two pokey pelvic bones that lie under the flesh of the buttocks called the “sitting bones.” When correctly seated, we are balanced upon these bones and they anchor us into the floor.

Above the sitting bones, the first stretching landmark is the bottom of the rib cage. If we lift the weight of the chest up from this point, we create a stretch zone in the spine between the rib cage and the sitting bones.

The next stretching landmark is the base of the neck, or 7th cervical vertebra. It is at the top of the rib cage. (To locate it, bend your head forward and bring your chin to your chest. Use your hand to find the vertebra that pokes out the most.) You can create a second stretch zone from that vertebra down to the bottom of the rib cage.

The final stretch zone is between the base of the neck (7th cervical vertebra) and the back of the skull. With your head erect, pull the chin in to align the back of the skull with the 7th cervical vertebra. Then gently lift from the base of the skull to create a stretch between the base of the skull and the base of the neck.

Once you are comfortably stretched in all three zones, you will have a stretch from the base of the spine all the way to the base of the skull.

Developing the Range of Your Normal Breath

A vital part of working with *praana* is sincerely studying the fundamentals of “normal” breathing. Those breathing habits that you bring to your practice of the kriyas in this manual will strongly influence the results that you achieve. It is wise to spend some time investigating the fundamentals of breathing and working on developing your own breathing capacity. There are a number of excellent books on breathing fundamentals and a good book to start with is Donna Farhi’s *The Breathing Book*.

Awareness of the Breath

To get the full benefits from *praanayam*, it is essential that we meditate on our breathing as we practice. We may keep other things in our awareness as well, but we always keep track of what our breath is doing. Here are a few ways to keep your attention on the breath:

1. Listen to the sound of your breath, paying attention to its tone, rhythm, speed, and tension (harshness or smoothness).
2. Visualize the breath entering the body, filling the lungs, and then leaving the body, emptying the lungs.
3. Visualize the thoracic diaphragm moving down on the inhalation and back up on the exhalation.
4. Feel the breath through the expansion and contraction of the ribcage.
5. Feel the breath as it comes in the nostrils, passes down the throat, enters the lungs and then reverses its journey.
6. Feel the temperature in the nostrils, the breath is cooler on entry, and warmer on exit.

General Advice about Practicing Praanayam:

1. Practice on an empty stomach, but not when you are so hungry that it distracts you.
2. Keep your posture correct: spine straight, chest lifted, chin in. Keep space in your upper body so that the primary breathing muscles can do their jobs.
3. Carefully follow all the instructions as given, do not improvise. You may shorten the practice time of a kriya, but you may not increase it beyond the stated time.
4. Be as relaxed as you can. Check yourself for areas of unnecessary tension: abdominal muscles, facial muscles, throat, and tongue (do not stiffen or press it against the palate or teeth unless instructed to do so). Keep the lips relaxed when appropriate. Allow energy to flow freely through all your major joints (ankles, knees, hips, vertebrae, shoulders, elbows, and wrists).
5. Keep aware of the sound and flow of the breath, so that it remains rhythmic and unforced.
6. Don't exceed your comfortable limits. Do not strain or hurt yourself in an effort to do a kriya. Start at a reasonable level and pace and allow yourself to grow into the full time and intensity.

Relaxing

It is important to relax after you have done a kriya. It allows the body to absorb the energy that has been created. After concluding a kriya, relax in Easy Pose or lying on your back in Corpse Pose for 3 -11 Minutes. After the relaxation, allow sufficient time for your body and mind to return to regular consciousness before you resume your normal activities.

Disclaimer

The exercises in this manual are designed to be safe for most people provided that they have had some experience of Kundalini Yoga under the guidance of a certified Kundalini Yoga teacher and that they carefully follow the instructions. The benefits attributed to these exercises come from the centuries-old Yogic tradition. Results will vary due to physical differences and the correctness and frequency of practice. The publishers and authors disclaim all liability in connection with the use of the information in individual cases. As with all unsupervised exercise programs, your use of the instructions in this manual is made at your own risk. If you have any doubts as to the suitability of the exercises, please consult a physician.

Resources

If you have any questions about your practice of Kundalini Yoga, please contact your local 3HO Foundation Teaching Center listed in the yellow pages or contact the International Kundalini Yoga Teachers Association (IKYTA) at tel. (505) 367-1339 or via the internet at www.yogibhajan.com to find a certified teacher near you. For information on courses and events world-wide, please contact the 3HO Events Office toll-free number 888-346-2420.

Music used in the meditations in this book plus audiotapes and videotapes of Yogi Bhajan's classes are available from Ancient Healing Ways at 1-800-359-2940 or on the internet at www.a-healing.com.

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Praanayam

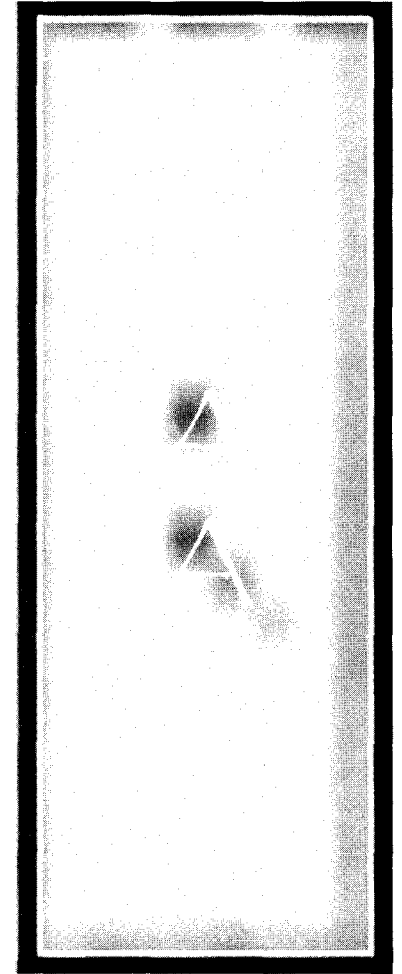
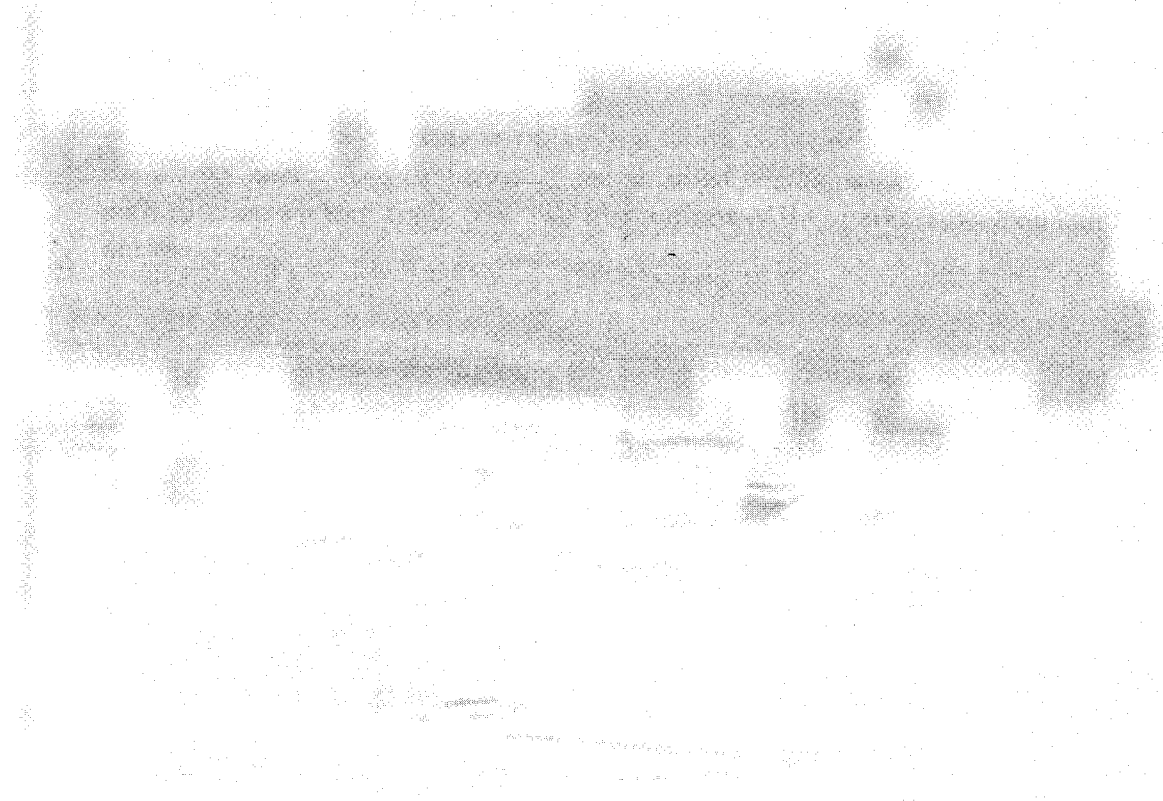
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In God we dwell. Praana is energy: the spirit of life in us and around us.

PRAANA

"*Praana* is the most powerful and most creative thing God ever created, because out of *praana* came life." ¹
"Who breathes in you? The *Atman* (the soul). Breath is by the soul. The moment the soul leaves the body, you shall not breathe." ²
"So your existence is not yours. Actually this is the existence of the soul." ³

"The soul vibrates. The soul breathes. The *praana* comes as long as the soul is there." ⁴

"God is *Praana*. Life. Your soul needs food. It is hungry. It needs you to feed it and its diet is the *praana* which comes through the air and enriches your insides." ⁵

"Your brain controls thirty trillion living cells perfectly and replaces them every seventy-two hours by the sensory ions of the planet Earth. And that sensory ion is called *praana*, which is carried by the air, called *pawan*. That's your basis. You can live with food or without food. You can live with or without emotion. You can live without everything else but you cannot live without the *praana*." ⁶

"*Praana* comes through the air. Some people think it is oxygen. That is not true. Oxygen is always there. If you pump the body with oxygen, will a person live forever?" ⁷

"After all, with all that I am, with the extreme mastery that I have realized, I have found ultimately that there is nothing in the Universe but life, *praana*, and, if the *praanas* are vibrant and arclines are complete, man has no problem." ⁸

PAWAN GURU: Wisdom of the Breath

Pawan, Pawan, Pawan, Pawan, Par Paraa, Pawan Guru

“The breath is the vehicle (*pawan*) of the *Praana*. To give reverence to the breathing, Guru said, ‘Pawan Guru.’ The guide, the teacher who has the right to give you all that you need on this planet, is the breath.”¹

“Breath is your guide, your sage, your knowledge. Breath comes from *Par Paraa* (beyond the beyond). Your life and its existence are based on breath of life. Create a friendship with it and breathe consciously, mechanically.”²

“*Pawan* means carrier of the *praana*. It is what re-vibrates and reconstructs your cells...Our life is based on the *pawan*, the carrier of the *praana*, the *praan shakti* (power of life). We call it *para shakti* (power beyond power). This is *Pawan Guru*.”³

Pawan Guroo, Wha-hay Guroo, Wha-hay Guroo, Pawan Guru

“All knowledge you need comes through the breath of life.”⁴

Guru Nanak said, “When you are short of wisdom, breathe.”⁵

“You start conscious breathing and you have all the answers. You breathe consciously: you inhale consciously, you exhale consciously, and you’ll get all the answers. So long you are unconsciously breathing, you are unconsciously living. What is the idea of conscious breathing? With conscious breathing you can work and you can talk, but you are always into that Self of that Creator as a creature. You enjoy the unison-ness of God within you. You and the Supreme Self are united. That is the character we all have to build to survive.”⁶

“Those who concentrate on their *praana*-living cells, Mother Nature gives them a lot of prosperity. Those who ignore it, in spite of all the wealth, they are unhealthy and they are miserable. One thing you have as a gift—the breath of life. *Pawan Guru* in the breath of life is the source of knowledge, all wisdom, all beauty, and all opportunities.”⁷

Pawan Guru Mantra

*Pawan, Pawan, Pawan, Pawan, Par Paraa, Pawan Guroo,
Pawan Guroo, Wha-hay Guroo, Wha-hay Guroo, Pawan Guroo.*

“If you remember these sound currents, there’s no book to read—all knowledge will be yours without even opening your eyes.”⁸

“If you have *praanayam* trouble, breath trouble, and you want that trouble to fly away, chant this mantra.”⁹

Chanting

To experience the power of chanting *Pawan Guru* mantra, Yogi Bhajan had students chant along with Guru Shabad Singh Khalsa’s *Pavan Pavan* CD and he told them:

“Speak it from the navel point, you will have ecstasy. The kriya will be complete if the lips and the navel point are pulled at the same time. *Pawan* is a word that can be sounded only by the two lips. *Pawan*, (pronounced as if it were spelled *pavwan*,) is the only sound which puts two lips together. (The lips must go together two times in one word to say *pavwan*.)

“When this mantra becomes *siddh*, perfected, there is no knowledge in the Universe, which shall not dawn on you. You can be a philosopher, you can be a poet, you can be a scientist, you can tap into the Infinite Library. This is the gift of the sound current. This is the gift. The sound current is a permutation and combination of sound, which creates waves to reach Infinity. And Infinity brings the infinite knowledge. Simple.”¹⁰

Suggested time for chanting the mantra 11-31 Minutes.¹¹

Accessing the Knowledge of the Universe

April 1, 1998



1. Sit in Easy Pose and make a lotus of your hands. Lotus Mudra is done by touching the base of the palms together, touching the tips of the Mercury (little) fingers together, and touching the tips of the thumbs together. The other fingers gently curve and the mudra looks like an open flower.

Place the mudra at the center of your chest, the heart center. The eyes are nine-tenths closed, looking at the tip of the nose. Concentrate and settle down, holding the position in silence for 2-3 Minutes.

Then begin to whisper the Pawan Guru mantra along with the chanting on Guru Shabad Singh Khalsa's CD Pawan Pawan. Hold the position steady for 25 Minutes.

*Pawan, Pawan, Pawan, Pawan, Par Paraa, Pawan Guroo,
Pawan Guroo, Wha-hay Guroo, Wha-hay Guroo, Pawan Guroo.*

“Use the force of the breath with the power of the navel... Open up the chakras with *praana*, *apaana* and *udyaan* (see page 6)... Concentrate and take advantage of this time to experience the kriya.... Meditate...”
Inhale deeply and relax your body. Relax the hands down and come into a good meditative posture. (Suggested posture is Easy Pose, chin in, chest out, and hands in Gyan Mudra.)

2. Immediately begin long, slow, deep breathing. Recharge yourself with a long, deep, slow breath which you will do consciously, paying attention to the process of filling yourself with as much breath as possible on the inhalation and fully emptying your lungs on the exhalation. 3 Minutes.

3. Stay in position and begin a powerful Breath of Fire. 2 Minutes.

“Make the breath powerful: powerful and strong. Don’t forget about Breath of Fire. It guarantees your health.”

To Finish: Inhale deeply, hold the breath 10 seconds while you pump the navel point as powerfully as you can. Exhale. Repeat this breath sequence two more times and then relax.

Praana Vayus

The primal life force energy, *praana*, is an energy that is most clearly registered by our subtle senses. We humans are called *praanee* because *praana* is what makes our bodies and minds work. All *praana* is one, but to help understand the activity of *praana* within our bodies, the ancients categorized the activity of *praana* into “airs” or *vayus*. While the action of these *vayus* occurs throughout the body, we can generalize about the areas in the body where each function is most obviously active.

The five major *vayus* are: *praana* in the chest region which is linked to breathing and the drawing of new energy into the body; *apaana* which is in the area below the navel and governs the functions related to elimination; *samaana* which is in the region between the thoracic diaphragm and the navel and governs digestion, discernment, and assimilation; *udyaana* which operates from the larynx upward into the head and governs speech, projection, mental capacity, and memory (It is believed that it is through the aid of this *udyaana vayu* that the Kundalini energy rises up to the *Shashara* or 10th Gate. ¹); and *vyaana* which pervades the entire body and accomplishes the distribution of energy into every cell. The key to good physical and mental health is to keep our *praana vayus* balanced, flowing, and functional.

Yogi Bhajan taught that three of these five major *vayus* are the most important to us. “As a human, you have three forces in you: *praana*, *udyaana*, and *apaana*. If you can control those three *vayus*, the rest of the *vayus* will automatically come into alignment. According to the (ancient) scientific facts, the entire functioning of the body is not muscular and is not nervous either, it is by those airs.

“The force which gives you life is called *praana*. The force which maintains you is called *udyaana*. The force which is the eliminating faculty in you, is called *apaana*. So these forces are the principle *vayus*, powerful air currents. *Udyaana* relates to your nervous system. *Praana* gives you energy and *apaana* takes away what is not needed by you. These are three automatics and you can have conscious control of them if you are conscious enough.” ²

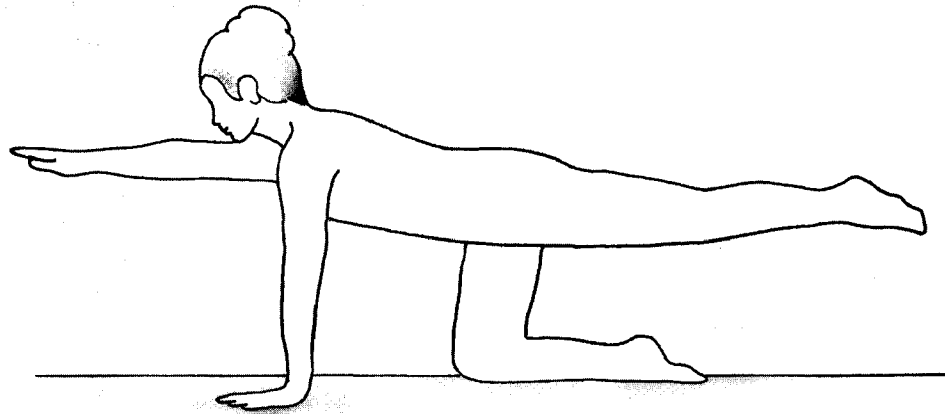
“Regulate the giver of your life, the *Praana*, and balance the *praana*, *apaana*, and *udyaana* so that you can always be in your self-consolidated ecstasy. There is a yogic *sutra* (aphorism) which I would like to translate: Any person who asks his *praana* to ‘make me live’, his *udyaana* to ‘maintain me’, and his *apaana* to ‘let me live’ can always be healthy.” ³

Balancing Life

“People used to understand that there is *praana* and there is *apaana*, and the balance of these two energies makes a person a success or a failure.”⁶

“God gave you the body with *praana* and *apaana*. *Apaanas* are there to eliminate negativity. People who have strong *praana* and do not have equally strong *apaana* are very cluttered people. They do not know how to eliminate things and elimination is very important. It is the balance of *praana* and *apaana* which creates the power of the *Shushmana*, the central being, the equilibrium being. The Supreme being will awaken in you only when the *praana* and *apaana* both work together. One gives the power and the other eliminates negativity; all you will be left with is the plus.”⁴

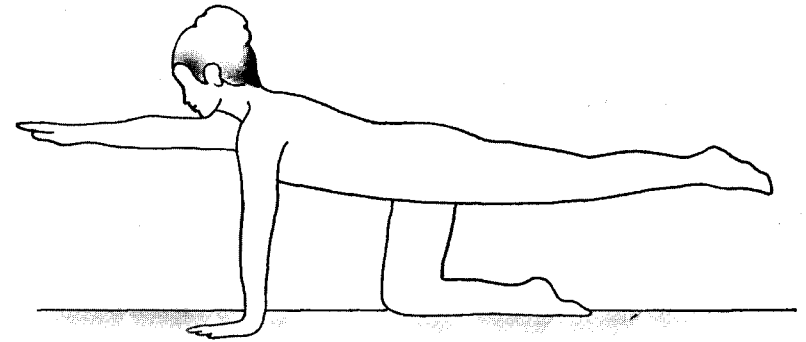
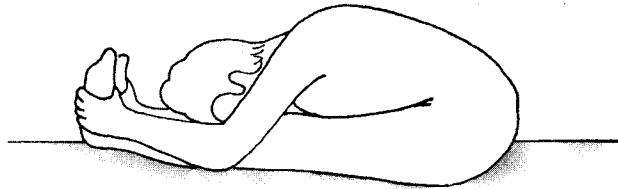
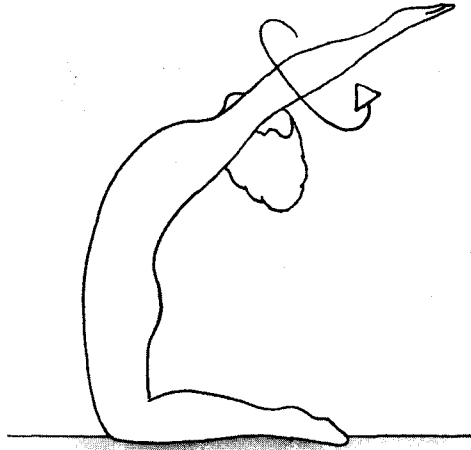
To test the *praana/apaana* balance in yourself: balance on your hands and knees and then lift your left arm out straight and, at the same time lift your right leg out straight. Then change sides to test the other side.



“Whenever *apaana* is not working and *praana* is perfect, you do not act right. Doesn't matter how intelligent you are. And locks in *praanic* energy are very, very valid, but locks in *apaanic* energy are very subtle. If you cannot balance your body (in this posture), it means that your *apaanic shakti*, the eliminating force, is not in balance. It is weaker.”⁵

Balancing Praana and Apaana

November 7, 1984



1. Come onto your hands and knees and raise the left leg up and raise the right arm up straight in front. This posture will balance and strengthen the *apaanic* energy. 3 Minutes. Change sides and continue 2 1/2 Minutes.
2. Stand on your knees with your arms straight up over your head. Stabilize yourself by drawing in the navel point so that you can feel the tops of your feet pressing into the floor. Lift your chest and bend backward, stretching away from the lower back. Begin to move your arms and neck in a circle; your shoulders will move but your knees will not move. This is *Sobagni Kriya*, the kriya of virtue. 2 Minutes.
3. Sit down and stretch your legs out straight. Grab the bottoms of your feet and bend forward, resting your upper body upon your thighs. Hold the position for 2 1/2 Minutes. At this point Yogi Bhajan played the gong. Remain in the position, concentrating at your third eye point for another 2 1/2 Minutes.
4. Lie on your back and deeply relax every part of your body, while you project your energy out of your third eye. 6 Minutes. Yogi Bhajan continued to play the gong during this meditation.

Importance of Udyana Vayu

“Prayer is as projected a part of life as breathing is (*Udyaan* governs projection). Prayer is my power of life. Each time it comes, my *udyaan* loves the *praan*, and that’s why I breathe. The union is right there. When *praan* goes out, the *udyaan* waits for it. Until the *praan* comes, *udyaan* doesn’t go anywhere. *Praan* goes out and comes in. For what? For union with the *udyaan*.”⁷

“The magnetic structure of life is the combination of five *tattwas* (elements): *akaasha* or ether, air, fire, water, and earth. In the nucleus of these five *tattwas*, in the magnetic (field) of life, air comes to you and brings the *praana*. The combination of the soul and the *praana* is different. The soul is everywhere and nowhere. But *praana* comes to you to combine with *udyaan*. There is a male and female relationship right there. Above is *praan*, below is *udyaan*. As long as *udyaan* is in the body, *praan* will come. That’s a law. You say a person has lost his *praan*, he’s dead. That is not true. The moment *udyaan* finishes, *praan* won’t come. Then the soul will immediately concentrate and enter the subtle body, the *suksham shareer*, and will leave you.”⁸

Udyaan vayu operates in the area from the throat (larynx) upward. It is the area of the fifth chakra. “According to your Western knowledge you call it throat. Throat is not important according to the Western psychology (but) throat is all sensuality, sexuality, creativity, life. The choreography of sexual and sensual and creative things is done by throat. It is commanded by the sixth center, pituitary, called “ajna”. And it is functional through hands, through legs and through sexual organs.

“The choreography of the becoming horny is in your fifth center. That is why you always start (by) kissing. Talking, kissing, hugging, all the whole sensuality. Sensuality does not mean only sex. It means entire creative organism in life. Business, success, contracts, projections, professional success. Name it. Social relationship, personal relationship, sexual relationship, anything. Whatever you talk and do. Everything. It is with the strength of the fifth center, fifth chakra. It is the point of your projection-initiation.

“The desire-to-command projection comes from the sixth center. Physical completion is done (through the fifth center) by the lingam. Male organ is a lingam, female organ is a lingam. Hands are lingam, legs are lingam. Anything which is beyond the trunk of the body is called lingam. So your movement, your walk, your work, all are based on the fifth center.

“Your power ‘to be, not to be’ is based on the fifth chakra. You understand the importance of it. How you talk. If there is a flex in your tongue when you talk, it is effective. If your tongue has no flex in it, doesn’t matter what you say, the other person will never understand it.

“How we communicate and how we put our feeling behind it (is where) the sixth center, the *Ajna*, and the fifth work together. Fourth and fifth work together. Third and fifth work together. Second and fifth work together. First and fifth work together. When you want to poop and it doesn't come, what do you do? 'EEEEEEE.' Don't forget that.

“In sex, you make sounds, 'haah, haah haah.' Automatically the fifth center starts. You may not notice it. 'Haah, haah.' What is that called? Loud moaning. Who taught you that? Nobody. It is automatic.

“The balance of the third chakra, which balances your life, if you feel any fear or any reflection, projection, great, small, then the fifth center will immediately come in activity.

“Sixth center. When you feel something intuitively, first symptom is, your lips will move. If you are feeling great: (here Yogi Bhajan made a humming sound). Have you done that sometime? When your seventh center, *Shashara*, works and you are in ecstasy at that moment only you like to hear your own voice, and this is the voice you create: (Yogi Bhajan makes a humming sound). Or you start whistling. You will create a voice which doesn't mean anything for anybody. It will only mean for you. So life's creative angle is based on the fifth center.”⁹

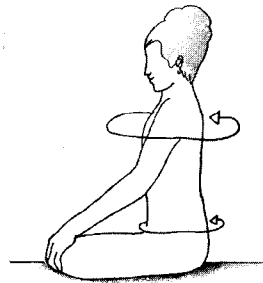
Achieving Equilibrium: Balancing the Vayus

2/12/86

“Sometime we have our own style of life and it creates a contradiction between our *praanic* energy and our body. Breath of life is the base, is the cornerstone on which the life lives. But breath of life has five more airs, *vayus* they call them, and breath of life is called *praan vayu*. These five (major) *vayus* have different other (minor) *vayus*, that means energies, and this is how this body works in seventy-two different regions and different centers. The human body is not very complicated. The human body is as simple as that is, but as we grow in our life we have never taken care of this body. It is just like a gift has been given to us. It is taken for granted. We have never sacredly respected this body.

“Soul, the base, the cornerstone, is totally ignored. The five *vayus* (and especially the three most important major *vayus*): *praanic vayu*, *udyaan*, *apaan* and all that, have to have a combination (they have to be balanced with each other). There are two ways to go in your life. One is ‘go and get it’ and the other one is to ‘be and get it.’ One is to develop your physical body to go for everything. Other is to develop your radiant body so that everything will come to you. And the best way is to develop (both) your radiant body and your physical body so that you can have perfect balance.

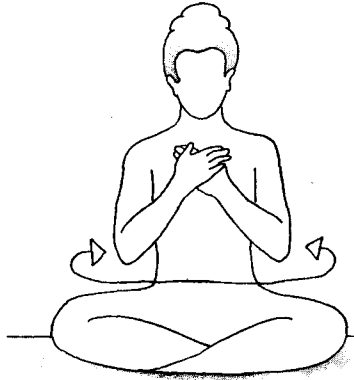
“This set of exercises is to activate the *ba-tba* (sun-moon or the *Pingala* and *Ida*) and the *Shushmana* through a pure physical force. It is the best set because you are moving all the airs of the body and bringing an equilibrium to the entire glandular system. If you just practice this one set alone, you will be surprised how much control on your mind, body and soul, and how much combination you can achieve. All these exercises open up the *vayu* channels. If you are lazy in their practice, they will not benefit you. Activity must create harmony with time and space.”



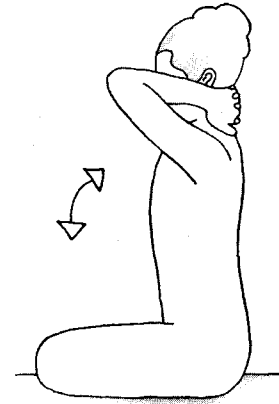
1. Sit in Easy Pose, put your hands on your knees, and keep your spine straight and stretched upward. Create a small circular motion at your base of your spine. Keep the spine and the arms straight and move cylindrically from the base of your spine so that the circling movement of the upper body is not broader than the circling movement achieved at the base of the spine. Move strongly. 1 Minute.



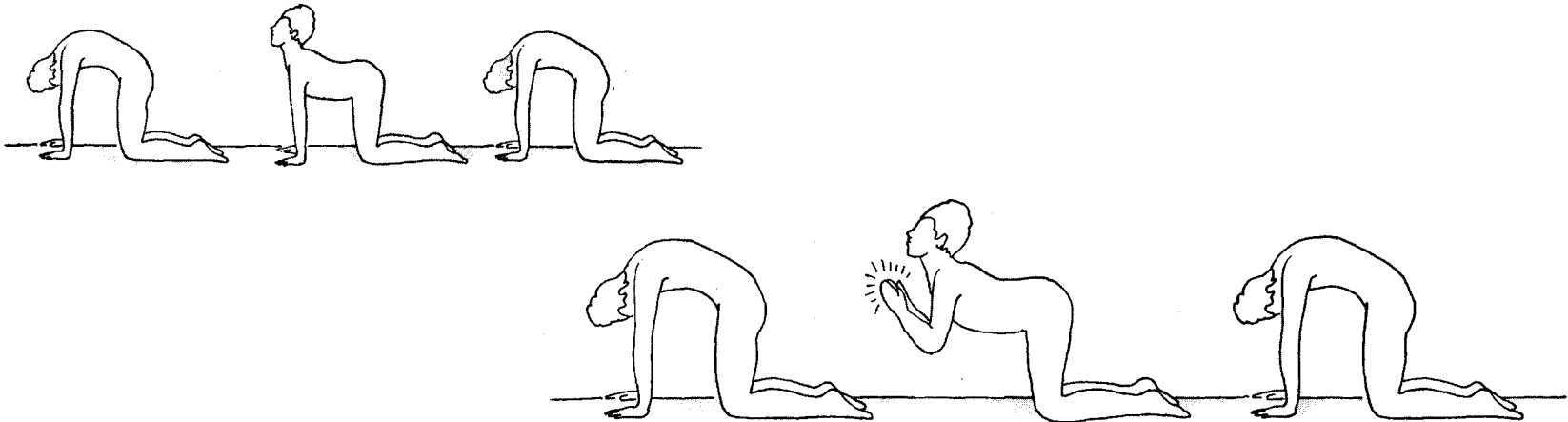
2. Stay in Easy Pose with your hands on your knees. Bend to the left bringing your forehead to your left knee, rise up straight, and then bend to the right bringing your forehead to your right knee. Then rise up and continue this movement for 1 Minute.



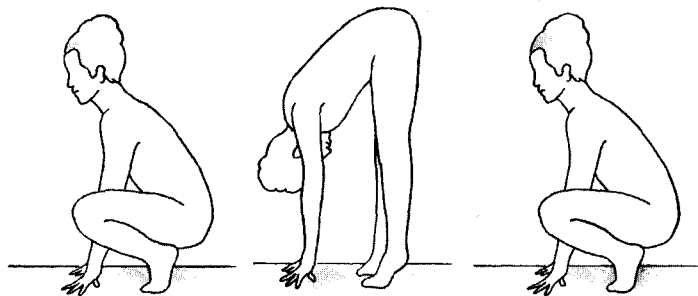
3. In Easy Pose place your hands one on top of the other at the center of your chest. Twist your body left and right, moving from your navel point and using your shoulders like a fulcrum. "Move the *vayus*, the *pranic* airs, in your body." 1 Minute.



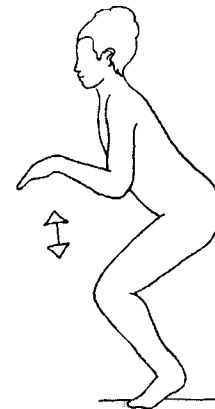
4. Still in Easy Pose, lock your hands behind your neck, keep your spine straight, and bend straight forward toward the ground. Then rise back up. "Bend forward and come back up quickly and rhythmically or you will miss that assimilation, which you need." 1 Minute.



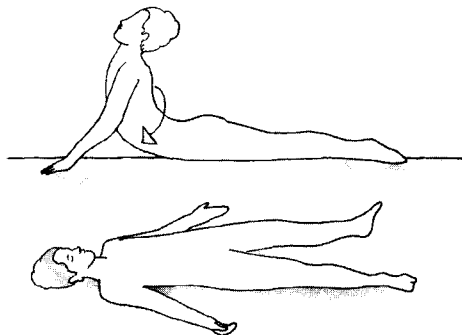
5. Come into Cat-Cow Position and begin flexing the spine up and down as quickly as possible for 15 Seconds. Then, when your head comes up in Cow Position, lift your hands off the ground and clap. As you bring your head down into Cat Position, return your hands to the ground. Continue for 1 Minute.



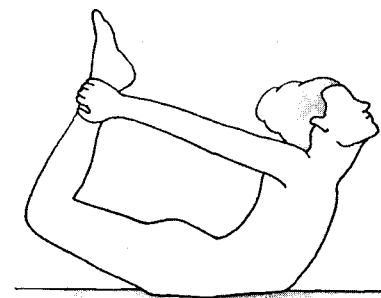
6. Squat down in Frog Pose with your heels together and your fingertips on the floor between your knees. Balance on the balls of your feet. Inhale and straighten your legs, exhale and come back into the squatting position. Do 21 Frogs.



7. Stand like a kangaroo with your knees bent and your arms close to the sides of your body. Bend at the elbows and wrists so that your arms look like a kangaroo's front paws. In this position, jump up and down. Do 21 Kangaroo Jumps.



8. Lie on your stomach with your hands flat on the floor under your shoulders. Lift your chest, stretching away from your lower back as you straighten your arms and raise yourself up into Cobra Pose. From Cobra Pose, quickly roll your body to the left so that you end up lying on your back. Roll over so that you are again on your stomach and rise up into Cobra Pose. This time roll your body to the right so that you again end up flat on your back. Rise up. Continue rolling quickly left and right from Cobra Pose. 1 1/2 Minutes.
"Quick action strengthens your heart muscles and your nerves."



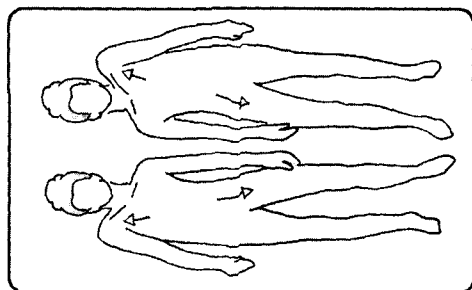
9. Lie on your stomach and grab your ankles. Use your thigh muscles to pull against your arms and raise your chest up into Bow Pose. Begin a strong Breath of Fire so that your belly button moves. 1 Minute.



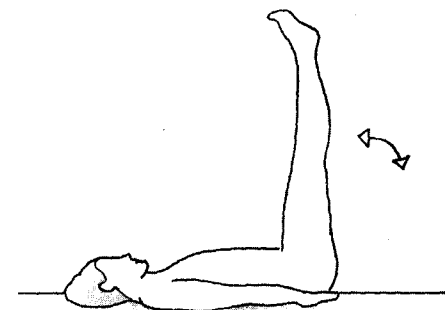
10. Sit on your heels, spread your knees, and put your buttocks on the ground between your heels. Lie back so that your upper body is on the ground. Make fists and drum on your upper chest, stimulating the lymph area there for 20 Seconds. Then gently drum on your belly for 15 Seconds. Then drum heavily on your thighs for 15 Seconds. Gently drum your navel point for 10 Seconds and then drum both sides of the neck for 15 Seconds.



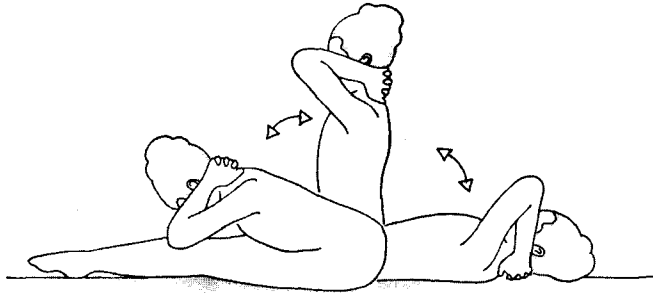
11. Sit in Easy Pose with your hands on your knees and rotate your upper body 51 Times, counter-clockwise, squeezing the digestive area.



12. Lie down flat on your back. Extend your left hip and shoulder downward toward your feet as you stretch your right hip and shoulder upward. Squeeze your waistline diagonally. Then extend your right hip and shoulder downward toward your feet as you stretch your left hip and shoulder upward. Move diagonally and move powerfully. 2 Minutes.



13. Still lying on your back with your knees straight and your heels together, lift your legs up to ninety-degrees and then lower them. Move quickly with Breath of Fire. 1 1/4 Minutes.



14. Still on your back, lock your hands behind your neck and raise your torso up to ninety degrees. From this position, bend forward, bringing your upper body to your thighs. Then lie back down flat. Continue the movement. Move quickly. 1 1/2 Minutes.

15. Relax and lie down straight for 11 Minutes. (Yogi Bhajan played Bhai Avtar Singh's tape of Je Teh Gung.) "Relax your toes, relax your hands, relax your arms, relax your body, relax your everything. Relax and go into a nap. Feel the *shakti* (energy) moving in your spine. Feel the energy from your tailbone to your top."

Praanic Center

The Praanic Center at the Eighth Vertebra

“In the rib cage cavity, there sits all your *praanic* energy.”¹ “The eighth (1st thoracic) vertebra is the *praana* center. It is called *praanic asan*, the seat of the *praana*.”²

“With this air there is a *praanic* charge, the life force, the divine force. Through certain exercises we can bifurcate this *praanic* charge and store it in the body. Under the eighth vertebra, here, there is a *praanic* center with which the *praanic* nerve is attached. It goes to the heart and the diaphragm and that (*praanic* center) cavity is normally closed.”³

“With certain action of exercises, we open that cavity and that cavity becomes responsible for storing the *praanic* energy.”⁴

“Now, according to the yogic science, the eighth vertebra controls the vibratory effect of the heartbeat. The *praana* goes from the eighth vertebra through what is called the ‘U’-nerve, (which goes) through the diaphragm and to the heart muscles.”⁵ “It makes the heart to pump the circulation and it makes the diaphragm to move the air in and out.”⁶

“You are truly a living being while you can breathe and this breath is not oxygen, it is not air, it is not carbon dioxide. It has in it the *praanic* energy, the life force, the charge. What we have to do is, we have to separate this life force from the breath and we have to open this cavity known as the *praanic center*, and then we have to humble ourselves, because great ego comes when this power gets awakened.”⁷

“I understand if I would have talked about atomic energy a hundred years ago, you would have thrown me out of this place. Today everybody knows the atomic energy. Today what I am talking about is *praanic* power. You do not understand what *praanic* power is. *Praanic* power is what keeps the atom alive. *Praanic* power is that energy and we can harness that energy in our being.

“It is simply a discipline of oneself and organizing something in oneself in order to live healthy and happy. We can circulate this energy into the body. If there is a place (in you) that you feel is not functioning properly, you have the capacity to circulate the *praanic* energy to it. Focus your mind on that place and you will find such a beautiful action happening and, within a second, everything will change.”⁸

A developed *praanic* cavity can give healing power: “Moment you will concentrate on that person and you have (control of the) *praanic* cavity, your *praanas* will pass to the being. This is automatic and he will immediately feel the effect,”⁹

“Basic thing you have to learn with me is that you must have your *praanic* energy under your control and if at all you cannot have it under your control, you must have your lung capacity (developed) to some extent, so we can push you to open this *praanic* center cavity. Without having the lung capacity about 700cc, you reach nowhere. Until there is a store of *praanic* energy in the body, how dare anybody think he can do something?”¹⁰

Praanic Sneeze

You may have had an experience of your eighth vertebra in action. Remember that the *praana* goes from the eighth vertebra to the heart muscles by way of a nerve that passes through the diaphragm:

“Your heart is just a bunch of muscles and, when the heart nerve, which comes from the eighth vertebra, must adjust the electrical energy to accommodate a change in the flow of the *Ida* and *Pingala* nerve channels, the resulting shift in *praana* causes you to sneeze.”¹¹

“This is a natural sneeze that comes when the central nerve channel of the spine shifts its polarity because of the psyche of the *Ida* and *Pingala*. This shift causes an irritation at the eighth vertebra. The eighth vertebra affects the vibratory muscular action of the heart, so if you are shy to sneeze and suppress it, you are denying the heart the electrical adjustment it needs.”¹²

Disconnection of the Praanic Nerve

“No human being can die unless the area of the shoulders becomes very upset. Seventy-two hours before actual death, this area near the eighth vertebra becomes tense.”¹³

“There is some instrument in your physical body, which is responsible to let the breath come in. It is not your diaphragm and it is not the oxygen in the breath, which keep you alive. Because, when a man no longer breathes, every body particle may still be there: there is a diaphragm, there are lungs, there is a heart, there is a brain, there is everything. But *something* gets out of you and you cannot breathe thereafter. According to the yogic sciences, it is the *praanic* center that gets disconnected and the yogis believe that it happens at the eighth vertebra from the top.

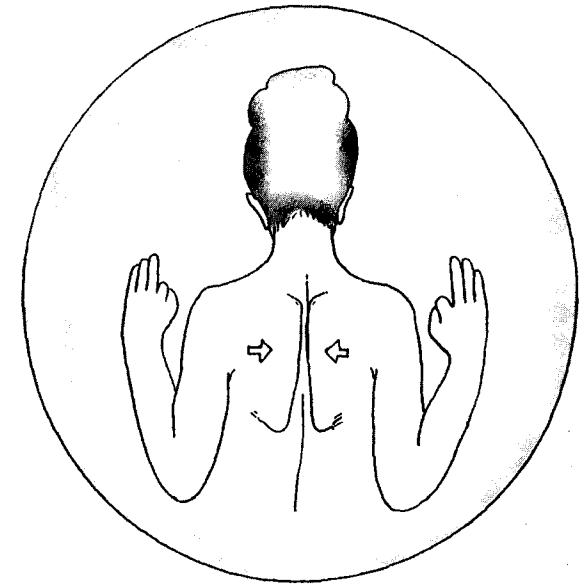
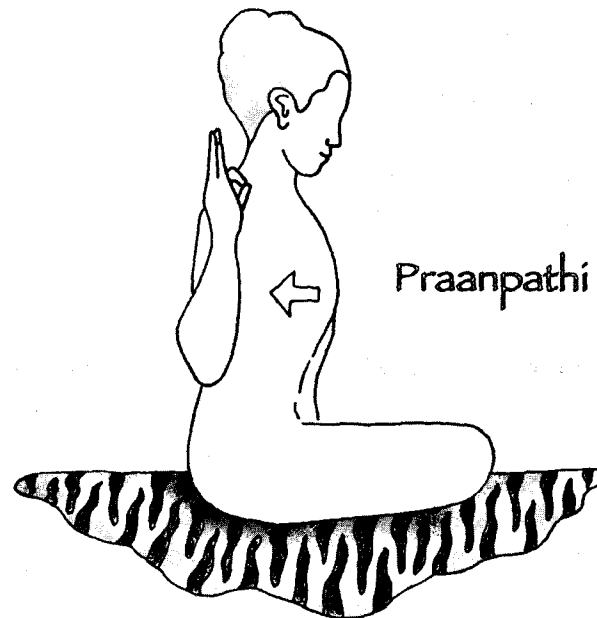
“There are seven vertebrae in the neck and the eighth vertebra is called the *praanic asan*, the seat of the *praana*. There resides the *praanic nerve*, which has branches that go to the diaphragm and the heart. It makes the heart to pump the circulation and it makes the diaphragm to get the air in and out.

“(Today) it is the yogis’ mystery. After two thousand more years you will know it scientifically. There is nothing which we do not know today. It is all there, but it takes time to discover.”¹⁴

Praanpathi Namō Namō Meditation

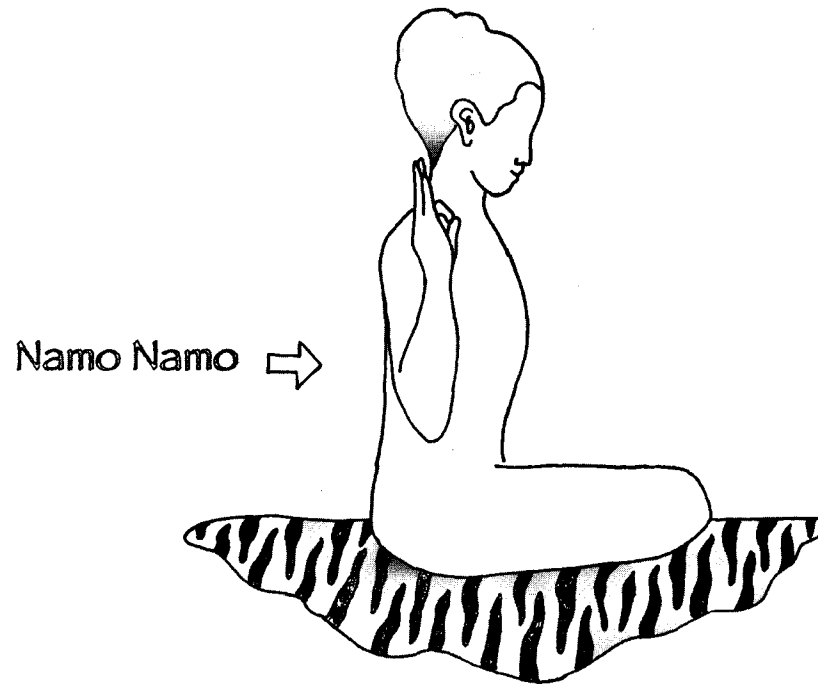
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Stimulating the *Praanic* Center at the Eighth Vertebra



1. Sit in Easy Pose with a straight spine. Place your hands in Gyan Mudra, the tip of the index finger touching the tip of the thumb, with the other fingers pointing straight. Bring your hands up to the level of your shoulders with the elbows resting against the rib cage and the palms of the hands facing forward. (The forearms and hands line up with the shoulder joints.) Lift your chest, stretching the ribcage and spine upward.

Inhale as you move your arms backward to press your shoulder blades together. The elbows stay in contact with the ribcage at all times. Your chest will rise as the shoulder blades press together. Pressurize the area between the shoulder blades. This pressurizing movement takes about 7-10 Seconds. Mentally chant "Praanpathi" during this backward movement. *Praanpathi* (pronounced *praan putt-hee* with "praan" being about 3 seconds and "putt-hee" being about 4 seconds)



As you exhale, release the shoulder blades, allowing the forearms and hands to come back in line with the shoulder joints. This movement takes about half as long as the inhalation movement. It is about 4-5 Seconds. Mentally chant "Namo, Namo" during this release. Continue inhaling and exhaling in this manner for 5 Minutes.

"Your neck is going to have a lot of pressure and it is going to do many things to you. Your elbows have to come all the way with your body. Bring your elbows with your movement, let them touch your rib cage. Pull back your shoulders. If the life nerve is not pressed, this kriya has no meaning whatsoever. It's a particular angle in which the life nerve, which goes this way, gets pressed and it is the pull of that nerve that we require. It is nothing else. (Using this) mantra is just (a way of) relating to the ecstasy of the Creator of the *praana*, Lord God.

"*Praanpathi* is the master of our *praana*, the master of our breath. You are not the master of your breath, though you may say so. *Praanas* you don't control. *Praanpathi* means the Master, the one God, the Infinite. *Namo, namo* is a salutation: 'I bow, I bow.'"

“Do this kriya in a very personal manner. It is a meditation on *praana*, the source of life. As you inhale, feel that God has given you the breath of life and let the breath create that music.”

(This exercise benefits the *praanic* health of your heart because *praana* goes to the heart via the eighth vertebra.)

Move your shoulders in all directions.



Up and down



Round and round



Diagonally-right forward, left back
left forward, right back

2. Begin shrugging your shoulders and moving them in all directions: round and round and up and down. Don't stop. 2 Minutes.

“Your shoulders move in many directions and you have to keep moving your shoulders. All the pressure that makes you insane, fearful, incapable, unmanageable, weak, and cowardly comes when the nervous system between the eighth to tenth thoracic vertebrae can't sustain under pressure. Your downfall is there and you have got to shake that area now.”

3. Come back into position and repeat Exercise #1 for 1 1/2 Minutes.

4. Relax the position and dance your shoulders around for 1 1/2 Minutes.

“Shrug your shoulders like you are saying ‘I don't care.’ Shape up your self, move left and right also, up and down, all the sides. It is fun to move that area. There may be a lot of deposits there, because you have never really shaken it up and the circulation in the muscles is deficient. The muscles require a kind of exercise. Just be kind to that area.”

5. Inhale deeply and chant the mantra *Maaa* in long form. Each *Maaa* sound takes 20 Seconds. Chant *Maaa* five times.

6. Relax for 4 Minutes.

7. Sit like a yogi and silently meditate on every cell in your body. 4 Minutes.

“Draw the great energy of Infinity from the Universe. Let it vibrate in every cell and extend that vibration as if a big whirlwind of energy is circling within each cell of your body. Just feel every cell of your body is vibrating and it is shining like the sun on a clear day. Just concentrate, feel every part of your body, go within. Go into the skull, the brain, through the neck, down deep to all the areas. Please vibrate. Feel a huge tremendous vibration in every part of the body. You have not to concentrate on anything else but your own body, your own self. Each tissue has millions and trillions of cells, just concentrate on them. Vibrate them and feel the vibration. Be alert to it. Be it. Feel very peaceful within yourself and project peace to the entire Universe.”

Commentary/Dr. Jaswant Singh (Jeff) Hawkins:

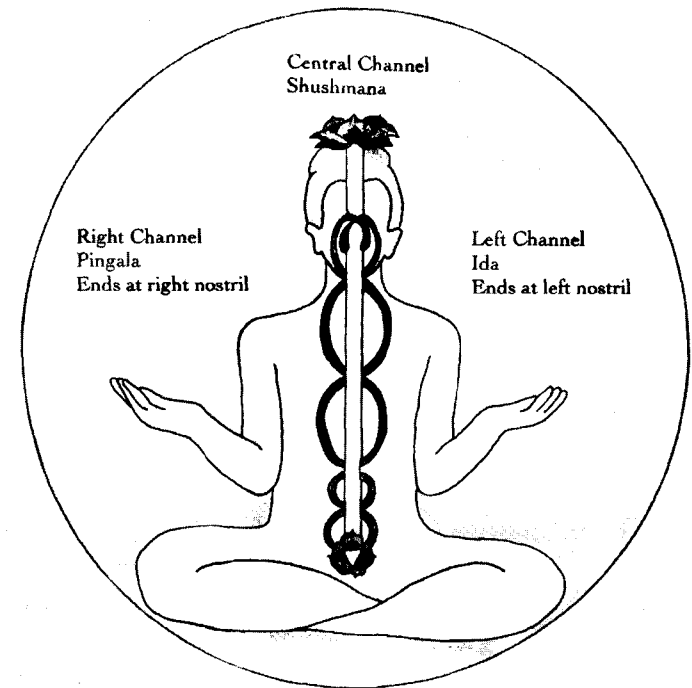
“This meditation is unique in that the 8th vertebra is not effectively activated by most normal movement. Neither bending forward (as in bowing or touching the toes) nor extending the chest forward (as in spinal flexes) so precisely or strongly stimulates this area as does the movement of bringing the shoulder blades together at the center of the back. Energy is focused on the precise spot of the 8th vertebra. Counting down from the top of the spine, the 8th vertebra corresponds physically to T1, the uppermost of the thoracic or chest vertebrae. This vertebra is easily located as the first vertebra below the large ‘bump’ on the spine at the base of the neck (C7, the lowest of the cervical or neck vertebrae).

“As the lower tips of the shoulder blades are pulled together and then released, muscles at the level of the seventh thoracic vertebra in the mid-back are alternately contracted and relaxed. These waves of contraction and relaxation create a subtle tug and release on the 8th vertebra via the powerful paraspinal muscles, which run alongside the entire length of the spine. These paraspinal muscles effectively leverage the contraction at seventh thoracic vertebra and induce a corresponding pull anchored higher in the spine at the 8th vertebra. The resulting surges of energy released at the 8th vertebra can be easily and powerfully felt. The source of this energy is not the movements of the shoulder blades themselves but the concurrent reflexive ‘bowing forward’ of the inter-vertebral spaces up the spine created as the shoulder blades are brought together and released.

“Yogi Bhajan said, ‘Kundalini Yoga is the yoga of angles and the kriyas are based on a particular angle’ and so the smallest shift in focus or angle may benefit a meditation. Refine yourself by refining this movement.”¹⁵

The Three Naadis

We are Energy



In the body, there are seventy-two thousand currents, or *naadis*, through which *praanic* energy travels. Of these the most important are *Shushmana*, *Ida*, and *Pingala*. All three of these channels meet and synchronize at the *Muladhara* (first) chakra, which is located at the base of the spine. The *Ida* and *Pingala* rise from this spot and circle around the spinal column traveling in opposite directions. They rejoin the *Shushmana* at the brow point. The *Ida* is the left channel and terminates in the left nostril. It carries energy that is cooling, imaginative, relaxing, receptive, flexible, and *apaanic*. The *Pingala* is the right channel and terminates in the right nostril. It carries energy that is focused, energetic, action-oriented, responsive, and *praanic*.

The *Shushmana* can be thought of as running through the center of the spine in the physical body. It has branches that carry *praana* across the lower brain and hypothalamus to the brow point and across the central and upper brain to the crown of the head. The *Shushmana* remains closed at its lower end until, through the correct combination of efforts, *praana* and *apaana* mix at the navel center and generate a heat that travels to the *Muladhara* chakra, the root of the *Shushmana*, causing that channel to open. The Kundalini energy is released to flow through the *Shushmana* energizing all the chakras and making you peaceful, creative, non-attached, and vast. Raising the Kundalini is only the first step. Once it has been raised, the challenge is to keep the channels clear so that the energy can continue to flow smoothly. ¹

Our Place in the Magnetic Field of Praana

“You are a magnetic psyche. This *praanic* energy is nothing but an electromagnetic field. This whole Universe is just the co-existence of (magnetic psyches within) a working electromagnetic field...Every electromagnetic field within an electromagnetic field has its own frequency, its own rhythm, its own axle, and its own orbit. And you are in perfect harmony. (Understand “harmony” to mean “balance”.) Whenever you cross the range of another electromagnetic field, it means the psyches are intertwined. At that time it can create love, affection, affiliation, or a clash and anger.”²

Commentary/HJK:

We are energy beings. Energy flows through the *Ida* and *Pingala naadis* all the time, but, at any given time, one side or the other is the dominant energy of our electromagnetic field. We can learn which *naadi* is dominant by observing which of our two nostrils has the greater flow of breath: left nostril means *Ida* and right nostril means *Pingala*. If *Ida* is dominant, then the flow of energy in our magnetic psyche is predominantly negatively-charged and is cooling, imaginative, and relaxing. If the *Pingala* is dominant, then the flow of energy is predominantly positively-charged and is focused, energetic, and active.

If we are aware of our predominant energy charge, then we can alter our energy as needed to balance whatever sort of energy is coming at us from the environment. When we cross the range of another electromagnetic field, the psyches must balance energetically. Sometimes we react unconsciously and we lock ourselves into an undesired balance with another person’s magnetic field. If we relate to our environments on a *praanic* level, we have the means to control our energy field to bring greater peace and life-sustaining balance into our lives.

“You have to learn to alter your energy. If at one frequency you are freaking out, change or alter your energy. You will not freak out. You cannot change the time, but you can change the place. You cannot get out of your body, but you can change its energy.

“If the right nostril is sending the fire (*agni*) energy and you are thinking something very neurotic, start breathing from the left nostril. It will send the cooling, *sitalee* energy. If you are irritated, very depressed, in a most weird mental state, start breathing from the right nostril. Within three minutes after you shift the nostril, you will be in a different mental state. The ability to change nostrils in breathing should be taught to your children within their first three years.”³

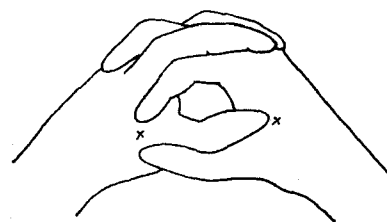
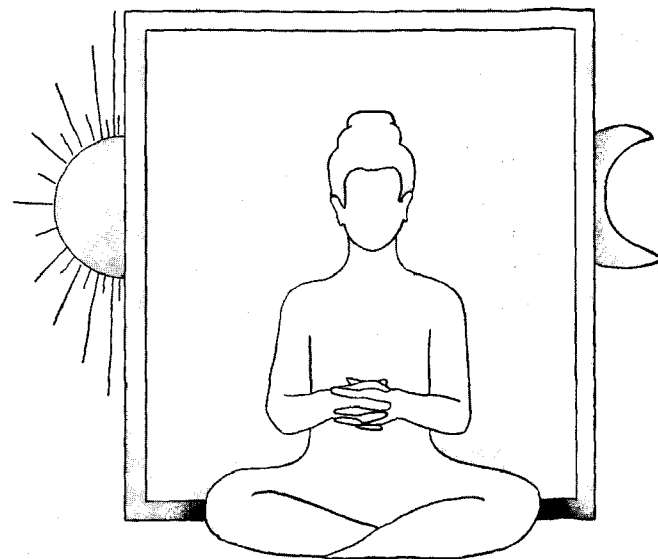
Altering Your Energy at Your Command

June 7, 1976

Sit in Easy Pose with a straight spine. Interlace your fingers so that the right thumb is on top. Maintain a pressure in the grip of your hands. Rest the base of your hands against your body at the level of your diaphragm.

Close your eyes and concentrate on the breath at the tip of your nose. Determine which nostril is dominant in your breathing. Within three minutes you should know. Once you know which nostril is dominant, change to the other nostril. Practice changing nostril dominance back and forth between the two nostrils. Be sure to keep your shoulders completely relaxed. You should have a pressure at your hands, but none at your shoulders. Suggested time for this practice is 31 Minutes.

To Finish: Inhale, exhale, and hold the breath out for 30-35 Seconds, stretch up, and, as you stretch up, if you feel anything wrong in the body, send energy to it. It is a good body adjustment. Inhale and relax.



Commentary/ HJK:

It may be helpful to know that in the web of flesh between the thumb and the Jupiter (index) finger is an acupressure point which can affect which nostril is open. In this mudra, the thumb of the left hand and forefinger of the right hand are well placed to alternately put pressure on these points. I find that if I press the point on the left hand, the left nostril will open. Other people find that the opposite nostril will open: they press the point on the right hand to open the left nostril. I suggest that you experiment to see which side you have to press to affect the flow of breath in which nostril.

7th Rib

“On a temperamental basis, your energy is controlled by the seventh rib. Your left and right nostrils, *Ida* and *Pingala*, can be governed at your command if you can put pressure on the seventh rib.”¹ (The *Ida* and *Pingala* are subtle nerve channels. The *Ida* governs the left side of the body and right side of the brain and the *Pingala* governs the right side of the body and left side of the brain. These nerve channels terminate in the nostrils.)

“The seventh rib is one meridian point in the human body which can alter the breathing through the *Ida* and *Pingala*; it holds the *praanic* energy, also known as the spirit.”²

“The 7th rib can regenerate you, re-create you.”³

“Put a pressure on the 7th rib...that’s a very important rib because that controls the diaphragm.”⁴

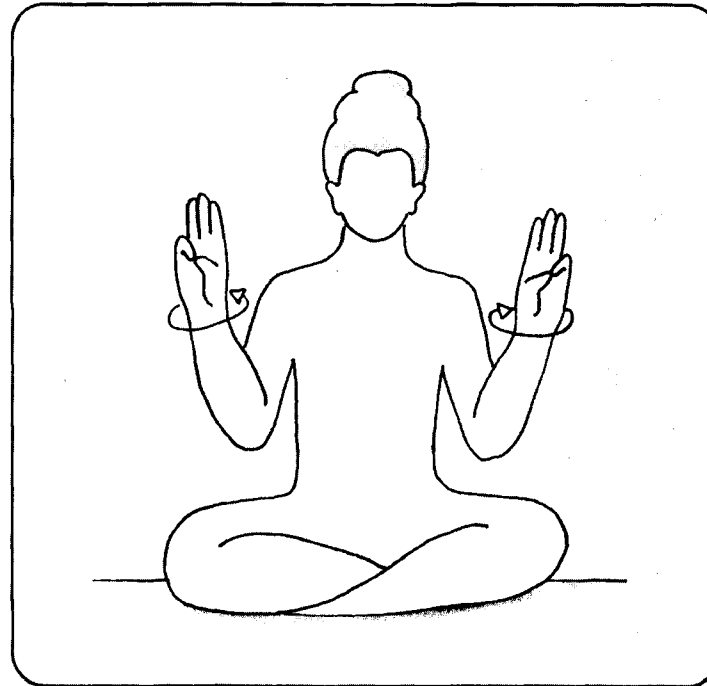
How to locate the seventh rib

If you draw an imaginary line across the middle of the back, connecting the bottom edges of both shoulder blades, the place where that line crosses the spine is the 8th thoracic vertebra. The seventh rib starts about two inches above this point. It continues out to the sides of the body at an acute angle, dropping from the starting point, passing under the lower edge of the shoulder blade and ending up about six inches below the armpit (as measured when the arms are extended straight out to the sides).⁵

Base of your Creative Capacity for Life

May 18, 1993

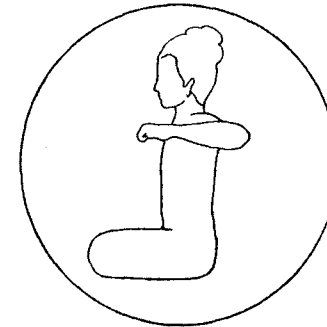
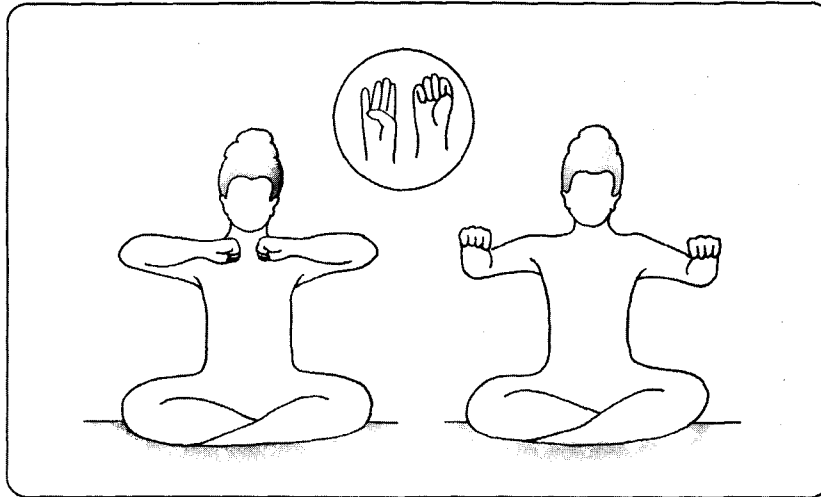
Working on the 7th Rib



1. Sit in Easy Pose with the elbows bent, upper arms near the ribs and the forearms pointing upward. The thumb locks down the Mercury (little) finger and the other fingers point straight upward. Strongly twist the wrists inward so that the palms face toward your shoulders and then twist them back so that the palms face forward. Continue quickly revolving the hands back and forth as you vigorously pump the navel with a powerful Breath of Fire. 3 Minutes.

To Finish: Inhale deeply, hold 20 seconds, while you pull in on the navel point and twist your wrists back and forth. Squeeze every muscle and then release the breath through the mouth like cannon fire. Repeat this sequence two more times.

This exercise will help you look beautiful, be youthful, and conquer senility.



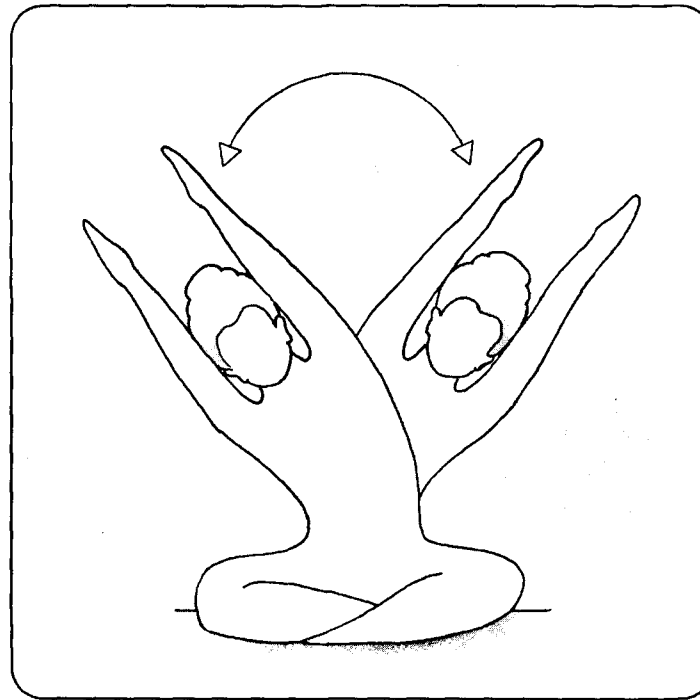
Side view exercise #2
elbows pulled back

2. Place your thumb on the mound below the Mercury (little) finger and close your fist around it. Bend your elbows and raise your elbows, hands, and forearms at the level of your shoulders. Your fists should be in front of your chest at shoulder level. Inhale and pull the elbows back so that the shoulder blades almost touch, exhale and return to the starting position. Use this exercise to pull open the ribcage, using a heavy breath to open up the lower lungs. Ideally you will move 108 times per minute. 3 Minutes.

To Finish: Inhale, hold the breath 10 seconds while you pull the elbows back, pull in on the navel, squeeze the muscles of the body. Then exhale like cannon fire through the mouth. Repeat this sequence 2 more times.

This exercise may change your whole lifestyle and is also very good for the heart.

“Open up your ribcage. All the twelve zodiacs are there. Especially you are working on the seventh rib, which can regenerate you, re-create you.”



3. Raise your arms up over your head, palms facing each other without touching. Keep your arms up over your head, lift your chest and stretch your ribs, and slowly lean as far as you can to the left. Then come back to center, stretch up, and lean as far as you can to the right. Breath of Fire. 3 Minutes. During the last minute, speed up and move as fast as you can.

To Finish: Inhale and hold the breath 20 seconds, lean *left*, lean right, come back to the center and expel the breath through the mouth like cannon fire. Inhale and hold the breath 20 seconds, lean *right*, lean left, come back to the center and expel the breath through the mouth like cannon fire. Last time: inhale and hold the breath 20 seconds, lean *left*, lean right, come back to the center and expel the breath through the mouth like cannon fire.

“This will fix your spine, your spinal disks, and tone up the pelvic region provided your Breath of Fire is strong and continuous. There is no better adjustment for your body than this exercise done correctly. It works on the sex organs, which give you the sensitivity to create. It can give you an experience of who you are.”

Stimulating the 7th Rib

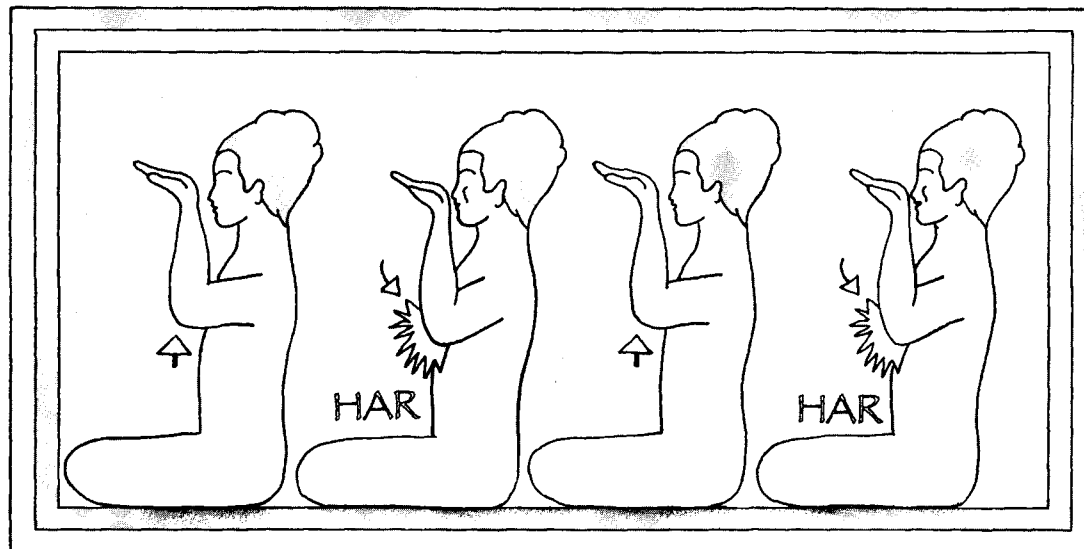
August 7, 1995

Sit in Easy Pose with a straight spine. Stretch your arms straight out in front of you with the palms facing upward. Bend your elbows. Bend your wrists so that your palms still face upward. Position your arms so that the base of your hands are level with your eyebrows. This is the starting position.

Pull in on the navel point and chant "Har" as you forcefully bring the elbows toward your chest to hit the ribcage. At the point of impact the base of your palms should be level with your cheekbones. The elbows hit the 7th ribs at the same time as you pull in on the navel and chant "Har." This action is done to the rhythm of the *Tantric Har* CD by Simran Kaur Khalsa. 10 Minutes.

"You have to hit hard. There is a meridian point here. They call it the 7th rib."

To Finish: Inhale, hold the breath for 10 seconds, raise your arms up, and powerfully stretch your spine. Second time, inhale, hold the breath 15 seconds, keep your arms up, and stretch from the base of your spine all the way upward. Last time, inhale, hold the breath 15-20 seconds, stretch up, twist left and right three times, return to center and stretch up, then relax.



Ashtang Agni Kriya

The eight-fold spiritual fire *kriya*

7-24-96

Sit in Easy Pose with a straight spine, bend your elbows and lift them up and out to the sides. Clap the elbows down onto the ribcage with a great force as if you are playing your rib cage like a drum. The elbows move in to strike the ribs and then lift upward to reposition to strike the ribs again. "Free your soul from the prison of the ribcage. Hit hard!"



The navel point pumps out the exhalation as the arms impact the rib cage and the breath becomes a real Breath of Fire. (Breath of Fire came from this exercise.)

Use Matamandir Singh's *Gobinde Mukande* tape to set the rhythm of the movement but do not sing along.

Start with 6 Minutes of practice then inhale and exhale and rest for 2 Minutes. Then resume the kriya for another 5 Minutes. Practice a total of 11 Minutes with a 2 Minute rest period in the middle.

"Slowly and gradually develop the kriya and it will develop the fire energy that is our God within us: pure, powerful and all-prevailing, with which we shall burn the karma." Maximum practice time is 15 Minutes.

The main emphasis in this kriya is to forcefully and rhythmically strike the seventh rib. The entire creativity of humanity is based on the 7th rib. Dance the upper body from the navel point upward, using a powerful movement in coordination with the breath. Create a rhythmic sound by the force of your movement. Make your ribcage into a drum* and beat it. Matamandir Singh's rendition of this mantra, called the *Ashtang Yog Shastra Mantra*, gives a rhythmic base to the movement. The movement can be practiced moderately and rhythmically and, over time, worked up to Breath of Fire speed.

(*To make a drum of your ribcage, sit with your spine stretched up straight and your chest slightly lifted. Flare out your ribs and hold them slightly flared to create a solid surface to receive the impact of your upper arms.)

"Those without complexes live by the virtue of their soul all the time—a mental process with no division: 'I am just a spirit among other spirits and I will merge back into the Great Spirit from which we all came.'"

Breath and Mantra

“Mental energy, to be controlled, has to be controlled by the breath, air, *pawan*. *Pawan* is the power, breath is the power, and that is why *shabd*, the Divine Word, is so powerful.”¹

“God only gave you breath of life. When you (use it to) recite a mantra, you make yourself positive, pure, and your vibration is very penetrating.”²

“Every mantra has the capacity to make your thirty trillion cells dance with it. Your whole body vibrates with it, it is an interlocked vibration. And *praan...praan...*the sound---that which is creative of light and life, is the creator of sound. They are interrelated”³

“All these names, holy words of God, which we meditate and speak and chant, are nothing but an exchange of *praanic* energy. We get *praanic* energy and we generate *praanic* energy. *Praana*. It is not just offering to God. God gives it to us and we give it back to God. What do we get out of it?----Peace: internal peace and eternal peace.”⁴

Vibrating the Breath: Naad Yoga

The word “naadi,” by which we name the subtle nerve channels in the body, comes from “naad” which means “hollow stock, sound, vibration, or resonance”⁵ The energy that travels through the *naadis* moves in a manner that is comparable to the way sound travels through air, by making it vibrate. This energy is sensitive to the sounds we create as humans. This is a fundamental principle of what is called *Naad* Yoga.

“Everything which lives creates sound. There are high sounds. There are silent sounds and there are human sounds, which we call ‘living sounds.’ The *Ida* and *Pingala* project these ‘living sounds’ through the *Shushmana*, which is called the central nervous system (channel). When you speak, you use your life.”⁶



Sound requires breath, most often exhaled breath, and control of the exhalation of the breath begins with the control of the navel point. One year, at the yearly summer Women's Training Camp, Yogi Bhajan invited a guest *raagi* (singer of Indian sacred music), Baldeep Singh, to speak on his training as a singer:

Baldeep Singh: "Before we start singing *raaga*, there is a proper voice culture training, which is called *naad* yoga. There are eight places in the face that we relate to in the whole system of voice production: the upper palate, the tongue, the teeth, the lips, and the complete face. And then, it is very interesting, the way my teacher taught me, is the usage of *nasikab*, the right nasal sound, and *anunasikab*, the left nasal sound. The union is *nirunasikab*. This is a system of using *Ida*, *Pingala*, and *Shushmana* in music. There is a proper system of practicing."

YB: "That means direct help of the nasal passage, indirect help of the nasal passage, and systematic central help of the nasal passage."

Baldeep Singh: "The idea behind it is to lose any support of the throat. The sound comes from the *nabhi*, the navel. We breathe from there, we practice from there...The idea behind *naad* yoga is that a stage comes when what you intend to do with the voice, you are able to do...you use the *naad* to support what you are trying to say. And then we learn the *raagas*, the melodies which have the *praan*, the soul behind them, with its own identity and being." ⁷



"The sound current (*naad*) has an Infinite power on God. It can bind God. It has the power. It is the only power which is given to the human to excel. What you speak is not a sound current. The sound current is that which you create with the organic matter of your body where you use your *praanas* and that has a projective power." ⁸

"The human current, *Ida* (negative charge) and *Pingala* (positive charge), (can join together to) create a neutral current which is called *Shushmana*. This creates a mantra (vibration), which is a mental projection that goes through the central channel to hit the target. Those who perfect their mantras have supreme power, because their mind and their neutral self become the same.

"Have you seen people who heal, but who actually do very little? They may say, 'Take this water.' The water has nothing to do with it. It is what they spoke over it, what they projected into it, which works. Do you understand?" ⁹

"That's why mantra means 'mental vibratory projected thunderbolt of the human.' Mantra: *man tarang*. Mantra is a system of permutation and combination of (controlled vibration) in which you project at more than two point five (2.5) frequency of psyche. That's what mantra is, like 'Har' (which is created) with the (pull of the) navel: *Har, Har, Har, Har*. It's a sound. It's not that you have to *speak* it.

“I once went to Rishikesh to a conference and there were many, many people and you have seen people chanting ‘Om’ and you see them chanting ‘Hari Om, Hari Om, Hari Om,’ right? It’s not correct. ‘Om’ is (Here Yogi Bhajan demonstrated *Ong*, the sound of Infinity correctly chanted through the “nasal conch”.) And I am not very good, yet. That is ‘Om,’ it is in the conch of the human. It’s a sound, which cannot be *spoken* but which can be *created*. And it is not ‘Hari Om, Hari Om.’ When these people do it, I know they are wasting their time but I am not supposed to say anything because they say I am sacrilegious. And so I tease people and I joke with them.”¹⁰

Ong

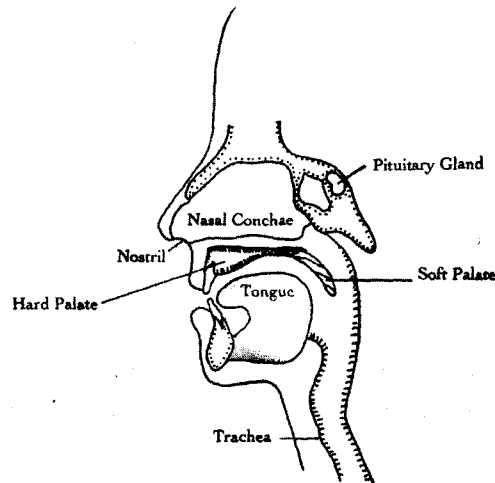
“We chant ‘Ong Namō Guru Dev Namō’ the mantra of all mantras. Let me tell you a very secret: the sound *Ong* must be mastered. After mastering *Ong*, when you chant ‘Ong Namō Guru Dev Namō,’ the Universe will open up to you.”¹

“*Ong shabd* is the creative sound of the word ‘Om.’ ‘Om’ cannot be chanted, cannot be heard, cannot be sung, but you can create it. It is a creative word. That is why Guru Nanak used *Ong*. It is the right pronunciation of the word ‘Om.’ *Ong* means creative force of God.

“It is created in the conch, not with the mouth, not within, it is created in the conch of the human brain. It is the sound which is the combination of the breath, the mouth, and the nose. Where they two meet in the panel of the air, five airs will meet, you can create this sound.”²

“The conch which is behind the nostrils, where ordinarily you don’t have a practice to chant, will start working. That is a very simple human way. Otherwise you have to spend twenty-four years like me and just learn one word: *Ong*. So just understand what I can produce with this sound. This is the sound ‘Om’ which nobody can chant or is supposed to speak. Not a word, actually it is the sound of Infinity in you. It is combining the conch, which is in the top of the nostrils, and the fire, which comes through the nose. Man is elevated in one or two experiences. You totally refresh yourself.”³

“God has provided us with a conch between the nostrils and the throat. It is in that conch that we chant. There are a few chants which can let you know that you are chanting correctly. It is under your control. It’s not a sound you make with your mouth, it is a sound you make with your nose.”⁴



The “conch” where the sound *Ong* is vibrated is located in the area that contains the upper palate, the nasal cavity (where coincidentally, there is a feature called the “nasal conchae”) spheroid sinus, and pituitary gland. The eustachian tube, which leads to the ears, is also in this area.

“Basic word for God is ‘Om’, but it cannot be pronounced. This is how it is pronounced (Yogi Bhajan chants). It is pronounced *Ong*. You have to make a conch of your face and you can pronounce it. The breath must come through the nose (to produce) the sound *Ong*. The sound and breath must come through the nose.

“If you can pronounce it correctly, it doesn’t matter what you are, you will have energy and you will have stability. You will have it. When you correctly utter the word *Ong*, you harness the entire energy of the soul. The entire electro-magnetic field of the Universe becomes yours.”⁵

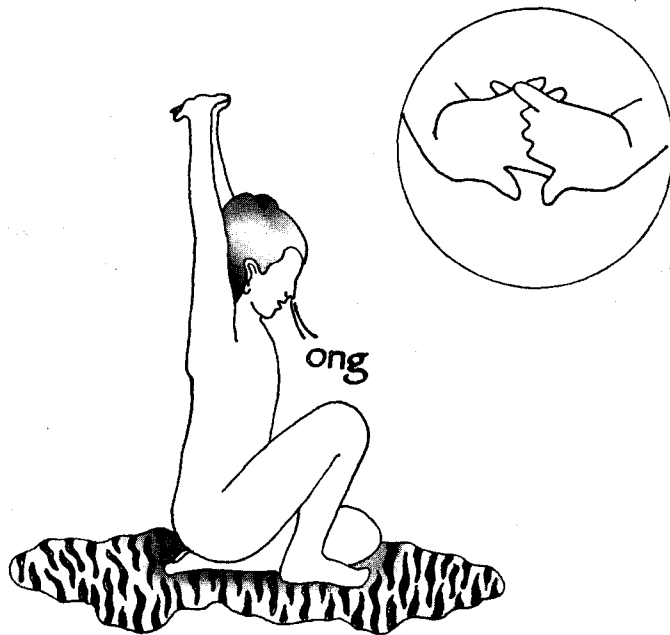
“With the back of the tongue, just create the sound by the vibratory effect. It will vibrate the pineal and pituitary and when the pituitary starts vibrating, the pineal has to come to help. The moment they start playing this game with each other, you go into the altered state.

“Now we have to understand, clearly and consciously, how we can tune our mind to Infinity. You should have started learning this when you were one day old. Now one day plus all the days you have lived, that is your handicap. It is that handicap which we have to overcome. And there is a mantra which gives us a secret power. Today I’ll tell you the secret of chanting the *Ong* mantra. There is a pre-condition to the mantra, because sometime you may just get into your ego and chant *Ong* and not come back. Whenever you chant it, you must meditate first on the primal sound “Saa-Taa-Naa-Maa” and *then* do it. So let me record that warning and then we are free, we can do it.”⁶

Ong in Virasan

April 5, 1973

Sit in Virasan, sitting on your left heel with the right knee bent, right foot in line with the left knee. The left heel presses on the perineum between the sit bones and in front of the anus and behind the sex organ. This places pressure on the Muladhara (first) chakra. Lift your chest and keep your spine straight, chin in and chest out. Find your balance and a balanced state of consciousness. Breathe normally.



Interlock your fingers with the palms facing outward and stretch your arms out in front of you with your elbows straight. Then lift your arms overhead and back as much as you can and hold them there. The palms of the hands will now face upward. ("This puts pressure on a certain chakra in the spinal vertebrae, that has to be straightened out.")

Inhale deeply and begin chanting long "Ong." Continue chanting. Begin with just 20-30 seconds of chanting and then relax.

Slowly and gradually increase the amount of time you can correctly hold the position while correctly chanting the mantra. No practice time was specified when this kriya was taught but Yogi Bhajan said it was not a long exercise, "just a few minutes." The class first held the posture for one minute and then chanted for 20-30 seconds. Yogi Bhajan then ended the kriya and directed the class to practice on their own later. This is a challenging kriya and the emphasis is on quality of practice rather than quantity of practice time.

Linking with the Infinite

February 16, 1976

“Without breath, the body has no value. Breath is the principle of life. Between God and you, it is the link. Power of the breath, if it can link you with God, it is the best link. Meditation on breath is the highest meditation. God is known as *Praanpathi*, the Master of breath, and a person is known as *praanee*, one who lives on the breath.

“So your relationship is between the *Praanpathi* and the *praanee*. Now, you can color it: Christian breath, Jewish breath, Hindu breath, Sikh breath, Muslim breath, but that doesn't make any sense. Breath is breath. Between the *Praanpathi*, the holder of the breath, and the breathing self, that is the *praanee*, there is a direct relationship and we can experience that through this kriya.”



Sit in Easy Pose with your spine straight, chin in and chest out. Block your right nostril with your finger and inhale through your left nostril. Chant “Ong” in the long form, in such a way that the sound comes out of your left nostril. Your entire exhalation is one recitation of “Ong” (15-20 seconds). The mouth is open but nothing comes out of the mouth, the chanting is only through the left nostril. (You may find you need to sneeze if you are doing it correctly. Do not suppress the sneeze.)
3-11 Minutes.

Then switch sides and close off your left nostril. Inhale through your right nostril. Chant “Ong” in such a way that the sound comes out of your right nostril. The mouth is open but nothing comes out of the mouth, the chanting is through the right nostril in the same manner as for the left nostril. 3-11 Minutes.



There are four rules that must be observed in practicing this meditation:

1. It is required that you rest afterward, do not immediately resume normal activity.
2. The breath should not come out of the mouth.
3. The breath vibrates under the back of the upper palate.
4. Make sure that if you need to blow your nose, you take the time to do it even if it is in the middle of your chanting. Be sensible and do not do this meditation if your sinuses are clogged.

This meditation powerfully activates the left side of the brain and the right side of the brain. It opens up the mind and is most powerful depending on which nostril is currently active, so be sure to rest after practice.

“The sages for ages who developed Kundalini Yoga sat and worked it out, from one person to the other. When they were certain that they had mastered the technique (what it is, how it is to be done, and what are the results), they had the instructions carved onto bamboo sheets. It took years and years to perfect the teaching of this technique.

“Develop this meditation slowly, gently, and with sophistication. It is not an ego trip. Begin with 3 minutes on each side and, with practice, work up to the full time of 11 minutes on each side. “

Finding Happiness & Peace Within

September 26, 1974

Sit in Easy Pose with your spine straight, chin in and chest out. Warm up first by chanting “Ong” in the long form so that it takes approximately 10 seconds to chant “Ong” one time. Chant through the conch, with the mouth slightly open and the breath coming only out of the nostrils. Chant in this manner 5 times then gradually begin to chant “Ong” faster so that you are chanting one “Ong” every 3-5 seconds. Start with 1 Minute of rapid “Ong” and gradually work up to 2 Minutes.



“Practice it, it will set your brain, if you do it correctly. If you start to cough, allow it, because it is just your thyroid adjusting to the pressure. The thyroid is responsible for beauty and for keeping you young. Chanting this sound correctly gives power, beauty, and youth.

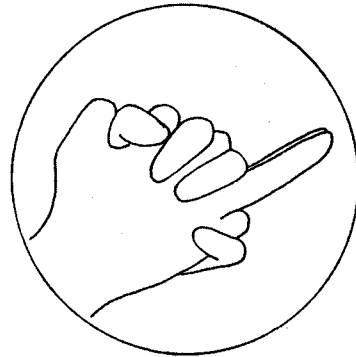
“There is no word ‘Om.’ Neither ‘Aum.’ Actually the sound ‘Om’ is the sound of the conch, which can only be created. It cannot be written and it cannot be expressed. It is the sound of Infinity (in Formlessness). When this starts working, even the loincloth is lost. It frees the man of all possessions.”

“*Ong* is never chanted through the mouth, it comes through the central nerve channel, the *Shushmana*, which is the tip of the nose. It brings out from you the breath like fire. *Ong* is the sound (that) man found out of the conch where he put in the breath of life. Sound of the conch is only expanded *Ong*. When a disciple or seeker practices at the center of the nose, his entire brain gets a very specific vibration and then the nectar starts coming.”

“Through time man started writing about the chanting of *Ong* and reading about it, but not practicing it. The result was that he eventually forgot what the sound is and then he became a shopper. He went from one place to another, to another, to another. He went from one person to another person to another person, asking, begging for happiness. He went from one religion to another, from one place to another, from one house to another, just asking for peace. He forgot that what he is asking for, is within himself. “

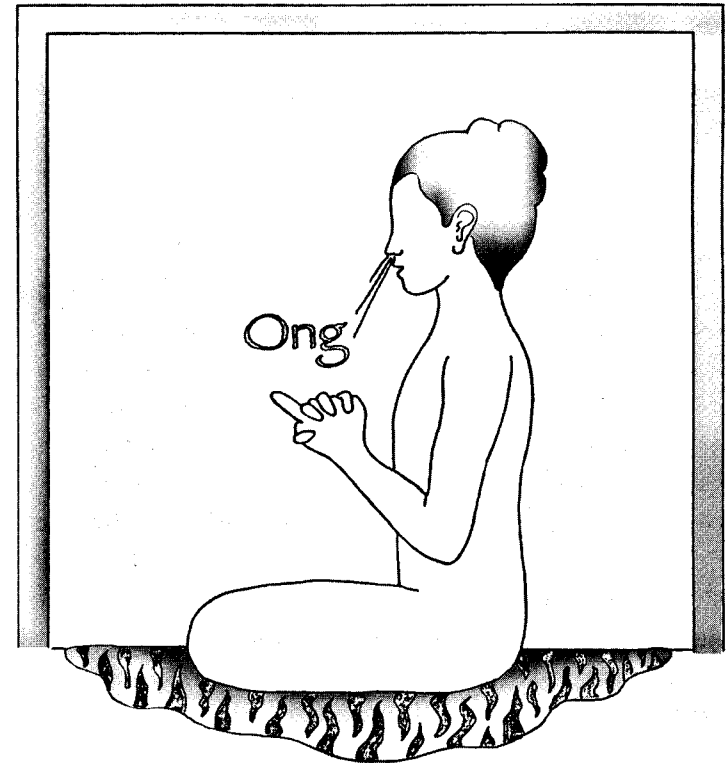
For Powerful Energy

May 17, 1976



Sit in Easy Pose with a straight spine. Interlock all of your fingers except your Sun (ring) fingers, which are pressed together pointing upward. The right thumb locks down the left thumb. Place the mudra at diaphragm level, several inches out from the body, with the Sun fingers pointing out at a sixty-degree angle. Close your eyes.

Inhale deeply and chant "Ong" in long form, one recitation of *Ong* per exhalation (approximately 15 seconds, but in a group setting, each person chants in their own breath rhythm). The sound is created through the nose; although the mouth is held slightly open, no air comes through the mouth. The sound comes from the nose by way of the back of the upper palate. Your upper palate will vibrate, concentrate to do it correctly. 8 Minutes.

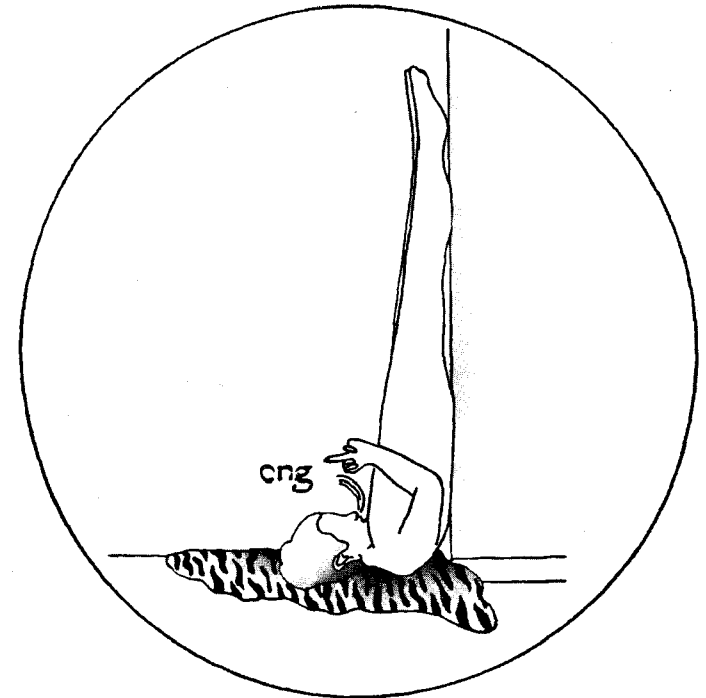


“It may make you cough or sneeze or there may be pressure in the ears, but it will give you bright eyes, better ears, and good nose—your E-N-T will be perfect. It will affect the thyroid. It will vibrate your whole brain and do a lot of good things. All the hot air will come out through the nose. The mouth is open, but the sound comes out only through the nose.

“It is best to do this meditation when you have time to sleep afterwards or when you have a hard day to face. Both times are best for this. It will give you absolutely powerful energy and will balance that most effective computer that we call the brain. It is the best remedy for ‘brain drain’.

“*Ong* is the sound of the *Ajna* chakra, the sixth center of consciousness. Vibrating the thalamus is a privilege. That’s why ‘Om, Om, Om,’ there is no such thing ‘Om.’ There is, however, the sound of the Infinite which comes through the central nervous system (*Shushmana*) and touching the central nervous system. I have explained how to do it; it comes from the back of the nose but you have to keep the mouth open. It can go to any pitch. It requires practice but the practitioner enjoys it. It is very fruitful. It is so fruitful and so enjoyable that all you have to do is a maximum five times and by the third time you will be sitting, like this, in bliss... Therefore it is very important, if you want to be in love with yourself, to practice this sound. That will give you a great essence and joy of life.”

An even more effective variation of this kriya is to practice the same mudra and mantra in shoulder stand. The mudra doesn’t touch the body and the chin is strongly locked to help balance the body. But use the support of a wall, you don’t have to touch the wall if you are highly skilled, but be near the wall so that you don’t fall over. Doing this kriya in shoulder stand creates the most powerful potent situation, but only do it in this manner after you have spent sufficient time practicing the kriya in Easy Pose.



So Hung

“The whole Universe is a wave. *Waban* (the wave) of the *praana* is *pawan* (the breath). Beyond wave (of the Universe) is *anaad* (unmanifest), where there is no *naad* (sound wave).”¹

“Everything comes from the sound. Even the breath is sound. And the sound is ‘So Hung.’ Inhale is ‘So’ and exhale is ‘Hung.’ Inhale and exhale creates the sound: *So Hung*. So everything that is born, is born of the Word.”²

“Life is a very rhythmic thing. Your breath is a very beautiful meditator and enchanter. Breath chants. If you really put a breath on a magnified sound system, very acutely, in your vocal cords, you will be surprised to hear ‘So Hung.’ Thou *IS*. Even the breath of life acknowledges it. Thou *IS*.”³

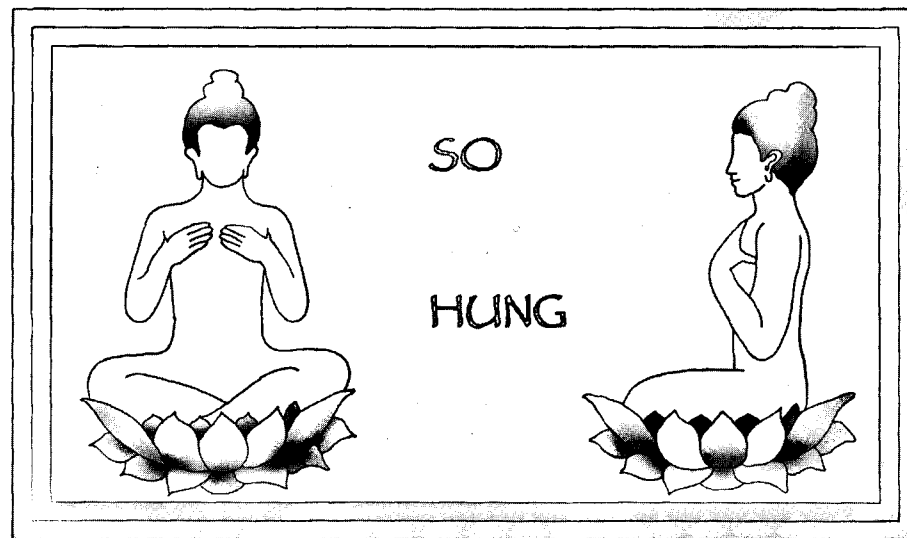
Balancing Mind and Heart Unto Infinity

4-4-72

Sit in Easy Pose with a straight spine. Bend your elbows and place your palms against your chest so that you can tuck your thumbs into your armpits. The thumbs press against the ribs. Rest the palms and fingers of each hand against the chest. Rest the upper arms lightly against the rib cage.

Let the eyelids hang down so that your eyes are only 1/10th open. Pucker the lips and inhale deeply through the mouth with a whistle. Listen to the whistle-sound of the inhalation as you mentally vibrate "So". Completely exhale through the nose as you listen to the breath and mentally vibrate "Hung". "So Hung" means "Infinity, I am Thou."

11 Minutes.



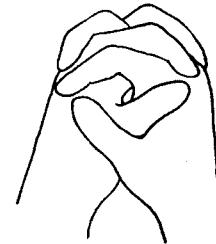
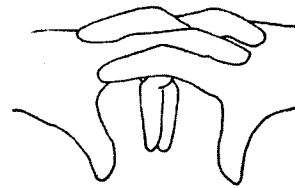
This meditation balances the frequency and quality of the heart center. The heart center opens the potential for compassion and humility. Humanity is now going through a global transition into the Aquarian Age. We are preparing to have kingship over the service of the Universal force. This requires Universal Consciousness. There are two ways of developing Universal Consciousness: through hardship and time, or through mantra. Mantra is the easier way, but the difficulty is that mantra opens the heart center and the mind has difficulty following the heart's frequency. But it is through the understanding that comes from the heart, that the mind can realize the concept that Infinity is within us.

Karam Sambhavani Kriya

February 21, 1977

Before you do this kriya, please take off any rings you may be wearing. Sit in Easy Pose with chin in and chest out. Interlock all of your fingers except the Sun (ring) fingers. The Sun fingers point down inside the clasped hands and cross each other so that the pads of those fingers touch. Squeeze the palms together and hold the mudra at the heart center (center of the chest). Your elbows are pressed against the ribs.

Interlock the fingers except for the Sun (ring) fingers. The Sun fingers point downward and the pads press against each other.

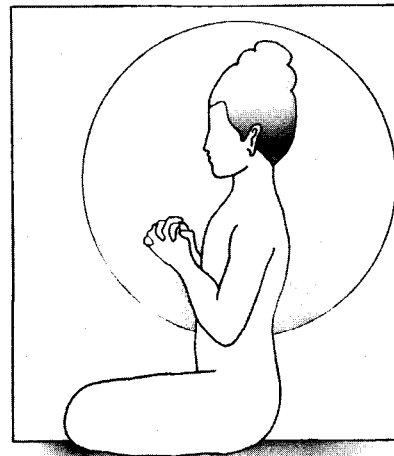


Squeeze the palms together

“The mudra creates the contact of the flow of life energy (the touching of the two Sun fingers) which happens right under the rest of the energy (the interlocking of the other fingers in the mudra).”

SAA SAA SAA SAA

HUNG HUNG HUNG HUNG



Relax your eyelids down over your eyes, leaving your eyes 1/10th open. Inhale through your nose in four strokes, silently meditating “Saa-Saa-Saa-Saa.”* The four stroke inhale takes about 2 seconds to complete. Exhale through the nose in four strokes, silently meditating “Hung-Hung-Hung-Hung.” The four stroke exhale also takes about 2 seconds to complete. Focus on the sound of the breath and the mantra.

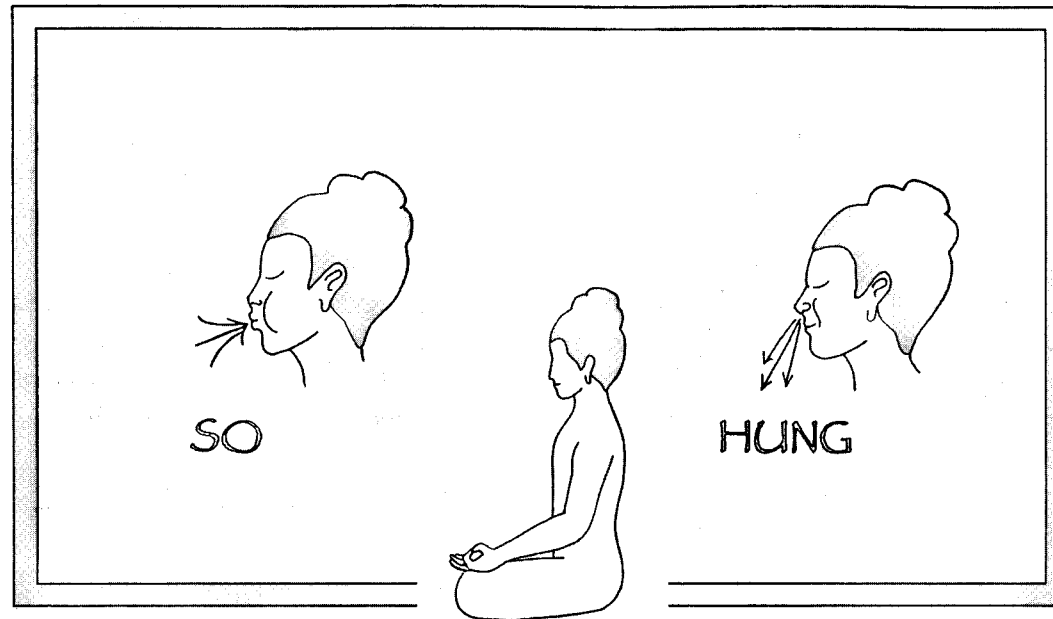
Start with 3 Minutes of practice. If you wish to do more, you may add one minute of practice time each week up to a total of 11 Minutes. Do not do this kriya for more than eleven minutes.

“The sage said, ‘Whosoever shall do this meditation shall achieve the reciprocal strength to go through time and space with righteousness.’ This is *Karam Sambhavani Kriya*. It is a very powerful life-giving kriya. It opens up every capillary and every little cell in the lungs and cleans you out. It gives you a lot of power because the left and right hemispheres of the brain are interlocked (in the mudra) and these hemispheres work according to *Ida* and *Pingala*. It creates an equilibrium, a balance, a correlation of energy. It will prevent brain fatigue.”

*When this meditation was taught, Yogi Bhajan paced the students by chanting aloud. For the inhalation, he used the variation “Saa” for the more commonly used “So” in the mantra *So Hung*. Both “So” and “Saa” carry the meaning of “Infinity,” but in this particular meditation, we mentally vibrate “Saa.”

So Hung Praanayam

October 10, 1994



Sit in Easy Pose with your spine straight, chin in and chest out. Place your hands in Gyan Mudra.* Inhale powerfully in one short stroke through the “o” mouth, mentally chanting “So.” Exhale powerfully through your nose in one short, powerful stroke, mentally chanting “Hung.”

The exhalation is done so powerfully that the nose crinkles up. This upward compression of the nose is a vital part of the meditation. It activates the *Ida* and *Pingala*, those important nerve channels which begin at the *Mulaadhara* chakra, criss-cross their way up the spine, and terminate at the left and right nostrils.

The inhalation takes about one second and the exhalation takes about one second. Pull the air in and push it out fast. Use the hammer power of the navel point to make the exhalation powerful. Keep a consistent rhythm. 2 1/2 Minutes.

To Finish: Inhale deeply, hold the breath about 5 seconds, exhale, and relax.

Start with 2 1/2 Minutes and, after a few days (when you feel you are ready) you can extend your practice time by two and a half minute jumps. Start with two and a half minutes, then advance to five minutes, then to seven and a half minutes, up to an absolute maximum of eleven minutes. Do not practice this kriya more than eleven minutes.

“This is called *So Hung Praanayam*. It’s very name came from the God’s name. *So Hung* is God’s name and it is also the sound of the breath--*So Hung*. It is the most healing breath actually. It is a tiring kriya but it will take away stress from the root of your being. If you can do this exercise for three minutes, absolutely correctly, you have no idea how powerful you can become.”

Commentary/HJK: Given the speed and power of this breath, there may be a tendency to slip into “paradoxical breathing”; that is when the usual muscular behaviors of breathing become reversed. Be mindful that your diaphragm moves downward when you inhale through the mouth and that your navel point pulls in powerfully and your belly contracts on the exhalation through the nose. Do not let this order become reversed.

*Yogi Bhajan instructed the class to “sit down and pretend to be a great yogi” so the yogic sitting posture can be yogi’s choice. The instruction given above is a classic example of a correct seated meditation posture.

Exercise to Simply Make You a Saint

March 14, 1977

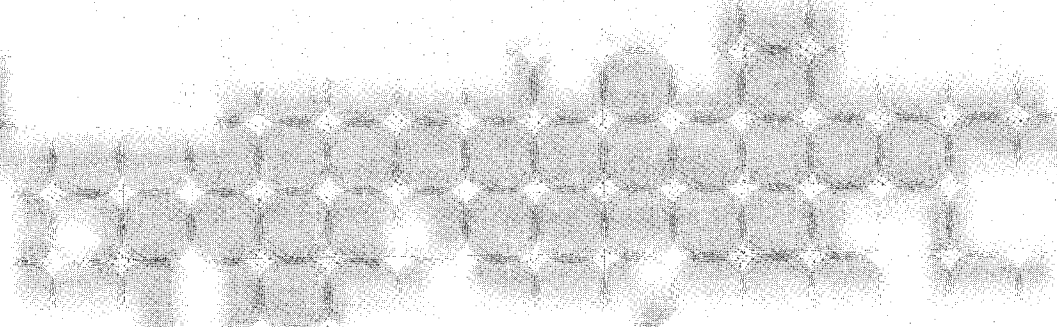
SO SO SO SO
HUNG HUNG HUNG HUNG



Sit in Easy Pose with your spine straight, chin in, chest out. Fold your fingers down onto the mounds and pull your thumbs away from your palms. Stretch your hands keeping them flat as possible. Bend your elbows and bring your hands in line with your ears, with the palms forward. Keep your elbows, wrists and hands all in the same plane, so that they are line with each other and aligned with the body. Eyes are 1/10th open.

Focus on the breath and the mantra. Inhale in four strokes through the nose, mentally chanting "So" with each stroke. Exhale in four strokes through the nose, mentally chanting "Hung" with each stroke. The timing is 2 seconds for the four-stroke inhale and 2 seconds for the four-stroke exhale. Breathe powerfully and keep steady in the posture. Practice 3 Minutes. "That is more than enough."

To Finish: Inhale, hold the breath for 10 seconds, as you open your hands wide, raise your arms, and stretch the spine upward. Exhale and relax for several minutes afterward to regain your awareness of being back on Earth.



F
R
A
N
K

We are made of the energy of the Universe and we must replenish that Universal energy everyday in order to live.

PRAANEE

“The tie between us and God is the ray of light called *Praana*. That’s why the human is called the *praanee*—the one who lives by the grace of *Praana*.”¹

“Those who are suffering in life, they are not suffering because they are not wise. They are suffering because they are not using Divine Wisdom. Divine Wisdom is not what you have been told, that it is ‘something special.’ It is the simplest thing. What you have in your life is *praana*. That is why you are called *praanee*. *Praanee* is one who consumes the *praana* and lives on it. That’s all. The moment this *praana* will leave your body, you’ll be called a dead man. As a living man, you are called *praanee*. *Praanee* means you are living by the grace of *praana*. God gave you *praana* and, if you chant the Name with that *praana*, you regain the mental shield.”²

“Life is moment to moment, breath to breath. Life is not granted by years or by time and space. The span of life is granted by breath: such and such soul granted so many breaths.”³

“Once you finish that quota, your soul shall enter the subtle body and shall leave. Your physical body cannot hold it. Without *praana*, the physical body cannot hold the soul. Now, if you waste all your time on mental upsets, problems, and feelings and security and insecurity, how much time can you enjoy your life?”⁴

Living by Praana

“When the soul leaves the Great Soul, it has enough *praana* given to come back to the purity... Because the purpose of giving you the *praana*, the breath of life, was so that you could use each *praana* innocently to be pure... Body can nurture itself or renew itself by the power of *praana*, if *praanas* are coming intact. It is not that you grow old, it is the *praanas* become less. Whenever your breath becomes shallow, you become irritated and irritable.”⁵

“What is old age? Old is a shallow breath. People who take deep breaths never feel old. They can be old, but they never feel old, technically speaking. Is your breath of life conscious and deep? You can absolutely not be old in energy.”⁶

“One emotional burst with anger consumes the energy you need for exactly seven hours of hard work. I am talking of the *praanic* energy.”⁷

“Breath of life is better than all the vegetables you eat and all the vitamins you take.”⁸ “Our *praanic* consumption (our *praanic* intake) has been displaced by our consumption of food. We eat food all the time and that gives us our satisfaction, but we do not consume (intake) the *praanic* life which comes from the Infinite Cosmos (through the breath), with which we can be subtle, settled, and seriously face the calamities and challenges.”⁹

“More *praana* the body consumes (from the breath), more wealth comes. It’s a simple law. People with short breath are always absolutely poor. They half breathe. They breathe only in the upper area. They do not touch the Heavens and the Earth.”¹⁰

Conscious Breathing

“Breath is life and life is breath. There is no difference between the two.”¹

“It is *your* breath of life. *You* have to care for it.”² “We don’t remember that the breath has got any importance for us. We do not know that we are attached to the breath. We think it is automatic and our great grandfather must have signed a lease for it. We worry for everything in this world, but we do not worry on that which gives us life, that is our breath. Moment you don’t breathe, they throw you out. Breath is your *everything* and you have no time to meditate on that. You meditate on God, but not on the breath, which is the tender charge of God. I have to tell you one thing very clearly. I can only pass on the truth to you. I cannot sit in you and breathe.”³

“Take a conscious breath. Conscious is: take it in as long and deep as you can and take it out as much as you can. That is called conscious breath.” (Conscious breathing is also called “mechanical” breathing.)⁴

“What is attractive in you is not you. It is your absolutely radiant body. That is a shining armor around you for protection and attraction both. And (its strength) depends how deeply you consume *praana* and how many times during the day you try to breathe absolutely mechanically.”⁵

“Your mind stops automatically when you are doing a mechanical breath. Your mind cannot go anywhere. It comes right to the point and it says, ‘Yes, master’. Normally it says, ‘Hey, slave, do what I say’. But once you start rhythmic mechanical breathing, mind shall stop. And if you really do it well for a while every day, you will be shocked to find that the mind will not disobey you for any reason.

“In yoga never breathe a breath of life automatically, always breathe mechanically. Thirty-one minutes of mechanical breathing can give you better health than you ever had before. It can give you strength beyond understanding. It can give you answers for every question, which you can’t even imagine. Because you live by the breath and you die by the breath. So you must enjoy the breath. And to develop intuition, you must have your breath, the basic elementary power of life, under your control.”⁶

“Only *conscious* breathing, *praanayam*, gives you consciousness. You can breathe automatically. Breathing you can do unconsciously. Why do we do conscious breathing? Are we insane? No. Conscious breathing leaves you with consciousness. Conscious relationship with *praana* is the conscious relationship with (Divine) Consciousness.”⁷

“If you do not breathe consciously for eleven minutes a day, you lose 40% of the vitality of life. This 40% you cannot recapture by any medicine or any exercise. But if you do breathe consciously for 11 minutes and make it very long, deep, and slow breathing, that can do exactly what no miracle can do, because our life is based on the breath of life.”⁸

“Anyone who breathes consciously for two and one-half hours during the 24 hours, which is one-tenth of the day, automatically is given all knowledge, all consciousness, etc. etc. Otherwise you will fight for pennies: ‘Who said what to whom? Why me? Why that? Why? If...But!’

“If you can command the breath of life and consciously breathe, you can be in command of your life and environments will relate to you as per your wish.”⁹

“May we all understand, in the breath of life we can be Infinite and with our fearlessness and character, we can achieve all the riches of the earth to share them with mankind.”¹⁰

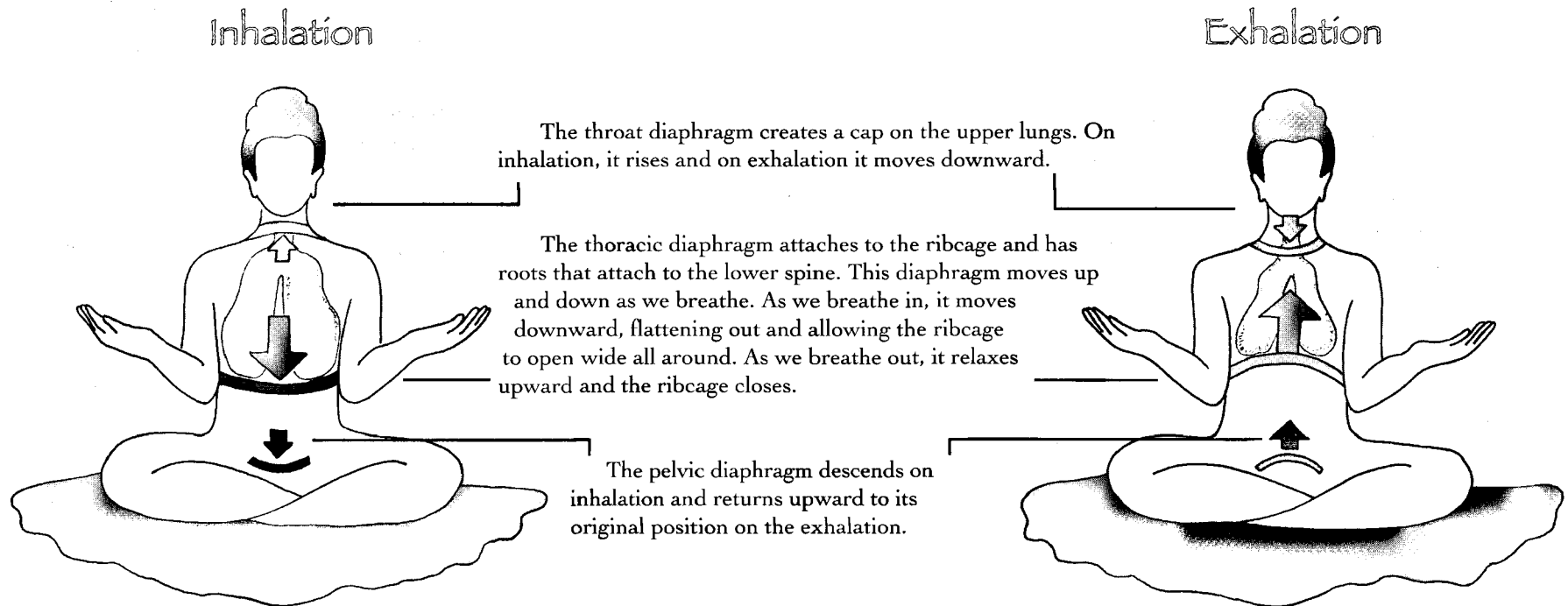
The Three Breathing Diaphragms

A full long, deep breath fills three areas of the body:

- I. It begins by filling the lower lungs. As the incoming air presses down on the thoracic diaphragm, it pushes the abdominal organs down toward the pelvic diaphragm, and the belly gently expands.
- II. Next the chest area fills so that the ribs expand outward and the shoulder blades spread.
- III. Finally the upper lungs fill and the collarbones rise.

Each of these areas has a flexible diaphragm or “conch” that is important to the action of breathing.

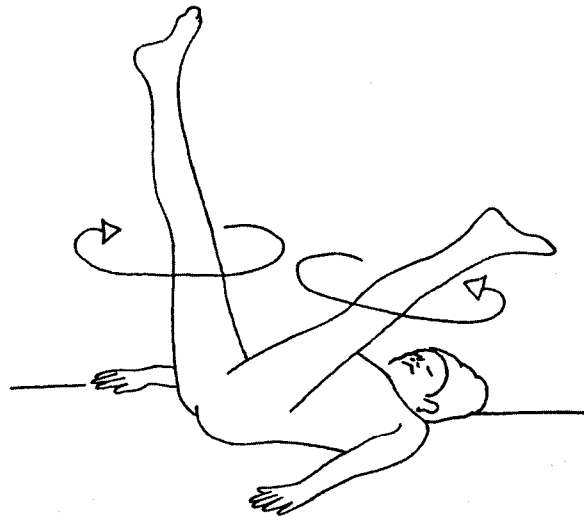
“There are three (major) *sankhs* in the body. *Sankh* means “conch”. The first conch is near the vocal cords, the second conch is in the diaphragm, and third conch is in the perineum between the sex organ and the anus (the pelvic floor), where you put your heel in *Siddhasan*.”¹



The Base of the Breath: the Third Conch

The pelvic diaphragm, or pelvic “floor”, is the very base of the torso. It is like a drumhead that covers the lower side of the pelvic cavity and keeps our abdominal organs nicely tucked up inside our body. When we inhale and the thoracic diaphragm descends, the abdominal organs are compressed and push against the pelvic floor, which must descend slightly to accommodate the movement. On the exhalation, the navel point squeezes the lower belly and the internal organs return to their original position, assisted by the elasticity of the muscles of the pelvic floor. If the pelvic diaphragm loses its flexibility, it can no longer accommodate the movements of inhalation and exhalation. This hampers our breathing and can cause shortness of breath.

“Normally we get locked down in our pelvic area whether we are male or female. And then we start having trouble with our breath. Our breath becomes small and shallow.”²



“This exercise adjusts your basic pelvic rotation, which normally gets out and makes you feel old and you get short of breath:

Lie down on your back and bring your legs up to ninety-degrees, keeping your knees straight. Move each leg individually in outward circles. Both legs move at the same time but they make separate circles. 2 1/2 Minutes. This is a very good exercise to do every day.”³

We can develop our conscious control of the third conch, the pelvic diaphragm, through the practice of *Mulabandh*, the root lock. Root lock is the stimulation of the *Muladhara* or first chakra, the seat of the as-yet-unawakened Kundalini energy. *Mulabandh* uses the contraction of the muscles of the pelvic floor (those which control the anus and the uro-genital organ) and the navel point to awaken this chakra.

The regular practice of contracting and relaxing the muscles of the pelvic floor in the following exercises from the *Aquarian Teacher*,⁴ can help to keep these muscles of the pelvic floor strong and elastic:

Exercise 1

Sit in Easy Pose with your spine straight. Let the hands and arms relax at the sides. Concentrate on the pelvic floor area. Inhale and exhale deeply. Hold the breath out for 5 Seconds as you simultaneously contract the anus, the uro-genital organ, and the navel point. Relax the contraction as you inhale. Repeat this cycle several times, each time holding the breath out for 5 Seconds.

As you develop your ability to comfortably hold the breath out, you can expand the length of time the breath is held out with contraction, holding the breath out for lengths of 10, 15, or 20 Seconds.

Exercise 2

Sit in Easy Pose with your spine straight. Keep your chest lifted and the shoulders and facial muscles relaxed. Inhale deeply and exhale completely. With the breath held out, pump the navel point in and out 26 Times. Each contraction of the navel point will contract the anus and uro-genital organ as well. Each relaxation of the navel point relaxes them.

After 26 navel pumps, inhale deeply. Exhale completely and continue in this manner for 3-5 Minutes. Then relax for 3-5 Minutes.

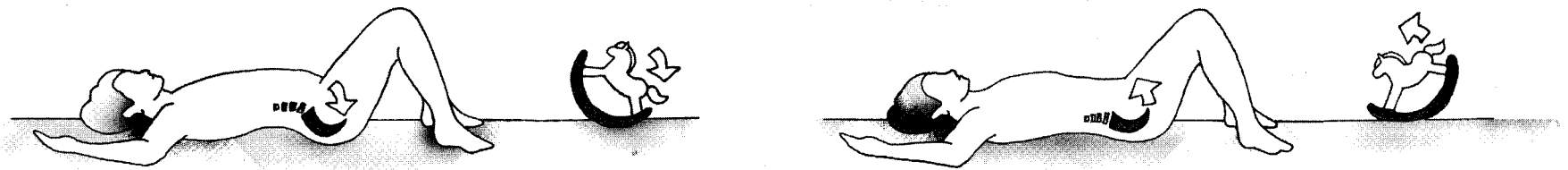
The Third Vertebra and the Rhythm of the Breath

“Your entire breathing rhythm comes from your pelvic bone, from the third vertebra.”⁵ “If your pelvic bone is not right, it affects the diaphragm’s ability to breathe you.”⁶

“You breathe by the 3rd vertebra, not by your nose and mouth or by your lungs or your diaphragm. Once your third vertebra is not in a rhythmic self, your breath will be short and your life will have only one-third of your total energy.”⁷

Commentary/HJK: Yogi Bhajan, in his teachings, relates to the spine as functionally having twenty-six vertebrae. The tailbone (coccyx) is counted as one vertebra and the sacrum (which consists of several vertebrae fused together) is the second. The third vertebra is therefore the first lumbar vertebra at the junction known as S1/L5 (top of the sacrum, bottom of the lumbar spine).

The sacrum is rocked with the breath. On the inhalation the sacrum rocks one direction and on the exhalation it rocks in the other direction. This slight rocking movement occurs at the juncture between the third vertebra and the sacrum and is an internal mechanism to pump cerebral spinal fluid up the spine in rhythmic relationship with the breath. ⁸



When we are lying down and not consciously controlling the navel point, the tailbone-end of the sacrum naturally rocks backward as the navel rises on the inhalation, and rocks forward on the exhalation as the navel sinks. (In other circumstances, depending on the position of the body and the level of tension applied to the pelvic floor through the navel point, the sacrum may rock in the opposite direction with the breath.)

The Thoracic Diaphragm: the Second Conch

“Stretch your diaphragm. Otherwise you will never breathe right.”⁹ The chest, the middle area of the breath, is where the breath really needs space. All the muscles that attach to and surround the chest must work together to support the expansion of the lungs. The second conch, the thoracic diaphragm, is the key to expanding the space within the lungs.

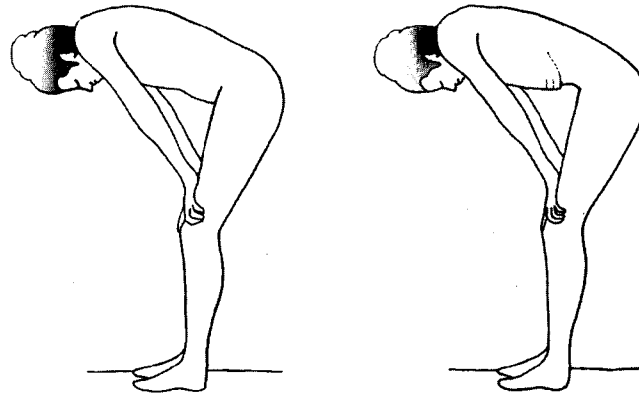
The thoracic diaphragm can be consciously developed through the practice of *Udhyanna Bandh*, the diaphragm lock. This lock is the simultaneous lifting of the ribcage, outward flaring of the ribs, and upward stretching of the thoracic diaphragm. It is most often done with the breath held out. *Udhyanna Bandh* increases the strength and flexibility of the diaphragm; stretches the muscles that connect the ribs to the spine, hips, and abdomen; and opens up the intercostal muscles (the muscles between the ribs). It also develops the ability to consciously control the placement of the weight of the ribcage.

How to do Udhyanna Bandh

(Always practice *Udhyanna Bandh* with an empty stomach. *Udhyanna bandh* is generally done in one of the following three positions: sitting on your heels in Rock Pose; standing with the legs hip width apart with your hands resting on your knees; or lying on your back with your knees bent and your heels on the floor.)

To apply *Udhyanna Bandh* in the standing or sitting position, lean your torso slightly forward and brace your arms against your thighs. Lift your chest toward your ears, keeping the neck straight. (It is helpful to remember that your chest is round, like a barrel, so lift the back as well as the front of the ribcage so you keep your spine straight.) Inhale deeply and exhale completely. Exhale all the air out and hold it out. Pull your chin in to seal your throat. This seal will create a low-pressure area in your chest cavity so that you can suck your thoracic diaphragm upward and create a hollow space under your ribs. (You will also feel this suction pulling the skin inward at the base of the throat in the upper notch of the sternum.)

Allow the abdominal muscles to stay relaxed. As the diaphragm lifts upward, the abdominal muscles are lifted up and back toward the spine. This is the classic *Udhyanna bandh* position. Notice how your ribs spread outward. Hold the position as long as you comfortably can. Do not strain. Before you inhale, first relax the tension in the diaphragm, lower it, and then inhale gently.



“The diaphragm is the conductor of *praanic* values in the body. The *praanic* body runs the diaphragm. (See *Praanic Center*, page 16.) When the sound of the diaphragm connects with the body’s *tattwas* (the elements of earth, air, ether, fire, and water that make up the physical body), a human becomes intuitive automatically.”¹⁰

“When the (thoracic) diaphragm gets strong, the entire parasympathetic nervous system will come to serve. The action nervous system will command the motor nervous system. Motor system will start working and brain will start changing. Neurons will have a new combination. Once you set that combination, you are free of all sickness.”¹¹

“What holds your *praana*? Diaphragm. *Udhyaan*. That is why the science of yoga stops at *Maha Bandh*.”¹²

The Throat: the First Conch

Once the chest, the middle area, is filled with air, the breath moves into the upper lungs and the upper chest. The upper part of the lungs comes under the control of the first conch, the throat diaphragm. The upper lungs are the last part to fill when you are doing a complete breath.

At the end of a full inhalation, the vocal diaphragm bulges upward to allow maximum filling of the lungs. The throat diaphragm provides a cap on your breath cavity so that you can fill the upper lungs without leaking the air back out your nose.

On the exhalation, the throat diaphragm moves downward in opposition to the upward press of the thoracic diaphragm to squeeze the air out of the lungs. If the downward push of the throat diaphragm at this time is not balanced by the inward and upward press of the navel point, the upper lungs will empty before the lower lungs. This causes the upper chest to sag forward,

effectively stopping the exhalation process and trapping old air in the lower lungs.

Using the navel point to direct the exhalation counter-balances the downward push of the throat diaphragm, but we must also use the support of the spine to avoid compressing the chest and heart area. To do this we must maintain an upward stretch in the spine which balances and restrains the downward action of the throat diaphragm. This is where *Jalandhar bandh*, the neck lock, comes in.

All of the *bandhas* develop inner control of our posture. *Mulabandh* provides a base of support. *Udhyanna bandh* lifts and holds the weight of the ribcage, which is especially helpful when pumping the navel point. *Jalandhar bandh* keeps the upper spine straight and maintains the upper end of that tension which stretches the spine from the sacrum to the base of the skull.

How to Do Jalandhar Bandh

Sit with your spine stretched up straight and your chest lifted. Align the weight of your upper body over your sit bones (those two bones that poke out under the flesh of your buttocks). Apply *Mulabandh* to create a base of support at the pelvis. Do not slump down onto your buttocks. Let your shoulder blades relax downward. With your head erect, pull your chin in to line up the base of your skull with the 7th cervical vertebra. (When you drop your chin forward onto your chest, the 7th cervical vertebra is the one that sticks out the most. This is the base of your neck.) Once the base of your neck and the base of your skull are aligned, gently stretch the neck upward.

The base of your skull will lift upward so that “those two muscles in the back of your neck will be stretched straight up and tightened. That means the thyroid and parathyroid will be totally brought into a lock.”

“Normally you talk bent forward. You talk (bent forward) about eighty degrees normally. In this lock you will go absolutely to a perpendicular angle. It will work miracles if you do this. But if you bend forward or bend down like this or relax your neck like this, that is not correct. You have to apply *Jalandhar bandh*, the neck lock.”

“The posture is exactly the way it is. Your neck will become so much like steel in the back, chin in, and your body will rise. You will have no weight on the back, on the base (on your buttocks or tail bone). That is the posture.”

“Eleven minutes of *Jalandhar bandh* a day can totally change your looks. It is a tense eleven minutes, I understand. Because the moment you get into *Jalandhar bandh*, this nerve in the arm from the deltoid down to everything will be pulled. The (weight of) the upper body will be separate from the lower. Your energy flow will be totally different. It is a hidden secret of youth.”¹³

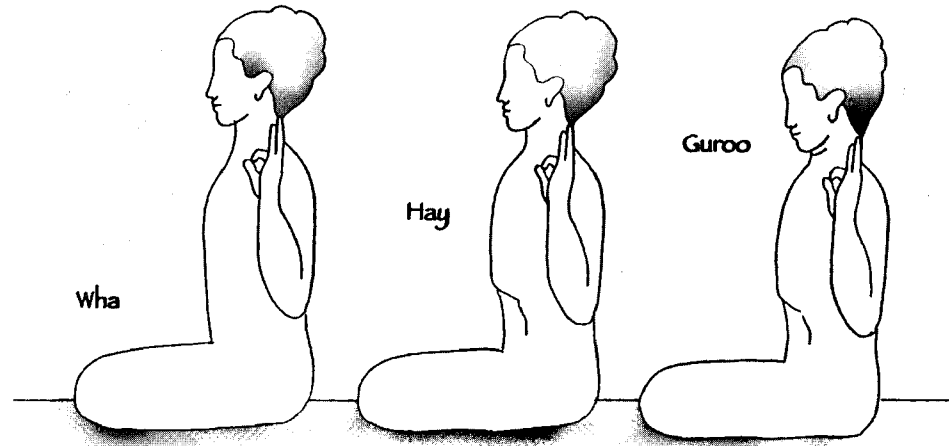
Maha Bandh

Mulabandh, *Udhyanna bandh*, and *Jalanbdar bandh*, working together, consolidate the weight of the head and torso so that we can hold our spine by internal strength. It is the highest and most intense application of the instruction to "sit with your spine straight, chin in and chest out." Holding all three locks at the same time is called *Maha Bandh*. Demonstrating *Maha Bandh*, Yogi Bhajan said, "And now I am going in a perfect posture of the three and locking myself all the way up. This means I have no weight on the Earth. I have self-contained weight. It means my entire inner body is totally within my control. I have nothing to do with my skin. That means I have cut out the three-fourths of the nervous system which can bother me. That is (the effect of) those three locks." ¹⁴

For Shushmana Naadi

October 16, 1979

Apply the locks in a wave-like pulsation up the spine



Sit in Easy Pose with a straight spine. Bend your elbows, place the hands by your shoulders in Gyan Mudra with the palms facing forward. Eyes are nine-tenths closed. Inhale deeply, exhale completely, and hold the breath out. With the breath held out, pull the root lock as you mentally chant “Wha”; pull the diaphragm lock as you mentally chant “Hay”; and pull the neck lock as you mentally chant “Guroo.” The spine will move in a wave-like pulsation with the mental chanting. Continue for nine repetitions of “Wha-Hay Guroo” with the breath held out. (One repetition of Wha-Hay Guroo takes about 2 seconds.) Then inhale deeply, exhale completely, hold the breath out and continue.

Begin with 4 or 5 repetitions of this exercise to develop yourself. Gradually build up to a practice time of 11 Minutes. After you have achieved this, you may slowly build up to 31 Minutes maximum practice time.

“There is nothing more fantastic than this for *Shushmana naadi*, the central nervous (channel). Practice it and it can bring an elaborate change in you. If you really want to enjoy something, just perfect it. Practice makes one perfect.”

Depth of Breath

“Why are you given two lungs if you are not to do *praanayam*? The lungs are the biggest organ in the body because God knows that without the development of *praanayam* which brings total purity of the blood and total oxygenation of the brain, you can't meditate.”¹

“The lung capacity (of a person can be as little as) 300 cc's. Normally it should be 500-700cc's. It can go up to 1100 to 1600 to 1800 cc's.”²

300 cc's = .3 liter or about 1 1/4 cups
700 cc's = .7 liter or about 2 3/4 cups
1800 cc's = 1.8 liter or about 1 3/4 quarts

“Our body is very powerful, our breathing is not. We do not do deep breathing. We forget that air is lighter than our blood. Blood goes in the *lower* cells of the lungs and oxygen has to join it there to make it red. But if you just breathe in the *upper* part of the lungs and breathe out, there is nothing we can do and then we suffer a lot of energy lapses.”³

The breath must come down to the lower area of the lungs to properly oxygenate the blood. If this doesn't take place then “it just makes you barely survive. Symptoms are that you get exhausted very soon and get fatigued very fast.”⁴

“Whenever your breath becomes shallow, you are irritated, irritable. When your breath is shallow, you are shallow. When your breath is deep, you are deep.”⁵ “Your power of depression and expression is based on your breathing rate. If you breathe shallowly, you will be depressed. If you breathe deeply, you will be very expressive.”⁶

“When the breath of life becomes short, you become short-tempered. When the breath of life becomes long and deep, you understand who you are. So anytime when you are angry, a deep breath will be an immediate friend. And restoration of life will come through. You will live long. You will have health. There will be a lot of oxygen in the blood. Purification will happen. Organs will work long and fine.”⁷

“God gave you breath of life, I agree, and you live with shallow breathing and, out of your life, you expect deep results. It is not possible. The art of deep breathing is also the art of real living. And when people have shallow breath, they do not give their blood the oxygen it needs. Then the blood cannot give oxygen to the other organs that they need and that is how we handicap ourselves.”⁸

“You need 21% oxygen in your blood. Your average is between eleven and fifteen percent. None of you breathe deeply. What on this earth can you have when you can't breathe deeply enough to achieve 21% oxygen in the blood? You must breathe from the navel, not just the diaphragm. You need oxygenated blood. The rest of the body can tolerate an oxygen level of between eleven to seventeen percent, but the brain needs between eighteen to twenty-one percent oxygen.”⁹

“When the breath is shallow, all problems come in. All this caffeine, nicotine, all these drugs are the problem of the shallow breath.”¹⁰ “All those who crave sugar and sweets, who have what is called a ‘sweet tooth’, are shallow breathers. Deep breathers won't have it.”¹¹

Length of Breath

“You breathe on average fifteen breaths per minute. Normally you breathe eighteen to twenty times a minute. If you breathe shallow, you can breathe twenty-four times a minute. You must never breathe more than eight breaths a minute, doesn't matter what. An average person who wants to live healthy has to have a deep breath and breathe only eight times a minute.”¹ (Eight times a minute should be your normal breath rate.)

“Breathe and breathe consciously. Be conscious of the value of breath, because this is the source of life. Before committing a negative action, you must understand that each negative thought and each negative action makes you breathe three times faster than the normal breath. You understand what you are doing to yourself? You are wasting your precious breath. Breath is a limited life force given to an individual.”²

“Conquer your rhythm of breath and you conquer your mental attitude as well as your behavior. When you can do that, you are perfect. You don't worry; you are secure. Your words will never be untrue if you are constant in your breathing.”³

Conscious Breath Rates

“Rate of breathing by self control is called conscious breathing.”⁴ (We give length to our breath by slowing down our breathing to consciously control the number of breaths we take per minute. This is done either by slowly inhaling for a certain length of time and exhaling for an equal length of time or by using *praanayam* style in which we inhale for a specific length of time, hold the breath in for the same length of time, and exhale for the same length of time.)

Breath rate must be comfortable to be effective. Slowing the breath is a path to calmness, so breathe only as slowly as you can without straining. Breathing fully, in a calm relaxed manner, will bring improvements in health and inner peace. Proceed slowly and gradually, lengthening and deepening the breath with ease.

15

“Breath you live by, breath you grow by. Breath, when it is not there, you die. Breath is a living God which visits you fifteen times a minute.”⁵

“Are you looking to find God? Which God? That God Who gives you breath of life fifteen times per minute? That God you think you need to *find*?”⁶

11

“You must breathe twenty-two times a minute to feel horny. Breathe eleven times a minute to stop your horniness and use that energy within the body and you will keep your youth for a long time. If you breathe eleven times per minute, you will have self control on your mood, over your mind, and over the material (world).

“To ejaculate, your breath must become short: twenty-two, twenty-four, thirty times a minute. Cold showers won’t save you from horniness, breathing can. Breathe consciously eleven times per minute and you will be fine.”⁷

8

When you breathe at a rate of eight breaths per minute, it influences your parasympathetic nervous system and you feel more relaxed. You get relief from stress and have increased mental awareness. Your body's healing processes are elevated. ⁸

"When habitually you breathe eight times per minute, you are near God." ⁹

"When you want to be truthful, you ought to have positive energy in you. To have positive energy in you, you must have creative power in you. To have creative power in you, your lung capacity should not be less than 700cc. This is the law. If you fall short of that there are chances you could lie. It is a physical phenomenon. Any person whose lung capacity is less than 700cc cannot stand (stay committed). But any individual whose lung capacity is more than 700cc with a breath rate of eight times per minute, you cannot dissuade him, you cannot take him away from the fundamental truth of life...he keeps steady." ¹⁰

"Whatever your spirit of mind is, that is your breathing. If you can control your breathing you can directly control your mind. A person who breathes only eight breaths a minute has a self control. He can guide his destiny. He can carve his own way. But the difficulty is, we forget. We don't remember that the breath has got any importance to us." ¹¹

7

"When you are in a saintly, productive, and positive form, you breathe about seven times per minute." ¹²

"If you breathe seven breaths per minute, your total environments will be under your control." ¹³

5

“Let the breath be longer so that you can live longer, healthier, and richer. If you take a long breath and you can control your breathing to five breaths per minute, you can never be poor, period. Normally you breathe fifteen times a minute and when you are upset, you breathe sometimes twenty-five times a minute. The longer the breath, the longer the life...more opportunities, good luck.”¹⁴

“When you are upset, when you are not contained and you are feeling very bad, just take a long deep breath. Then begin to measure your breath so that you breathe five times per minute. It will not take more than a minute and a half and you will be content.”¹⁵

“If you breathe five breaths per minute, you will have unlimited strength.”¹⁶

If the other person is breathing the normal rate of fifteen times per minute and you are breathing five times per minute “the other person is three times weaker than you, doesn’t matter how macho he is. At five breaths a minute, consciously controlled, you can move the psyche as you desire. The funny part, which I understand, is that when you want to do it, just breathe that rate. Later on, breathe normally. Who cares?”¹⁷

4

At a breath rate of four breaths per minute, you experience positive shifts in mental function. You are more aware and may have increased visual clarity. Pineal and pituitary function is coordinated at an enhanced level to produce a meditative state.¹⁸

“When habitually you breathe four times per minute, you are just the perfect image of God.”¹⁹

“And the person whose breath rate is four times per minute, he is the person who is the agency of God. He has the right to breathe, he has the right to say good things, and those things shall manifest.”²⁰

“Basically in your life you are sixty percent water and your behavior depends mostly upon the balance of your water and earth, air and ether. Therefore try this: when you are emotional or out of focus, breathe normally and then bring it down to the rate of four breaths a minute. It will take you three minutes to calm down no matter what the state of affairs. Normally you breathe fifteen breaths a minute. You can bring your breathing to four breaths a minute, which means long, deep, slow breathing. Your mind is connected with your living. Breath is the rhythm of life. If you can rhythmically slow down your breath to four breaths a minute, you can indirectly control your mind and slow it down from its obnoxious behavior. I am telling you technical things so you can understand your own life.”²¹

Sunīa(n) Antar Kriya

To Recover Your Emotional Balance

August 12, 1977

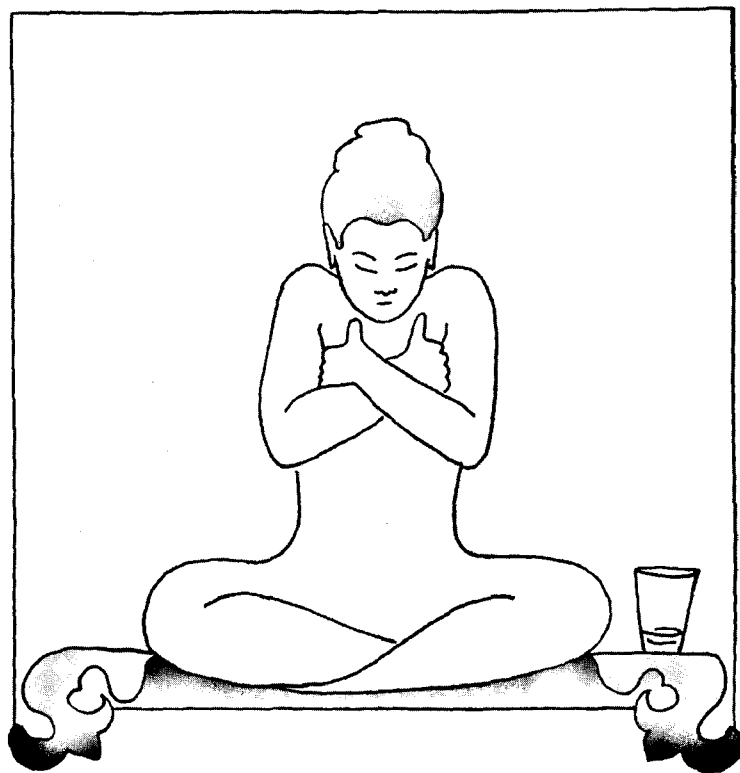
Before practicing this kriya, you must drink a glass of water. Sit in Easy Pose, place your arms across your chest, and lock the hands under the armpits with the palms open and against the body. Raise your shoulders up toward your ears, apply neck lock, and close your eyes. Let your breath rate slow down to four long, deep breaths per minute.

Start with three minutes of practice, gradually increasing the practice time up to a maximum of 11 minutes.

This kriya is very good for women in general and is essential to do at those times when one is worried, upset, or unsure of what to do or when one feels like screaming, yelling, and misbehaving. At these times attention should be given to the body's water balance and breath rate. Humans are approximately sixty percent water. When there is an imbalance of water in the system, the kidneys are under pressure, and it can cause worry and upset.

Normally one breathes about fifteen breaths per minute, but when one is able to rhythmically slow down the breath to only four breaths per minute, it gives indirect control over one's mind and calms one, regardless of outer circumstances. Drinking water, pulling the shoulders up to the ears, and tightly locking the upper area creates an automatic brake that can be applied to

the four wheels (sides) of the brain. After two or three minutes the thoughts will still be there, but they will not provoke an emotional reaction. This is a very effective method to balance the functional brain.²²



3

“Breathing three times per minute (as a regular meditation) will change all of your mental worries and problems. Your whole life will change. 7 second inhale, 7 second hold, 6 second exhale.”²³

“Three breaths a minute, practiced for 31 minutes, is a formula of longevity, tranquility, self balance, and intuition.”²⁴

Bring yourself to balance by “bringing in balance the very elementary breath of life to a maximum of sixty-two minutes, breathing three breaths per minute.” Inhale seven seconds, hold seven seconds, exhale six seconds. Instead of fifteen breaths a minute, bring it to three. Then gradually, from three, develop to one breath per minute.”²⁵

1

One breath per minute optimizes the cooperation between the left and right brain hemispheres. There is an experience of great calmness and openness to spiritual experience. Intuition is developed. The whole brain works, especially the brain stem and frontal lobes.²⁶

“A person who can do one breath a minute for 31 minutes every day, that person can control every cell of the body.”²⁷

“When habitually one minute means you take only one breath, you are the living God.”²⁸

The name of the one-minute breath is also known to you. It is called *Akaal Praanayam*. *Kaal* means time. *Kaal* means death. *Akaal* means deathlessness. *Akaal* means God in Infinity.”²⁹

“Mind is like a pendulum. It can only be controlled when your breath will be one-minute. You will not dream, you will sleep like a baby when you want, you can get up when you want, your time clock will be fine. But you have to breathe one minute: twenty seconds inhale, twenty seconds hold, twenty seconds exhale. Mind then has nothing left but to serve you, serve you, serve you.”³⁰

“Twenty seconds inhale, twenty seconds hold, twenty seconds exhale. It is called *praana path*. Moment you achieve that status, your intuition will open up. You’ll know everything. And when you know everything, you don’t have to worry about anything. When you don’t worry, you are clear.”³¹

“Those who meditate, looking at the tip of the nose and breathing one breath a minute, have total control of their glandular system. And then they develop it as a habit. And once that habit is there, then you have the power to control your *pranic* energy and your system can work out perfect.” ³²

“Whoever does one-minute breath for sixty-two minutes (every day) will have a mastery over the breath and then any-time the body’s bio-rhythm gets weak the breath will become one-minute breath automatically because of the hypothalamus and you will be the most wise, stable person.” ³³

Effect of the Length of Your Breath on Others :

“Your total life can be summed up in four seconds: two seconds to breathe in, on average, and two seconds to breathe out. (Breathing fifteen times a minute is a two-second inhalation and a two-second exhalation.) You will be acknowledged for who you are in exactly four seconds. So, in the time it takes for each person to take one breath of life, both know who each other is.” ³⁴

“Your grit is not based on your muscles, your grit is based on how deeply you breathe. The length of your breath and your sustenance (endurance) are proportionate. How attractive you are is not based on your makeup, your dress, your jewelry, your art of speaking, and your *everything*. How slowly and long you breathe, that is attractive. Because your psyche affects the psyche of another person and the life energy is measured by the length of the breath and the depth of it. Length and depth of the breath measures the effect of your psyche on another person’s psyche.” ³⁵

“The entire Universe is just one person. There are no two persons. There is one link of a breath of life, which comes from me to you, to you, to you, to you, to you... It is all linked with one thing. When it is disconnected, you are gone. We are all one *mala*, one rosary, linked with one thread of the breath of life.” ³⁶

Timing the Breath

As we work with our breath, we often time it. We want to know how long to extend the inhalation and how long to extend the exhalation, or we break the breath into individual strokes which are each of a certain timed length. Generally now we use a little battery-operated meditation timer to help us with this and we count our breaths in seconds, but the ancients timed their breathing in relation to the beating of their hearts.

Just as the breath is a potent rhythm in our lives, so also is our individual heartbeat. The following kriya is suggested as a good meditation for someone who wants to develop fundamental meditation skills because it develops the skill to be able to tune into the rhythm of our own heartbeat. It develops concentration in action and strengthens our ability to control our reaction to any situation.

The Rhythm of Eternal Truth ³⁷

Sit in Easy Pose with a straight spine, chin in and chest out. Gently focus your eyes at the root of your nose (the Third Eye Point). With four fingers of your right hand, feel the pulse at the left wrist. (Place your fingertips lightly along your arm up from the wrist in a straight line, so you can feel the pulse in all four fingertips). On each beat of the heart, mentally vibrate the mantra "Sat Naam." Continue for 11 Minutes. Gradually build up to a maximum practice time of 31 Minutes.



Breath and Prayer

“You live by breath. You can get everything from your breath of life.”¹ “Now please speak to your breath. Talk to it. Pray with it. This is a life relationship: you and your breath.”²

“You can achieve what you want, just relate to your own breath of life. That is God in you. Never breathe unconsciously and never waste a breath on negativity.

“Feel (the breath) in your consciousness, feel it in your body. feel it in the mind, and the soul will awaken. If you are poor, inhale, hold the breath, and tell the breath to bring you prosperity. If you are unhappy, inhale, hold the breath, and tell it to bring you happiness.

“Whenever you need your prayer to be answered, breathe like this and ask the breath of life to communicate with the Creator of the breath of life to give you everything. You will be shocked how well you can communicate with God just through the breath of life. What can give you life, can give you everything. The link between you and God is through the breath of life.”³

Prayers on the Breath

“Inhale deeply and hold the breath and please say your prayer asking for anything you desire from the inner Self. Let it go. “Inhale again and hold the breath with reverence and pray to your own breath of life to give you health, wealth, and wisdom. Let it go.

“Inhale deep with reverence, with love, and with your compassion and kindness. Please communicate with your breath that it must give you peace of mind, peace on Mother Planet Earth, and peace with God and his Creation. Let it go.”⁴



(Inhale deep and hold the breath.) "Oh my breath, give me life, give me strength, give me peace. Delightfully enlighten me." (Let the breath go.)

(Inhale deep again and hold.) "Oh my breath, give me love, give me the sight to feel all in me, within me, and around me. Give me the power not to hate, but to love and love alone." (Let it go.)

(Inhale deep and hold.) "Oh my love breath, my sweet breath, oh my breath of my life, my friend, my guardian, my sensitivity, give me peace of mind, healthy, happy, and holy. Make me bountiful, beautiful, and bright. Bless me."⁵ (Let it go.)



"Pray on your breath of life within you and let it go to your every cell in the body." (Inhale deeply and hold the breath.)

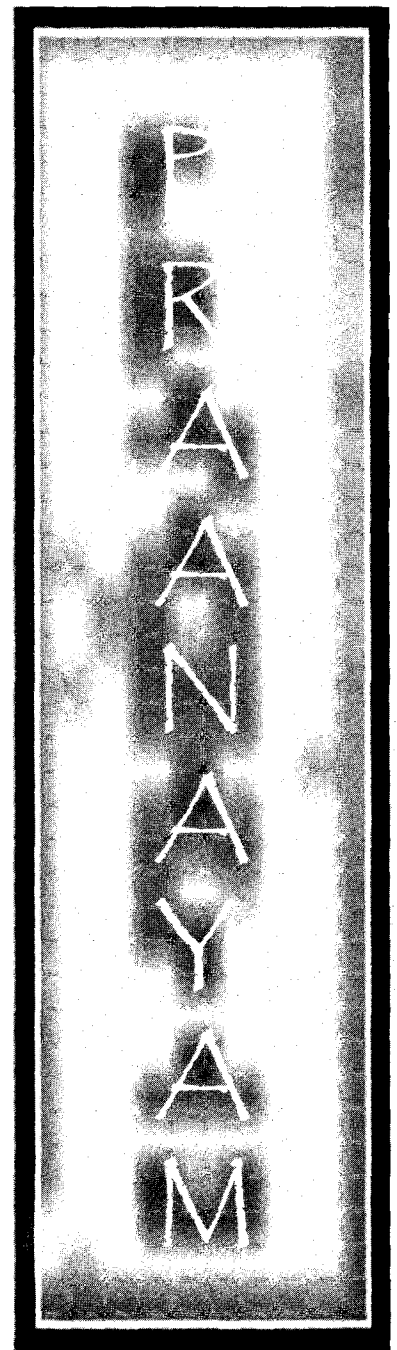
"Oh, Universe within me. Oh, Divine within me. Oh, Self within me. Oh, breath of life within me, give me back to the balance of harmony, kindness, compassion, and service. Breath of life, bring in me the peace of mind, body, and my soul, and, when you leave me, bring the peace of the Universe."⁶ (Let the breath go.)



(Inhale deeply and hold the breath.) "May I walk in the company of my own holiness and fall in love with my own soul and be bewitched with the breath of life so I can enjoy my fulfillment forever. Sat Naam."⁷ (Let the breath go.)



(Inhale deeply and hold the breath.) "My virtuous breath, give me purity, piety, and power to serve. My virtuous breath, give me acknowledgement of being with all what breathes, lives, and exists. (Exhale. Inhale deeply and hold the breath.) Oneness of my uniqueness, my virtuous breath, give me the energy to be in my higher self, to be clear, clean, and conscious. (Exhale. Inhale deeply and hold the breath.) My virtuous breath, give me all what it takes to be kind, compassionate, and serving in my real essence. May this, each breath of my life, be real to all, real to me, and real to my Creator. Sat Naam."⁸ (Exhale.)



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Praanayam is the science of controlling and conserving praana through breath techniques which change the physical, mental, and energetic state of our lives.

BREATH OF FIRE

“The navel point is sometimes misunderstood, but it is the most active point in the entire body. This is what the scriptures say. Human grows to life (in the womb) without the breath of life (because the *praana* comes from the mother) through the navel point.”¹ “(At that time) the only energy you had was at the navel point. That is why we stimulate the navel. In Kundalini Yoga there are two points that we stir up: one is the pituitary and the other is the navel point.”²

“You were alive (in the womb) by the navel point. So now you combine the navel with the breath. If you can combine that, you can conquer death. It is a very simple yogic rule.”³

“Five, ten minutes of Breath of Fire is all you need...If you do Breath of Fire, it will cleanse your lungs and make them strong. You will have deep breathing all day, you will have good oxygen in your bloodstream, and you will be young and healthy for a long time. If you do it five to fifteen minutes every day, it is the best way to keep the blood purified, it doesn't matter what. It's a direct blood purification system.”⁴

“Whenever there is stress, you will use up more oxygen. You will not be in a position to be handicapped by lack of oxygen if you do Breath of Fire every day.”⁵

“You are not what you think you are. You are what your glands secrete and at what ratio and proportion they secrete. That is very important. Breath of Fire does it all.”⁶ “Thirty-one minutes of Breath of Fire every day will regulate the pituitary. Pituitary will regulate the entire glandular system. Glandular system will change the nervous system. Nervous system will tell the organic system of the blood to just recapture itself.”⁷

“Breath of Fire is a breath which burns away all diseases and karma. It is a conscious voluntary breath. That is where you conquer the thalamus.”⁸ “They say that about five hundred diseases do not come near that person who moves the belly button. The navel totally controls the *vayus*, the *praanic* airs which circulate through your body.”⁹

How to Do Breath of Fire

Regular breathing is an inhale-pause-exhale-pause-inhale-again cycle. The pauses are needed between the inhalation and exhalation so that all the breathing muscles can change gears to move from an inhalation process to an exhalation process (and vice versa). However, in Breath of Fire, it is the navel point that creates the breath cycle by its rhythmic contraction and relaxation. Since the movement of the navel is the only factor actively involved, there is no need for that regular pause and the breath becomes a continuous exhale-inhale cycle.

In Breath of Fire we use the navel point to actively control the exhalation. (The muscular control area for the navel point is about one-and-one-half inches below the belly button.) Pulling in on the navel point squeezes the lower abdomen and pushes the diaphragm upward. This compresses the lungs and forcefully expels the air out of the lungs.

To inhale, we relax the navel pressure, which allows the lungs to decompress. As the lungs decompress, air flows inward, and we passively inhale. In the beginning, students often become so absorbed in the effort of exhalation that they do not fully relax the navel after each exhalation. Consequently, as they continue the Breath of Fire, they build up uncomfortable tension in the diaphragm and abdomen. It is valuable to slow down, and allow both the contraction and relaxation phases of Breath of Fire to have their required time. On the inhalation, mentally vibrate “Sat” and on the exhalation, mentally vibrate “Naam.” Put the emphasis on the rhythm and the speed will develop gracefully over time. The breath will become powerful, rhythmic, and rapid (2 to 3 breaths per second once one achieves proficiency).

Posture counts in Breath of Fire and it is important that the spine is straight and the rib cage is lifted so that the weight of the upper body does not hamper the pulsation of the navel. The body stays relatively still and relaxed, only the navel point is vigorously working. Breath of Fire is through the nose (unless otherwise stated) and the inhalation and exhalation are of equal duration.

Reversed Breathing

In Breath of Fire, it is essential that the navel point is pulled in only on the exhalation. Some people have developed the habit of pulling in their stomachs on the inhalation. This is called “reversed” breathing.

To check your breathing to make sure that your Breath of Fire is not reversed, lie on your back with your hand just below your belly button. As you exhale, be sure that your belly moves inward (your hand should sink toward the floor). As you relax your navel to inhale, your hand will rise. Be aware of the movement of your hand: it rides toward your spine on the exhalation

and away from your spine on the inhalation. Once you become comfortable that your breath is correct while lying down, sit up and again use your hand to make sure that you are using your navel point correctly.

The Three Ways of Breath of Fire ¹⁰

In addition to this most familiar form of Breath of Fire, there are two other methods of using a conscious rhythmic vibration to power a continuous breath. All the three forms of Breath of Fire are similar, but the controlling mechanism shifts position. In our familiar Breath of Fire, the control is from the navel point.

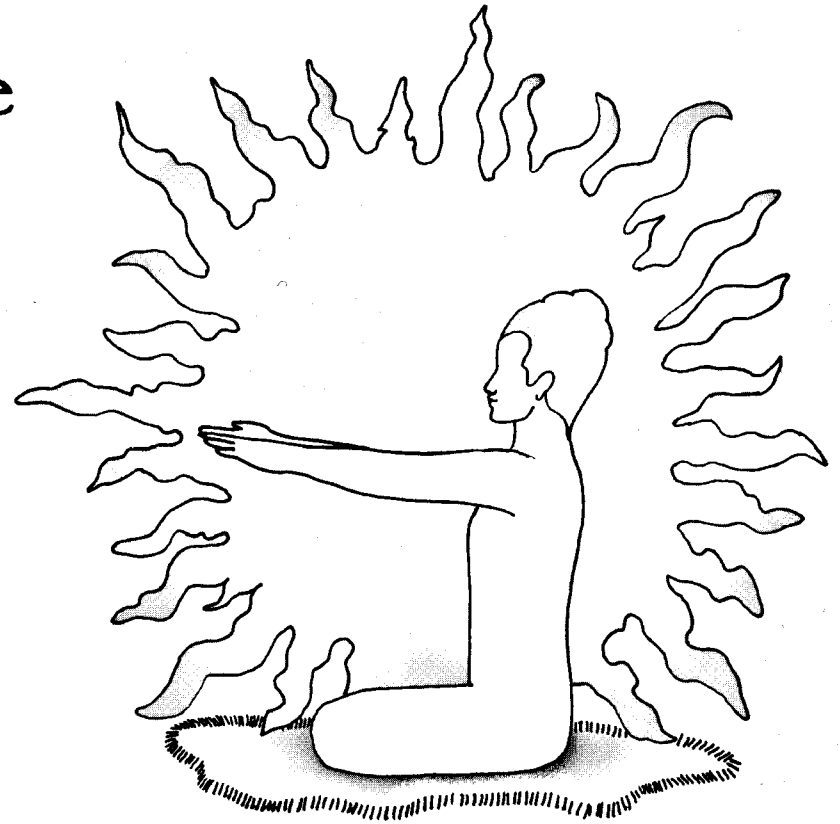
The second form of Breath of Fire is fairly common and was usually taught by Yogi Bhajan as a rapid continuous breath "from the diaphragm." The rib cage is lifted and spread and the controlling force is the rapid up and down movement of the thoracic diaphragm rather than the in and up stimulation of the navel point. The navel point still moves, but it is following the diaphragm not pushing it. This type of breath is often used when the breath is through the mouth and the tongue is extended in panting "Dog Breath".

The rarest form of Breath of Fire uses the pelvic diaphragm to activate the exhalation. The pelvic diaphragm (emphasizing a contraction by the anus and the uro-genital organ) is contracted on the exhalation and relaxed on the inhalation. The breath is through the nostrils and the inhale and exhale are of equal duration. The power of the breath is not as great as in the other two forms of Breath of Fire, but a continuous breath is achieved by the rapid contraction and release of the pelvic floor.

Commentary/HJK: The only reference I have found to the pelvic diaphragm method in the kriyas is in "Stress Set for the Adrenals and Kidneys" exercise #2 from page 350 of *Aquarian Teacher* where the instruction is to do Breath of Fire from "below the navel point."

Tuning Up the Frontal Lobe

August 3, 1998



The frontal lobe controls personality. This kriya tunes up the frontal lobe to strengthen our commitment to our higher self.

Sit in Easy Pose with a straight spine, chin in, and chest out. Extend both arms straight out in front of you at shoulder level. Hold the arms out parallel to the floor with no bend in the elbows. The right palm faces the heavens (upward) and the left palm faces the earth (downward). Hold the position and do Breath of Fire through the nose for 11-16 Minutes.

To Finish: Hold the position. Inhale and hold the breath for 15 Seconds as you stretch your arms out in front and stretch your spine upward. "Pull the hands from the shoulder as far forward as you can. Make the spine to go into the proper complex of its angle. Work on your spine very tightly." Fire the breath out. Repeat this breath two more times. Then relax.

Pausing the Breath

Holding or “suspending” the breath is the relaxed extension of the natural pause that comes between the inhalation and the exhalation and again between the exhalation and the next inhalation. When you pay attention to your breathing you will notice that, at each of these times, there is a little pause when you are neither inhaling nor exhaling. This is a time when your body is about to shift gears and it is a time of relaxation and openness, when the body is in “neutral.”

Yogis exaggerate that pause to create beneficial responses in the body and mind. They develop the ability to extend the length of time that the breath is suspended. This extension is done with a correct combination of calmly holding space in the body while relaxing the action of the diaphragm, ribs, and abdomen. Unless the extended pause is done in conjunction with one of the *bandhas*, it is not intended to increase internal pressure or external tension. (Think of “holding” the breath in the same way you might gently “hold” a butterfly between your two hands.)

To hold the breath *in* on the inhalation

Inhale deeply and fully, allow the rib cage to spread open and lift, and then let the ribs, diaphragm, and abdomen hold that position in a relaxed manner. Allow the upper ribs to remain lifted to keep the weight of the upper body from pressuring the lungs and diaphragm. Relax the shoulders, neck, face, and tongue. Keep the spine tall and straight, with the chin pulled in. Hold the breath in only for so long as you can do so calmly. (One technique for extending the time you hold the breath in is to inhale a tiny bit more when you feel the urge to exhale.) Do not strain.

To hold the breath *out* on the exhalation

Inhale very deeply and then exhale completely, using the navel point to press all the breath out. Keep the navel pressed firmly back toward the spine. Let the lower ribs lift and spread, this will allow the diaphragm to become neutral. Let the upper

ribs and clavicle be relaxed. Once again keep the spine stretched up straight and tall, with the chin pulled in, keeping your weight lifting upward to lessen the inner pressure. Hold the breath out only for so long as you can do so calmly. (One technique for extending the time you hold the breath out, is to exhale a tiny bit more when you feel the urge to inhale.) Do not strain.

The brain monitors the carbon dioxide levels in the bloodstream. When this level becomes too high, the brain will trigger inhalation. It does not react to a gain or loss of oxygen.¹ Your ability to hold the breath in or out will improve as your overall breathing improves.

Respect your body's present condition and limitations. If you experience dizziness or disorientation, stop, rest, and proceed later at a less intense level of practice. Through suspended breathing, we are trying to integrate the correct functioning of the body and mind and to gradually recondition the nervous system toward more relaxation, peace, and control. It comes with time and practice. Improvement in breathing proceeds through relaxed, conscious practice. Do not push yourself beyond your capacity. One consolation is that any conscious breathing brings rewards. All we have to do is breathe a little longer or a little deeper than we normally do, and we benefit.

Benefits of Pausing the Breath

Holding the breath *in* affects the sympathetic nervous system (the nerves which put the body "on alert" and stimulate us) and can temporarily raise the blood pressure. Holding the breath *out* affects the parasympathetic nervous system (the nerves that relax the body) and temporarily lowers the blood pressure.²

"Any time you do not have the answer for something—anything—it doesn't matter what the question is—hold the breath in. The moment you hold the breath in, the body will automatically computerize to survive, and your question is heard with it. It will give you the answer. This is because the breath of life is life itself and everything is a facet of life. There is nothing beyond that."³

"When you feel very weak and you feel like having a bourbon on the rocks or black tea or Coke, whatever, forget about the commercialization. Let's talk about what you can substitute for it by yourself. Breathe and hold. If you know Breath of Fire you are lucky, but you look odd doing it in the market...so breathe in, hold as long as comfortable, and breathe out. Oxygen will substitute for the drug and you will be out of it. How many breaths does it take? Seven. If you can inhale and hold for seven breaths, your oxygen will be complete in your circulating blood, and you shall not need what you are longing to have."⁴

To help quit smoking: "Inhale deep and hold the breath to your capacity, then exhale and inhale again and hold. All that is required to get rid of the urge to smoke is to repeat this breath seven to fifteen times a day for seven to fifteen days. Within that period of time you will make the body's metabolism go through the change to substitute oxygen in place of nicotine.

"You can also eliminate the stress that was formerly removed by smoking by putting a few raisins in your mouth and chewing them. The best way to chew raisins is to crush them with your teeth and paste them on your upper palate, and then suck on them." ⁵

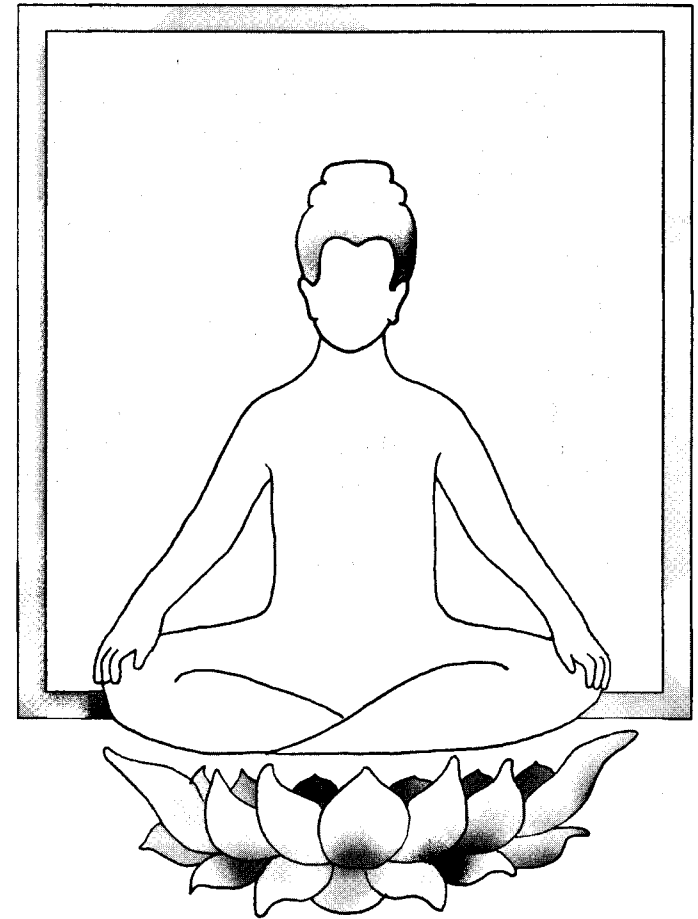
"Anytime you desire something and you want to get away from that desire, the basic mantra is 'inhale and hold the breath.' Anytime you hold the breath, desire will disappear...If you really want to get rid of something very unique and you don't know how, exhale totally and hold the breath out. You can't even think of what you had been desiring, you are cleaned out on the spot, because the link of all life and all desires or no desires is just the breath. As thoughts constantly come to you from the intellect, so come the desires. And the moment you hold the breath, the intellect stops giving you a current of thought. You can't think; you can have a thought, but you can't have a wave, you can't have desire, you can't have emotions, the whole thing stops.

"You must understand, what you call living is just the continual vibration of breath coming in and out. Just delay it either way and intellect must immediately stop giving thoughts. Moment the link of thought wave will stop, you won't perceive emotion...so simple. It doesn't take much for you to work on that. Simply you should be conscious of the breath." ⁶

Sahaj Sukh Dhyaan

Women in Training
Summer 1976

*“Sahaj is the way of bliss, of happiness. Sahaj also means ‘slow’.
You do not have to exert much. There is no tension. Sukh means comfort.
Dhyaan means meditation. Sahaj Sukh Dhyaan is a very ancient technology.”*



Sit in any comfortable posture with your chin in, chest out, and spine straight. This meditation can be done with or without a mudra, it is your choice. As you breathe in, keep your eyes closed, and consciously feel that the breath is passing between the eyebrows and the root of the nose.

This breath meditation can be done in one of two ways. It is timed by recitation of the Mul Mantra: “Ek Ong Kaar, Saat Nam, Kartaa Purkh, Nirbhao, Nirvair, Akaal Moort, Ajooni Saibhang, Gur Prasaad, Jap, Aad Sach, Jugaad Sach, Haibhee Sach, Nanak Hosee Bhee Sach.”

In either way of doing the meditation, the recitation of the mantra is totally mental and silent and there are five recitations of the Mul Mantra per complete breath. On the held breath the diaphragm lock should be applied.* There was no explanation in the scriptures, no footnote, no side note, and no reference to explain why there are two methods.

First method: On the inhalation, mentally recite the Mul Mantra twice, hold the breath as you mentally recite the Mul Mantra once, and on the exhalation, mentally recite the Mul Mantra twice.

Second method (the easier pattern): On the inhalation, mentally recite the Mul Mantra once, hold the breath as you mentally recite the Mul Mantra three times, and on the exhalation, mentally recite the Mul Mantra once.

No practice time was given when this kriya was explained.

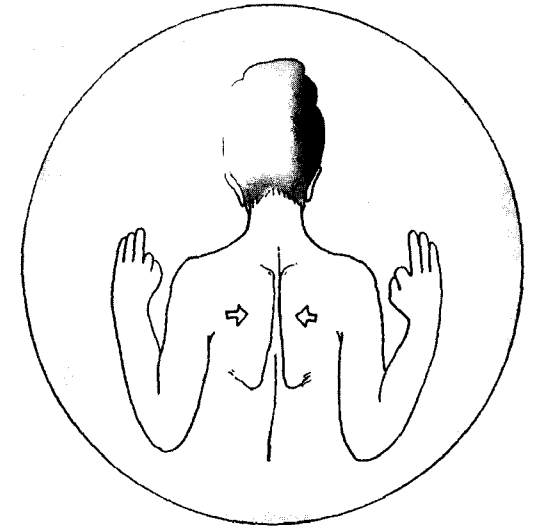
*Commentary/ HJK: The standard practice and procedure is that diaphragm lock is only applied after a complete exhalation, so we need to be careful in our application of the lock as instructed by the scriptures for this meditation. Diaphragm lock is a very sophisticated operation involving control of both the thoracic diaphragm and the rib cage and the stretching of the thoracic (rib cage) spine. In several instances throughout his lectures, Yogi Bhajan indicates that diaphragm lock is one of those practices that is so vast that it can only be fully understood through much time and practice. It gives not only control, but also understanding of the physical and energetic nature of the rib cage and chest area.

Generally, in diaphragm lock, the rib cage is lifted, the ribs spread outward, and the diaphragm is sucked up into the chest cavity (this lifting of the diaphragm is aided by the fact that the breath is held out and there is low pressure in the chest cavity at that time). When the breath is held in the lungs, as in this meditation, any upward movement by the diaphragm is going to increase the pressure in the chest cavity, neck, and head, which seems to be the very opposite of the bliss, happiness, and comfort after which this meditation is named. This pressure can also have harmful effects, especially if neck lock is not applied perfectly.

Therefore, it is suggested that applying the diaphragm lock in this circumstance means that the ribcage is lifted, the thoracic spine is stretched upward, and the ribs are flared outward while the breath is held in, but one does not suck the diaphragm up into the chest cavity.

For the Parasympathetic Nervous System

12-2-77



Sit in Easy Pose with a straight spine. Place your hands in Gyan Mudra, the tip of the index finger touching the tip of the thumb, with the other fingers pointing straight. Bring your hands up to the level of your shoulders with the elbows resting against the rib cage and the palms of the hands facing forward. Lift your chest, stretching and expanding the rib cage and stretching the spine upward. Press your shoulder blades back until they meet. If the shoulder blades can't meet, then just pretend they are meeting and keep pressing them together. It is important to keep this tension between your shoulder blades. (Press your shoulder blades together to such an extent that you feel a pressure that is almost painful. Hold yourself at that edge. Keep a constant tension so that you are neither comfortable nor tense to the point of strain and injury.) Close your eyes.

1. Hold this position for three consecutive breaths:

- a. Inhale deeply, calmly hold the breath for 45-60 Seconds. Exhale completely.
- b. Inhale deeply, calmly hold the breath for 45-60 Seconds. Exhale completely.
- c. Inhale deeply, calmly hold the breath for 45-60 Seconds. Exhale completely.

While you are holding the breath, think of the Infinite God through any mantra you choose.

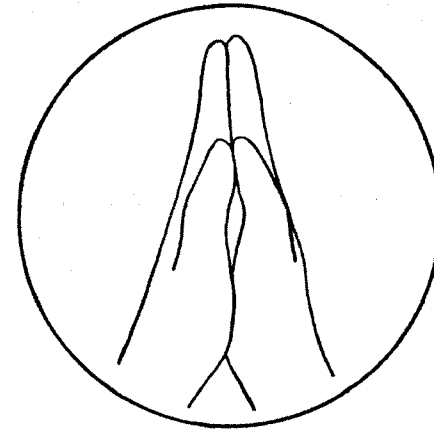
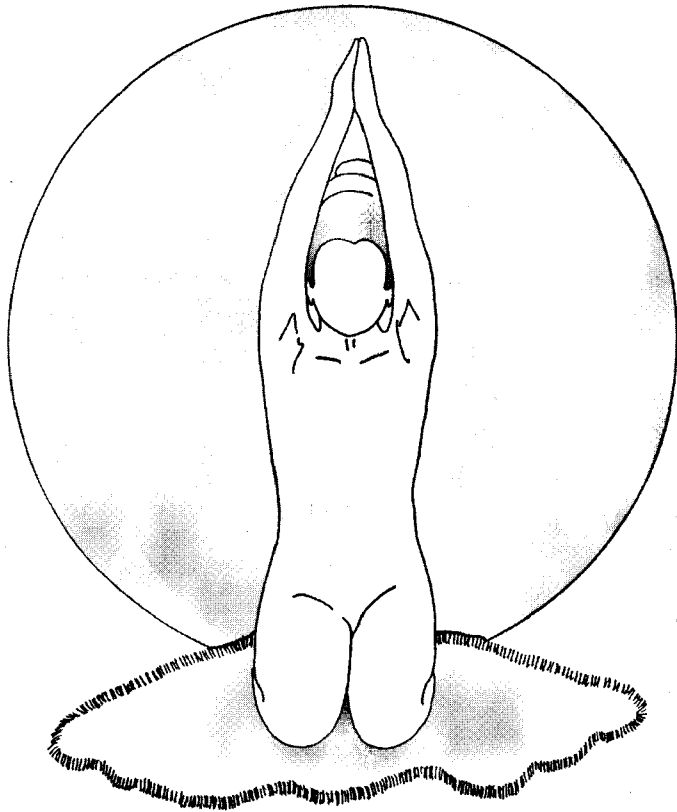
2. Relax the position and breathe normally for 1 Minute.
3. Come back into position with your chest lifted, your shoulder blades pressed together, and your hands in Gyan Mudra.
 - a. Inhale deeply, hold the breath for 30 Seconds as you press the tip of your tongue firmly against your upper palate. Then begin Breath of Fire for 10-15 Seconds.
 - b. Inhale deeply, hold the breath for 30 Seconds as you press the tip of your tongue firmly against your upper palate. Then begin Breath of Fire for 10-15 Seconds.
 - c. Inhale deeply, calmly hold the breath for 60 Seconds as you press the tip of your tongue firmly against your upper palate. "Hold your senses and meditate on God, that Infinity in all of us." Exhale and relax.

"Through this meditation we can check our parasympathetic nervous system which is responsible to keep us through the odds of our life. Through it, the nervous system is balanced. This is a good kriya for ladies.

"I don't think people should sniff cocaine any more. Just teach them this sadhana. This kriya will take them where they want to go and they will save all that money. There will be no law and order problem. Neither will the brain become numb one day and create all those kind of symptoms and withdrawal and suffering. This is natural and saves all that money and embarrassment."

Developing a Meditative Mind

12/1/77



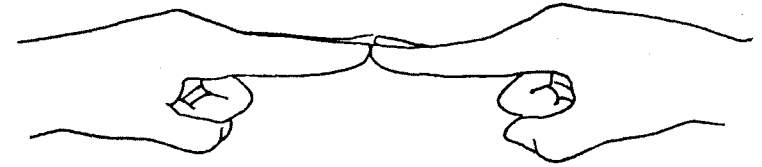
Sit on your heels in *Vajrasana* (Rock Pose) with a straight spine. Press the palms of your hands together in Prayer Mudra. The thumbs are not crossed. Raise your arms up over your head, elbows straight. Stretch up from your shoulder blades. The arms hug the ears tightly with fifteen pounds of pressure. The eyes are nine-tenths closed.

This meditation is just three breaths of one minute each. You may use any mantra you wish with this meditation. There is no rest period between the breaths. Do not do more than three breaths.

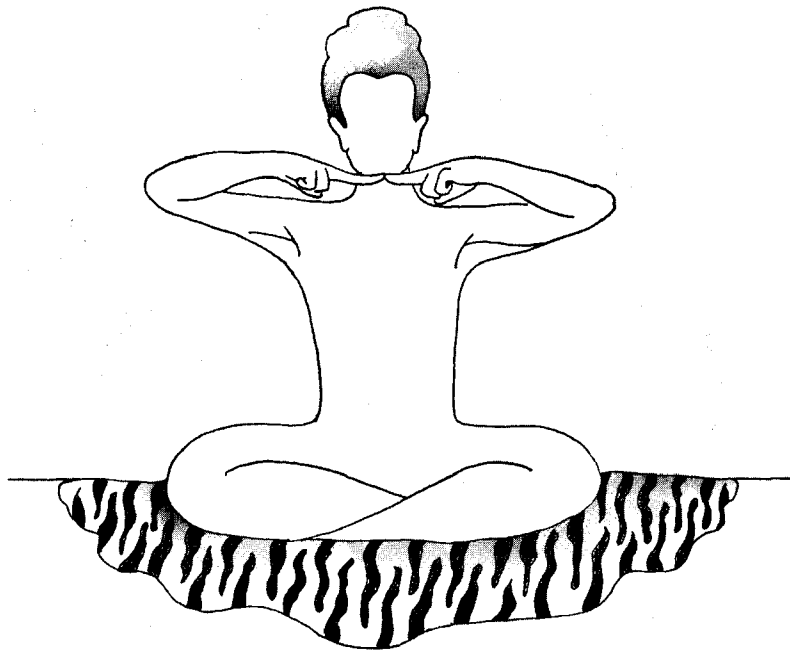
Inhale and hold the breath for sixty seconds. The sixty seconds includes the inhalation time. Exhale completely. Then repeat the sixty second breath two more times. Relax.

Karnee (Creativity) Kriya

5/17/79



Sit in Easy Pose with a straight spine. Bend the Sun (ring) and Mercury (pinkie) fingers and lock them down with your thumbs. Extend your Saturn (middle) and Jupiter (index) fingers. Touch the tips of the Jupiter fingers together and the tips of the Saturn fingers together, keeping the fingers as straight as possible.



Raise your elbows up to shoulder level so that the mudra is at chin level and the arms are parallel to the floor. Try to keep your eyes open if you can.

Inhale short, fast, and deep (2 or 3 second inhale). Hold the breath to your maximum (5 seconds or more). Mentally recite a mantra of your choice as the breath is held. Exhale slowly and completely (10 to 15 second exhale). Continue this breath pattern for 11 Minutes.

“You have to develop the sensitivity of the brain that lets you know the truth: the Unknown is known to me. The same sensitivity that is totality and Infinity in every unique human being and can only be achieved through discipline. Discipline of the consciousness is the acknowledgement of the spirit. All human difficulties can be eliminated once you have a harmony between conscious mind and subconscious mind toward the supreme conscious mind...Harmony between conscious and subconscious is a gateway to Infinity and that is the spirit we are talking about.”

Clearing the Subconscious

11/14/83

Sit in Easy Pose with a straight spine. Interlace your fingers and cross the thumbs. Bend the elbows and bring the hands up and in until they meet at the level of the heart center with the palms facing the body. The mudra is held against the body. "Folding your hands in this manner is called 'heart folding.' It is very neutralizing."

Close your eyes and inhale deeply and hold the breath in for 45-60 seconds. Meditate at the third eye point and silently chant the sound of *Har*. "Hold the precious breath of life. God shall be with you right away. This is a very powerful method of prayer." Exhale. This breath is done for a maximum of 5 times.

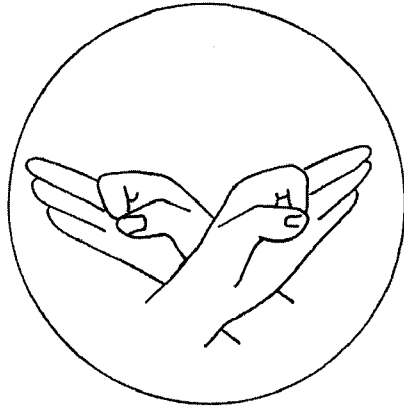
To finish: inhale and exhale rapidly (2 seconds inhale, 2 seconds exhale) six times and then relax.



Depending on your breath capacity, this exercise takes 3-5 Minutes. As you are developing your ability to hold the breath in for the required time, you may find that you need to take recovery breaths before your next inhalation and hold. When Yogi Bhajan taught this meditation, he gave the class one rapid recovery inhale-exhale before the fourth breath and two rapid recovery inhale-exhales before the fifth breath. Gradually train yourself to hold the breath in for the required time for five consecutive breaths, but, if you need to re-oxygenate yourself between breaths, you are allowed to do so.

Relate to Your Own Essence

6/2/80



Sit in Easy Pose with a straight spine. Place your hands in Gyan Mudra, thumb tip touching the tip of the Jupiter (index) finger, keeping the other fingers perfectly straight. Cross your hands just above the wrists (it doesn't matter which hand is on top). Hold the mudra comfortably close to your chest with the inside arm touching the body.

Inhale deeply and exhale completely, then rhythmically pump the navel to "eight points of Haree, three times." Pump the navel as you mentally vibrate:

"Haree, Haree, Haree, Haree, Haree, Haree, Haree, Har;
Haree, Haree, Haree, Haree, Haree, Haree, Haree, Har;
Haree, Haree, Haree, Haree, Haree, Haree, Haree, Har.



In other words, with the breath held out, you pump the navel twenty-four times, once each time you vibrate a "Haree" or "Har" of the mantra. (This takes about 30 seconds.) Inhale and repeat this breath two more times. This is to be practiced for three breaths only. It will take about a minute and a half.

"This is a little initiation in which we can relate very politely to our own essence and we will do it only three times, so I hope you will participate well...Just realize how much this little thing which we have done for a minute and a half can change you. Maya will not go with you. Your spirit and soul shall. Realize in the land of God, the hand of God works."

Stimulating Virtue

3/24/80

Sit in Easy Pose with a straight spine. Cross your arms over your chest with the left arm against the body and the right arm on top. With the fingers and thumbs of each hand close together, grasp the opposite arm above the elbow. Hold the crossed arms tightly against the body.



Inhale deeply, exhale completely, hold the breath out. Rapidly and vigorously pump the navel point with the breath held out (20-30 seconds). Repeat this breath two more times for a total of three times maximum. Relax.

“If you have practiced Breath of Fire, this should be so easy, but you have not done it. You do not know what the hell you are doing to yourself (by not practicing Breath of Fire regularly).”

Commentary/HJK: It is advisable to have an empty stomach to practice this meditation.

Invoking a Meditative State

2/26/79

Sit in Easy Pose with a straight spine. Make a solid fist of the right hand and raise it up to shoulder level with the forearm parallel to the spine. Raise the left hand up until the wrist is at shoulder level and the forearm is parallel to the spine. Bend the wrist so that the palm faces upward and the fingers point to the left. The fingers are straight and the palm is flat. Look at the tip of your nose.

Inhale deeply in a long, slow, complete manner. Completely exhale with the same kind of conscious, controlled breath. Hold the breath out to your maximum. When you can no longer hold the breath out without straining, inhale deeply. Continue this breath pattern. Begin with 11 Minutes and slowly and gradually build up to a maximum of half an hour.

To finish: rapidly inhale and exhale twice (2 seconds inhale, 2 seconds exhale) and then inhale, hold the breath in for 10 seconds, and stretch both hands up and tighten the body. Exhale and relax.

Consciously hold the hand positions. The left hand will want to move from its position, but keep steady. "Honest effort will bring the best results in experience."

Kundalini Yoga is a systematic method of glandular control through which the pituitary's relationship with consciousness is stimulated to invoke a meditative state in us. "Just experience this meditation. It affects the pituitary and glandular system and its impulsion of clockwise and anti-clockwise spin."



The Ancient Way of Prayer

October 8, 1979



Sit in Easy Pose with a straight spine. Rest the elbows against the ribs with the forearms angled out to the sides and the palms facing upward. The forearms angle up so that the hands are at the level of the heart center. The fingers of each hand are joined, the thumbs are a little spread, and the hands are relaxed and receptive. It is a very relaxed and comfortable hand and arm position.

Concentrate between the eyebrows and the root of the nose. Inhale deeply, exhale completely, hold the breath out, and tune in to the beat of the heart, mentally vibrating "Thou" with each beat. Hold the breath out for 15-30 seconds. "Silently listen to the beat of the heart, which silently chants *Thou, Thou, Thou*. Meditate on the beautiful, rhythmic beat of your own heart." Continue this breath pattern. Begin with 11 Minutes and develop your practice to half an hour.

You may find that you are not in a position to tune in to the heartbeat and hear "Thou" with each beat, so there is an alternative way to time the practice of this meditation: inhale deeply, exhale completely, and mentally chant "Saa-Taa-Naa-Maa" four times with the breath held out. The mantra will give you a similar timing and rhythm to your heartbeat, if each syllable is

mentally vibrated once per second. (Four repetitions of Saa-Taa-Naa-Maa will take about 16 seconds.) Continue this breath pattern. Begin with 11 Minutes and develop your practice to half an hour.

It is important that the breath is held out of the lungs for the same amount of time throughout the meditation, therefore you must mentally vibrate the mantra at a consistent rate.

“It is a simple prayer, the oldest manner of prayer ever known to mankind. It is said in the Scriptures that an individual can control his own death and the death of others through the correct practice of this kriya. There are about three pages telling what this kriya does for you, but I can't relate all that. But, at the end of the third page, underlined, the punch line is that such a person can have control over his own death, which they say is not controllable. And can control the death of others.

“And for people like us, who live in America, who cannot control their commotions and live always in doubt and misery, I think this will be an added attraction.”

Purifying the Lungs

2/20/78

This meditation may only be done with a completely empty stomach.



1. Sit in Easy Pose with your hands resting on your knees, palms down. Keep your spine straight, lift your ribcage, and expand your ribcage all around, making your chest area as expanded as you comfortably can. This expansion gives the lungs “room to breathe.” With the chest lifted, the chin can automatically rest in the hollow at the base of the neck (chin lock). “You will totally feel that the rib cage and shoulder area have a feeling of separation from the lower body. The posture is very meditative when correctly done.”

The eyes are nine-tenths closed. Inhale deeply through the nose and hold your breath in as long as you comfortably can. Exhale completely through the mouth, holding the breath out for an equal amount of time. Continue, establishing your own breath rhythm, making sure that you hold your breath in for the same amount of time that you hold your breath out. Your own

lung capacity will guide your rhythm, and once you have established it, you must maintain it. (When this meditation was taught, the inhalation was about 3 seconds, the hold in about 7 seconds, the exhalation about 3 seconds and the hold out about 7 seconds.)

The lift and spread of the rib cage must be maintained, both on the inhalation and on the exhalation. If you use your navel point to guide the exhalation, it will balance the tendency of the chest to collapse as the breath leaves the lungs. "Keep the rib cage from falling on the exhalation, this will give the lungs a powerful reaction which in itself can purify the entire material which is stuck there. It is a procedure to clean the lungs." 15 Minutes.

2. Hold the position, inhale (2 seconds), exhale (2 seconds), inhale (2 seconds), exhale (2 seconds). Maintain the lifted and expanded position of the ribcage and begin Breath of Fire. Continue Breath of Fire for 3 Minutes. "Breath of Fire massages the organs and the glands."

Relax.

"This exercise creates the opportunity for good health. It helps the gall bladder, spleen, liver, kidneys, and pancreas. It is very good for the entire glandular system.

"It cleans your respiratory system. It is a heavy exercise equivalent to playing a game of basketball. Try to open up the lung capacity. The lungs are the biggest organs in the body, but we don't fully use them. Many problems come from not using the lungs to capacity. The lungs keep the blood clean, and when the blood is clean the brain acts faster."

"Our body is based on *praana* and *praana* enters our body through the breath of life. Air is not *praana*, air is the medium for *praana*. Some people think air is the *praana*, but air is only the medium for *praana*, and because of this graceful medium, we live.

"God has made these lungs, and, if you look at them, they are like two big mangoes hanging on one stem. Lungs are the biggest organ in the body. Their purpose is to take both the *praana* and the oxygen out of the air.

"Oxygen purifies the blood and puts the red back in the corpuscles. If your lung capacity shrinks, the amount of oxygen you can intake will shrink, and your blood will not be cleansed well. This will expose you to infections. You have to understand that if the physical body has a problem that it can't get rid of, then it will start adjusting *around* the problem, and it gets more messed up."

"The *praana* gives the life. All movements in the body are because of the *praana*. If oxygen alone can do it, then every problem is solved. We just put a cylinder of oxygen on the back of a person and he will live. No, it doesn't work that way. The contact of the Cosmic Body with the physical body is very unique.

"God has given you this life as a gift. According to *praanic* law, there is 'x' amount of *praanic* energy which the body has for its use. You can use up this *praanic* energy in one day and die tomorrow, or you can use it in 50-60 years. It depends upon that breath of life. So long as the *praanas* are given to you, live, enjoy, and relax."

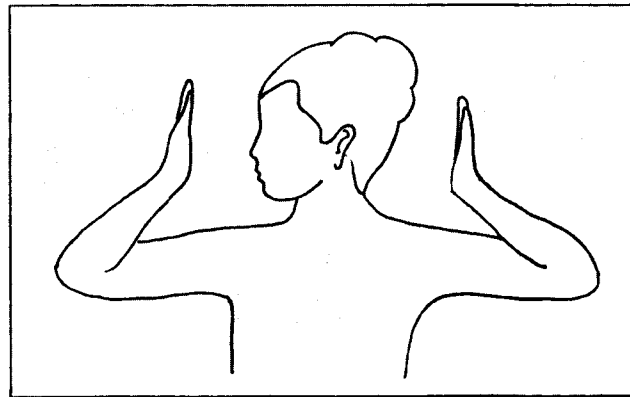
Adjusting the Magnetic Field

3/26/79

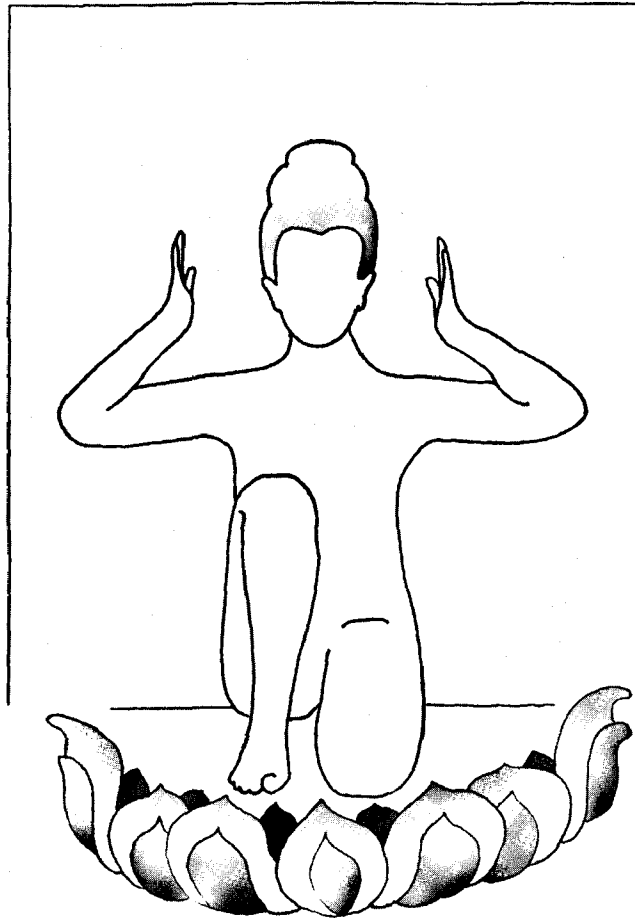
Sit in Virasan with a straight spine. (Virasan is done by sitting on the left heel so that the perineum rests on the heel. The heel is between the two sit bones on either side and the anus in back and the sex organ in front. The right knee is bent and the right foot is flat on the ground with the toes in line with the left knee.)

The placement of the hands is critical to achieving the benefit for the magnetic field. Extend the fingers straight, with the fingers in line with the palms of the hands. The sides of the fingers press against each other and the thumbs are held close to the hand, making a blade hand.

Press the palms of the hands against the ears with the fingertips pointing straight up. Keep the fingers and palm totally in line so that there is a completely flat surface from the heel of the palm to the tips of the fingers. Then slowly pull the hands away from the ears in a perfectly straight line. The hands must be directly in line with the ears, but about five to eight inches away. Hold this position without movement for the entire meditation. (To check the position of your hands, turn your head and if you are looking directly into the palm of one of your hands, the hand position is correct. Then return your head to the forward position.)



To check the position of the hands



The eyes look at the tip of the nose. Deeply inhale and hold the breath in for three to four seconds. Then exhale deeply and hold the breath out for three to four seconds. Regulate your breath in this way for 11 Minutes.

To Finish: Inhale, exhale, and hold the breath out for a count of 26 (about 26 seconds). Then inhale and exhale rapidly three times, and then relax.

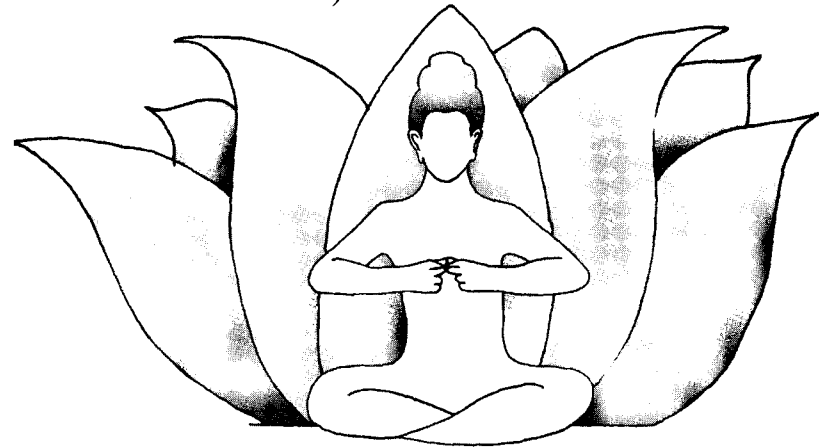
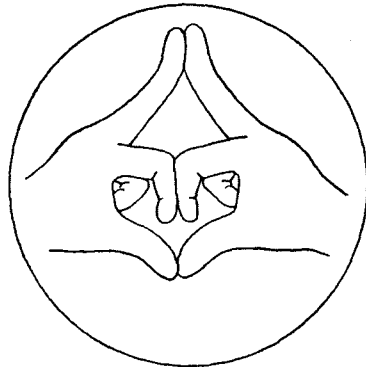
“This exercise creates a very definite magnetic field. The palms must be straight or the meditation won’t work. Let the magnetic field balance the energy in the body automatically. It gives a sense of equilibrium, a very peaceful situation.”

To Tranquilize the Mind

2/28/80

“Buddha was one day sitting and his disciples, the *Bhikshus*, told him, ‘Lord, our mind is not controlled.’ And Buddha curled around and got into this mudra. It is called *Man Subaavee Mudra Kriya*, the mudra which pleases the mind.”

To create the mudra, you build a kind of pyramid system with your fingers. Touch the tips of the Saturn (middle) fingers together and touch the tips of the thumbs together. Curl the Mercury (pinkie) and Sun (ring) fingers into the palm. Bend the Jupiter (index) fingers toward the palms so that they touch each other at the middle joint.

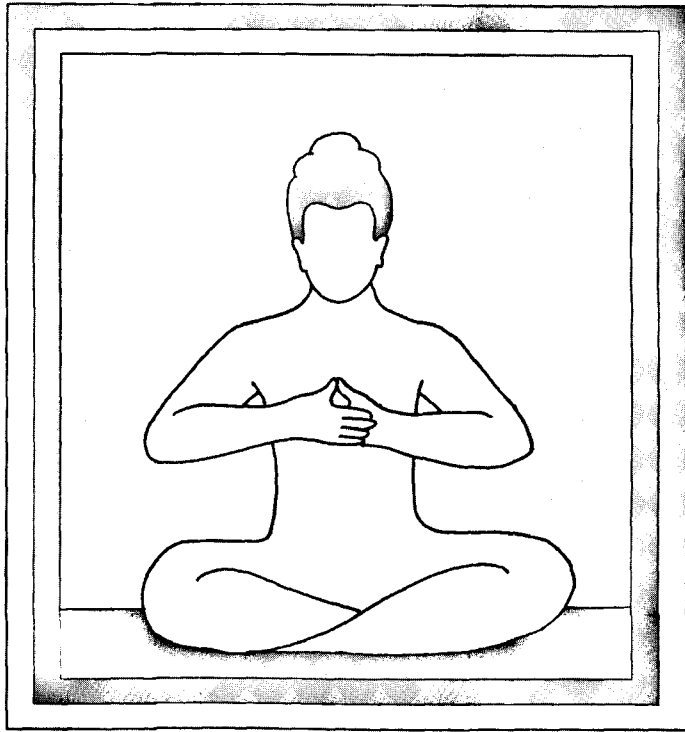


Sit in Easy Pose with a straight spine. Bend the elbows, bringing the mudra up to the level of the heart, with the forearms parallel to the ground. The mudra is about four inches from the chest with the extended fingers pointing away from the body.

Look at the tip of the nose. Inhale, hold the breath, and mentally repeat the mantra of your choice eleven to twenty-one times. Then exhale all the air out and mentally repeat the same mantra eleven to twenty-one times. 3 Minutes.

“Buddha gave this meditation to his disciples for control of the mind. It works to tranquilize the mind within the scope of three minutes.”

(Which mantra you choose and whether you repeat it eleven times or twenty-one times is up to you. You will be guided by your breath capacity: the breath is held in for the same length of time as the breath is held out. Be sure that you are holding the breath without strain. The goal is tranquility, so relaxed practice is the path.)



Balancing the Nervous Energies

1/28/80

Sit in Easy Pose with a straight spine. Bend the elbows so that the hands are at the level of the heart center a few inches from the body, palms facing the chest. Place the palm of the right hand against the back of the left hand. Hold the hands and forearms parallel to the ground so that the fingers of the right hand point toward the left side and the fingers of the left hand point toward the right side. Press the thumb tips together. The eyes are nine-tenths closed.

Inhale deeply through the nose and calmly hold the breath in for 15-20 seconds. Exhale completely through the nose and calmly hold the breath out for 15-20 seconds. Concentrate on the breath. "The link between you and God is the breath. Be conscious of the total breath in all three forms."

"Air must go all the way out on the exhale so that all the heart valves get equal pressure and the brain and central nervous system will trigger the survival systems for a few seconds." Continue for 3 to 5 Minutes.

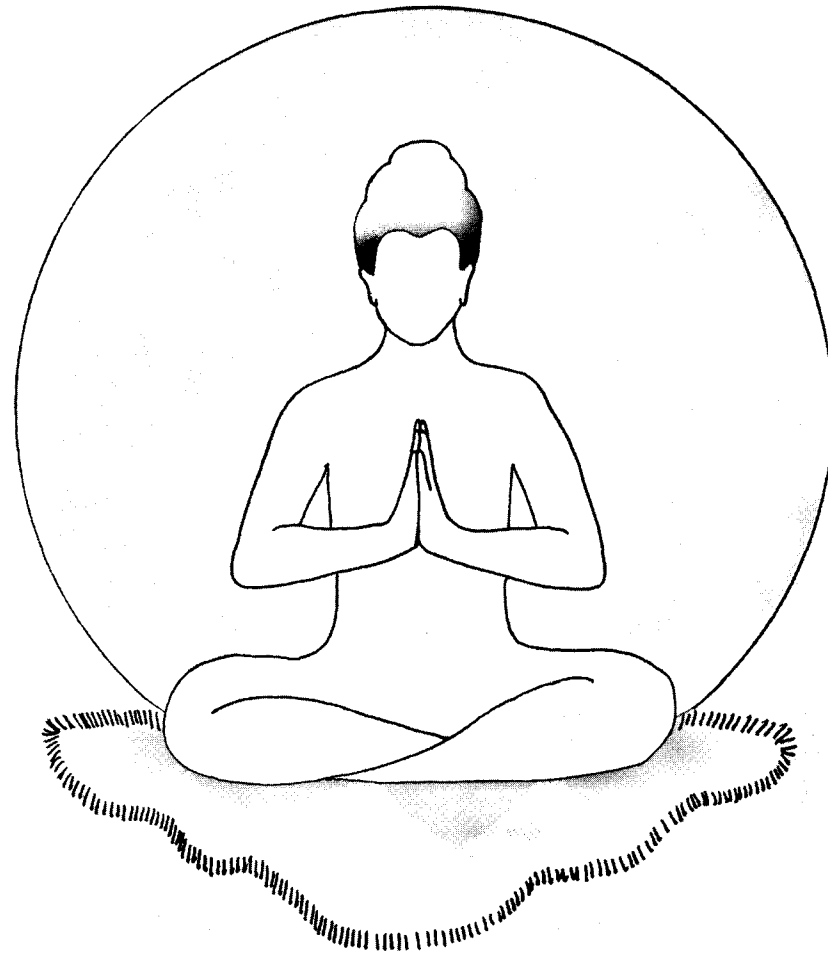
"This meditation brings the entire nervous system and glandular system into balance. By putting the thumbs together in the mudra, the sciatic (nerve) is neutralized at the point of ego. (Thumbs represent the energy of the ego.) This particular balance puts pressure on certain meridian points in the shoulders.

"Be conscious that even with the breath held out, you are still alive. A lot of problems in family and social relationships are because you don't have control over the breath. The beauty of life is based on the breath. Breath is the link between you and God and the breath of life is what gives you the sensitivity to your environment.

"Do this exercise at lunchtime or any time you want to be sharper and have an edge over another person. It balances all the nervous energies and balances all the glandular system to tune them to maximum efficiency. It can raise efficiency to the point of life over death. No need to take 'uppers' and 'downers', the breath of life can balance you any time you want."

Bandhana Kriya

Seize Infinity Within Your Human Capacity
4/11/79



Sit in Easy Pose with a straight spine. Press your hands together in Prayer Mudra. “When both palms meet and neutralize the praanic energy, it is called *Bandhana* (locked in) *Kriya*.” The hands must be exactly pressed together, the fingers must be exactly fitted against each other, the thumbs fully connected, and the palms must be perfectly pressed together. Leave no room for error.

The eyes are nine-tenths closed with a line of vision paralleling the nose. Inhale deeply, hold the breath in, and mentally chant Wha-hay Guroo eight times. Then exhale completely, hold the breath out, and mentally chant Wha-hay Guroo eight times at the same rhythm and rate. Continue 31 Minutes.

“This is the simplest kriya, but it is so powerful. Just do it for 31 minutes, keeping the rhythm while you chant the mantra. It will give you a splendid experience. Be careful that the lock of the hands does not come loose.

“Sometimes, after practicing this, it takes courage to separate the hands. They get totally interlocked by our own magnetic field as we practice this *praanayam*.”

“*Bandhana Kriya* is beautiful, it is wonderful, it is the simplest thing to do. If you resolve that, ‘This is my kriya and, from today onward, I will do it before going to bed, come what may,’ there can be a tremendous change in your destiny, because it brings the neutrality of the *tattwas*.

“Each dawn shall bring a message of freshness and bring you opportunities. As goodies are offered to God, so opportunities and graces are offered to mankind. When you do this kriya and then *Kirtan Sohila* (the nighttime prayer of the Sikhs), the next morning God Himself will bring you the breath of life and make you the purity in essence, so that you can eliminate hassles and life will become healthy, happy, and holy.”

Alternate Nostrils

The three most important nerve channels in the body are the *Ida*, *Pingala*, and *Shushmana*. As *praanee*, those who live by energy, we can better evaluate our physical, mental, and spiritual circumstances if we remain aware of which nerve channel has the dominant energy flow. The most available diagnostic tool we have for this is our breath.

Generally one nostril is dominant over the other at any given time and the breath will be felt to flow more freely through the dominant nostril. The dominant nostril alternates rhythmically every one-and-a-half to two-and-a-half hours. Once we determine which nostril is dominant, we know which nerve channel flow is dominant and then we know which qualities are dominant in our psyche.

Ida naadi terminates at the left nostril. When the left nostril is dominant, the energy is guided by the right hemisphere of the brain and the left side of the body. *Ida naadi* relates to *apaana*, the cleansing, eliminating *vayu*, and carries the cooling, relaxing, lunar energy.

Pingala naadi terminates at the right nostril. When the right nostril is dominant, the energy is guided by the left hemisphere of the brain and the right side of the body. *Pingala naadi* relates to *praana*, the energizing *vayu*, and carries the warming, energizing, solar energy.

“Left nostril breathing gives you self-endurance, self effectiveness, and self respect. Right nostril breathing gives you projection, sacrifice, power to attach, power to penetrate, and power to exert. That is why God gave you both nostrils.”¹

Switching Nostrils Unconsciously

“When your nostrils change, your biorhythm as a human being changes. For example, if you spend two and a half hours with somebody, by the end of the conversation, you are not the same person who started talking. Your biorhythm will change and your energy pattern will change.”²

“(At the moment) when these nostrils change, that is the central time and the *Shushmana*, the central nervous (channel) holds you at that time. When you are working with the central nervous system (*Shushmana*), if you do not have the power of self-control, it gives you an immediate and sudden change, which you may not feel physically, but mentally (either) you will feel a sudden depression, without knowing why, or it will give you a sudden lift. These two states of mind happen to everybody, normally, but to a meditative mind, they are covered.”³

“If you do not hold a long breath at the time when your breathing changes, you shall need some outside energy such as a drug. It is a drag. To help you with that drag, you want a drug, whether it is black tea or is this or that. Your breathing cycle changes between left and right nostril every two and a half hours. If, at that time of change, you do not take a long deep breath to overhaul both your lungs and fill them up, if *udyan* is not filled up, you have lost your vitality.”⁴

Switching Nostrils Consciously

“And when you are in trouble, what should you do? Change your nostril. Whichever nostril you are breathing through, start breathing through your other nostril. Your whole system will change and you will survive the moment...When you are in your left nostril you are in a moon energy. If you change to the right nostril, you will be in a projective sun energy.”⁵

“I have taught you how to change the nostril (at will), remember that? If you press on the side of the ribcage, the nostril will change.”⁶

To change nostrils: first determine in which nostril the breath is flowing most freely. That is the dominant nostril. Place the palm of the hand (that is on the side opposite to the open nostril) under the dominant side armpit and press the rib cage hard, massaging and stimulating the area of the seventh rib. For example, if you are breathing through your left nostril, place your right palm under the left armpit and press and massage the rib cage. The right nostril will open up.

Alternate Nostril Praanayam

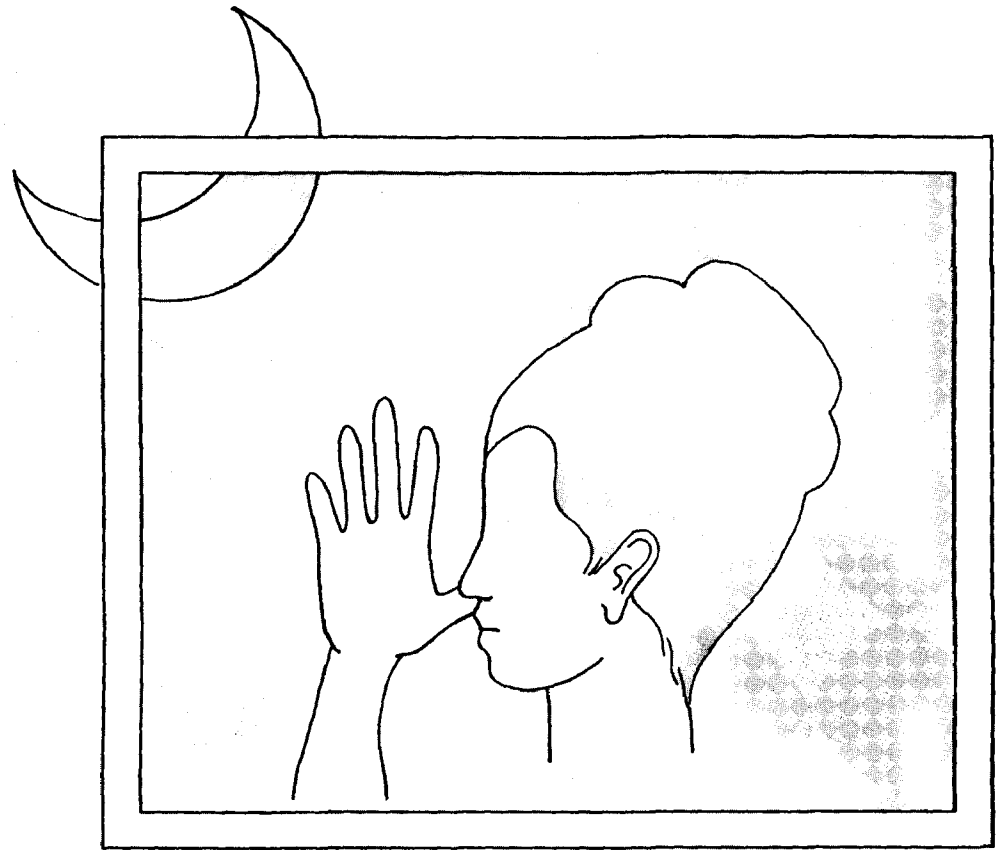
The relationship between the nerve channels, *Ida*, *Pingala*, and *Shushmana*, and the flow of the breath makes it possible to consciously alternate that flow to create soothing, energizing, or balancing effects on our energy flow. By practicing alternate nostril breathing techniques we can have a therapeutic effect on our health, emotions, and state of mind.

Energizing: Increasing Solar Energy

KRI Newsletter, Volume I, 2.



When you are feeling tired, sit in Easy Pose with a straight spine. Block the left nostril with the thumb of the left hand. Keep the other fingers straight up like antennae. Take 26 long, deep, and complete breaths through the right nostril. Then inhale and relax.



Soothing : Increasing Lunar Energy

KRI Newsletter, Volume I, 2.

When you are feeling overanxious and nervous, sit in Easy Pose with a straight spine. Block the right nostril with the thumb of the right hand. Keep the other fingers straight up like antennae. Take 26 long, deep, and complete breaths through the left nostril. Then inhale and relax. This will soothe you and bring you to a calm state.

Energy Boost

Intermediate Meditation Manual



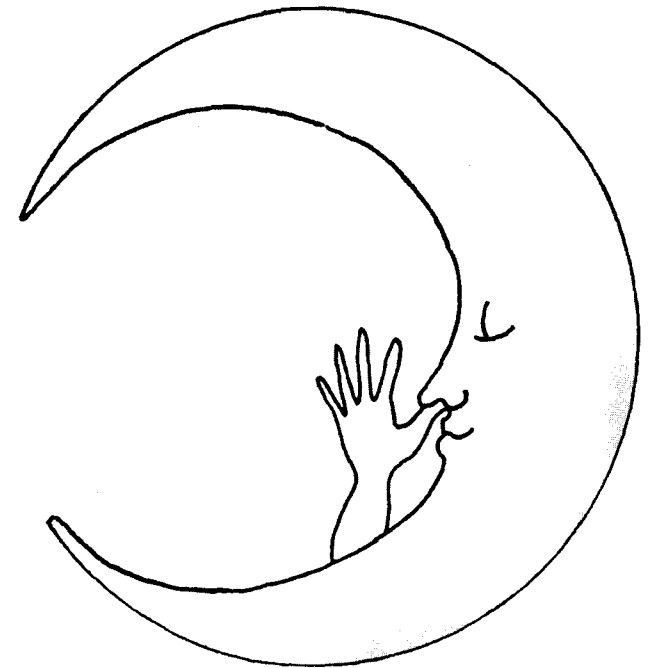
When you are exceptionally tired and need a lift, sit in Easy Pose with a straight spine. Block off your left nostril with the thumb of your left hand. Keep the other fingers straight and slightly separated. Begin Breath of Fire through the right nostril. Continue for 3-5 Minutes. Then inhale and mentally circulate energy throughout your body and aura.

Restraining Compulsive Eating

KWTC 1979

“Compulsive eating, irrational eating, and uncontrolled eating are self-depriving factors in the eastern hemisphere of the brain.”

At the time that compulsive eating affects you, sit in Easy Pose with a straight spine. Block the right nostril with the thumb of the right hand. Deeply inhale through your left nostril, hold the breath in to your capacity. Then exhale through the left nostril and hold the breath out for the same amount of time as you held it in. Continue in this way for 31 minutes.



“Ninety days of practicing this breath technique for 31 minutes per day can take care of most chronic cases. But don’t exaggerate. It should be long, deep breathing through the left nostril without pressure on the diaphragm. It makes the initial hemisphere of the left side of the brain to take command and project itself against the impulse that ‘I must go and eat.’”



Grab a Little Energy

October 7, 1985

1. Sit in Easy Pose with the spine straight. Using the thumb of your right hand, close off your right nostril and inhale and exhale quickly through your left nostril. Then immediately switch and use your Jupiter (index) finger to close off your left nostril and inhale and exhale quickly through your right nostril. "Breath of Fire on both sides by self-control." 1 Minute.

(This is alternate nostril Breath of Fire. It takes a little practice to coordinate the movement of the navel point with the switching of the nostrils so that the breath is done at Breath of Fire speed. Begin with the speed at which you can correctly manage switching nostrils and pumping the navel point. With practice, your speed will increase. Remember that you inhale and exhale through one nostril and then switch sides for the next inhalation.

2. Immediately place your left hand on your heart and continue the alternate-nostril Breath of Fire for 30 Seconds more.

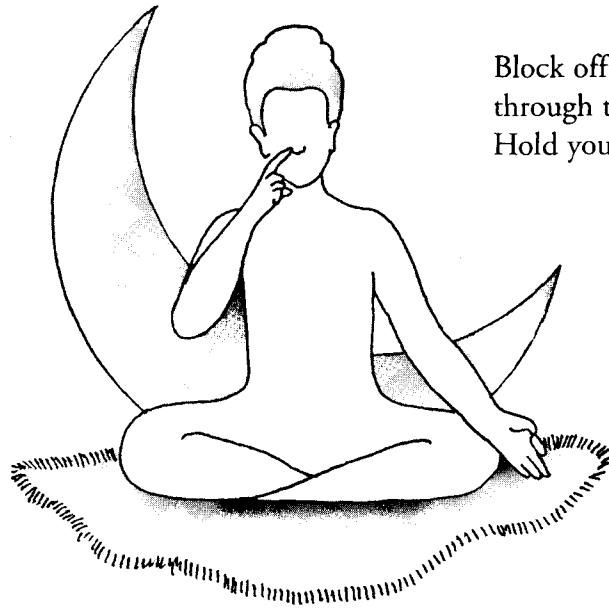


To Finish: Inhale deeply, block both nostrils with your fingers, tighten your lips, and hold the breath for 25-30 Seconds while you pump your navel point as fast as you can. Exhale. Repeat this breath sequence two more times. "Fast, move quick. Jump the belly button! Become young for God's sake. You are not wise anyway, but why to be old?"

Balancing Mental Energy

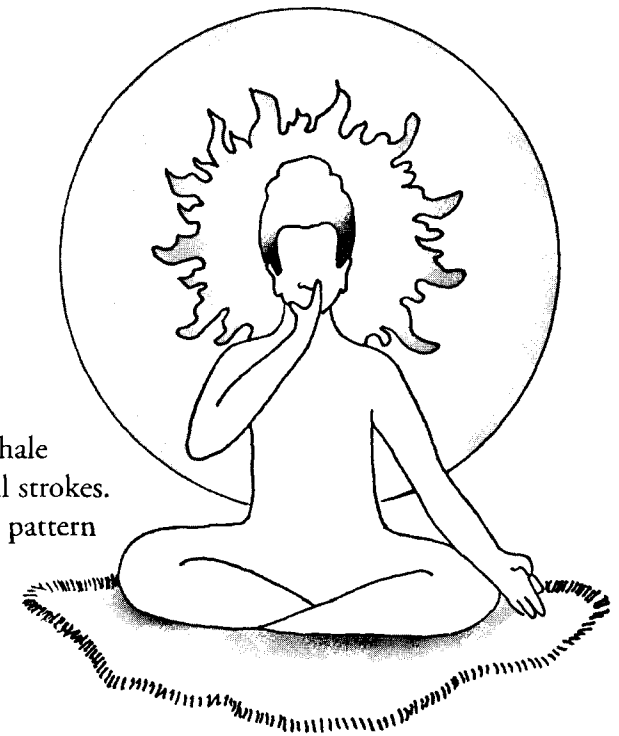
October 19, 1971

1. Sit in Easy Pose with a straight spine, chin in and chest out. Focus your attention between the eyebrows at the root of the nose. Use the right Jupiter (index) finger to alternately block each of your nostrils in the following sequence:



Block off the right nostril and inhale deeply through the left nostril.
Hold your breath for 45 Seconds.

Then block off the left nostril and exhale through the right nostril in four equal strokes. Continue this alternate nostril breath pattern for 3-4 Minutes.



2. Continue the breathing pattern, but change the exhalation to eight equal strokes. Continue for another 10 Minutes. This meditation has the ability to focus your mind to the state of *Pratyahara*, or thoughtlessness (where ego surrenders and *Thou* prevails).

Breath Cleansing

KRI Newsletter
Volume I, 2

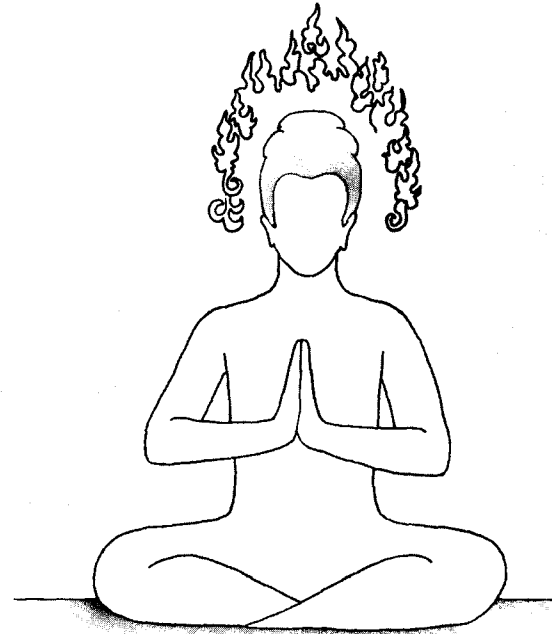


1. Sit in Easy Pose with a straight spine, chin in and chest out. Use the thumb of your right hand to block your right nostril. (Keep the other fingers stretched up straight like antennae.) Take 26 long, deep breaths through the left nostril only. Then inhale, hold briefly, and relax. Rest for 2 Minutes.

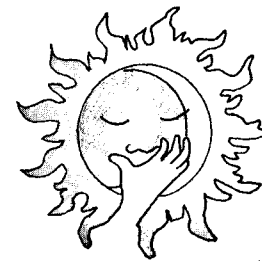


2. Use the thumb of your left hand to block your left nostril. (Keep the other fingers stretched up straight like antennae.) Take 26 long, deep breaths through the right nostril only. Then inhale, hold briefly, and relax. Rest for 2 Minutes.

3. Bring your palms together at the center of your chest and begin Breath of Fire. 3 Minutes. Then rest for 2 Minutes.



4. Use the thumb of the right hand to block off the right nostril and inhale long and deep through the left nostril. Use the Jupiter (index) finger of the right hand to block off the left nostril and exhale long and deep through the right nostril. This breath will balance your mind and nerves. Continue to alternate your breath in this way for 3 Minutes or 26 Breaths.



5. Relax your breath and sit meditatively with your eyes closed, feeling completely relaxed but alert. 1 Minute.

This short series balances both your blood chemistry and your mental attitude.

Naadi Cleansing

Aquarian Teacher



Sit in Easy Pose with the spine straight and the chin in, chest out. Be sure that you have an empty stomach or have eaten only very lightly. Use your right hand to alternate the breath through the left and right nostrils. The tip of the thumb can block the right nostril and either the Jupiter (index) finger or the Mercury (pinkie) finger can block the left nostril. Apply only enough pressure to gently and thoroughly close the nostril. Do not press too hard.

The ratio for the length of each part of the breath is 1 count (inhale), 4 counts (hold the breath), and 2 counts (exhale). This kriya may be timed by mentally counting out the rhythm or by carefully listening to the breath, but for ease of timing and to keep the timing consistent, it is helpful to mentally recite a mantra to create the rhythm. "Saat Nam," "Wha-hay Guroo," and "Saa-Taa-Naa-Maa" each work well for this purpose. Any of them can hold the rhythm and keep the mind focused on Infinity.

The inhalation would be one mental recitation of the mantra, the hold would be four recitations, and the exhale would be two recitations. The speed at which you mentally recite should suit your own breath capacity, but you must maintain a consistent timing for each of the three parts of the breath.



Inhale through the *left* nostril for one count.

Hold the breath for four counts.

Exhale through the *right* nostril for two counts.

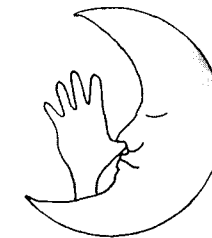
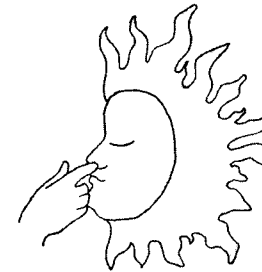
Then



Inhale through the *right* nostril for one count.

Hold the breath for four counts.

Exhale through the *left* nostril for two counts.



Continue this breath pattern 15-62 Minutes. This cleansing kriya balances the *Ida* and *Pingala naadis* and can "burn the karmas" of many lifetimes.

Praanayam for Purification

Sadhana Guidelines



Sit on your left heel with your right leg stretched straight out in front. (Your left heel will press on the perineum in between the sitting bones, with the sex organ in front and the anus in back.) Stretch your right arm straight up and make a tight fist. Breathe deeply through the right nostril only. Mentally vibrate “Sat” on the inhalation and “Nam” on the exhalation. Continue for 3 Minutes.

Then switch arms, legs, and nostrils and continue for another 3 Minutes.

This kriya increases nerve energy in the entire body and stimulates the lymph system to clean itself. It eliminates negativity and purifies the psyche, thereby quelling the urge to slander others.

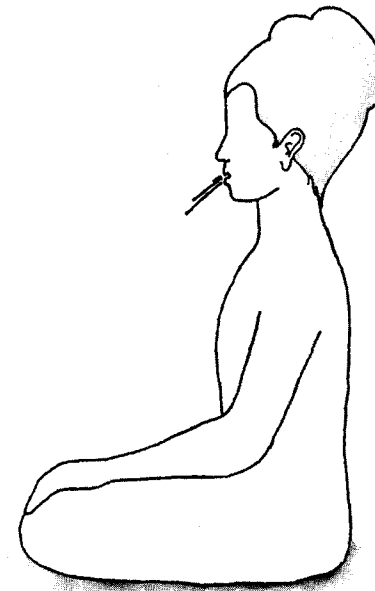
Commentary/ HJK: In this kriya you have to control which nostril is working without the benefit of using your fingers. It is possible to do this through concentration and by applying the following hint. When the right nostril is to be working, the right arm is straight up. When the left nostril is to be working, the left arm is straight up. Keeping the arm actively stretching upward and the fist tight will help to guide the breath through the correct nostril.

Dealing With Your Own Mind

January 9, 1998

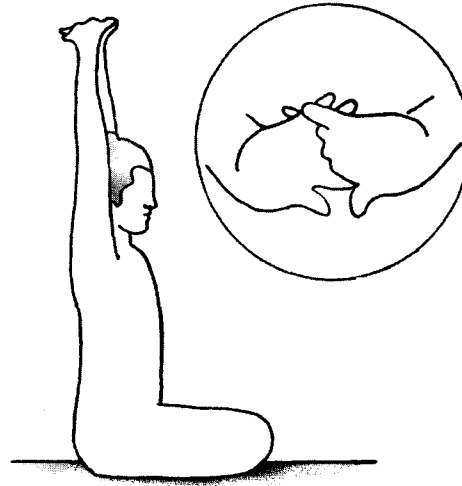


Inhale Left Nostril



Exhale Mouth

Sit in Easy Pose with a straight spine. Close off your right nostril with your right thumb and inhale deeply through your left nostril. Exhale completely through your mouth. 6 Minutes.



To Finish: Inhale deeply, interlace your fingers and stretch them over your head palms up, hold your breath for 10-15 seconds while you stretch your spine upward.

“Mind is a link between Infinity and you. When the soul got the body, the soul asked God, ‘What is my link with you, my Lord?’ And God said, ‘Mind.’

“Mind can take you into any thought, beyond thought, and unto Infinity. Mind can take you into any dungeon, any pit, and any negativity. Mind has no limit in its own self. But mind is your servant. If the mind becomes your master, you don’t have a chance. It is very essential in yoga that we know our own mind.

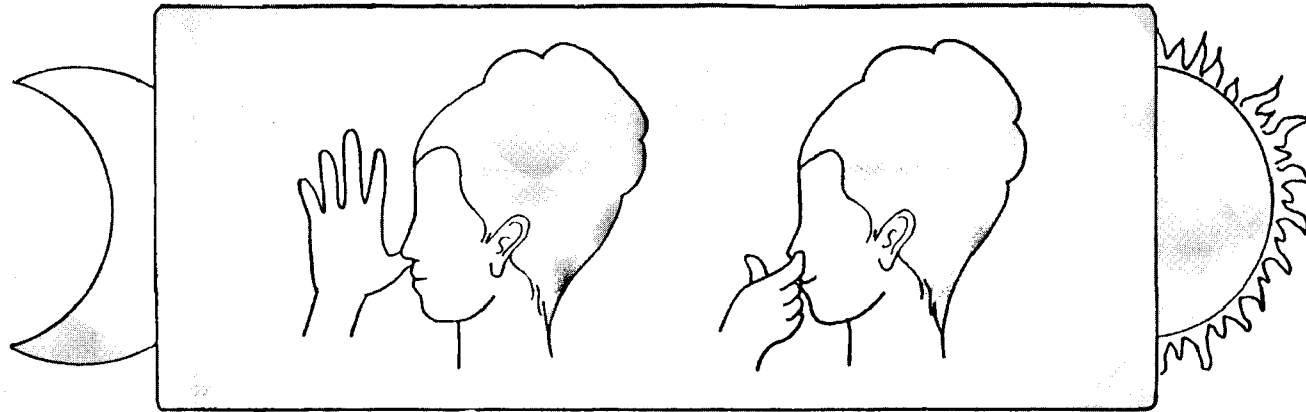
“Now you will ask me if a mind can be controlled. Yes. Not only can your mind be controlled, your life can be controlled. A situation can be controlled. Sometime you get into very, very, very ugly situation. If you have the practice to switch your breath to the left nostril you will get out of it in two seconds. The moment you start breathing with your left nostril, your elementary self will come in play. Moment your elementary self comes in play, your totality of the mind becomes one unit to confirm and it puts the radiance shield of your body and you will immediately become very pleasant and positive rather than angry and reactive.

“Some people train themselves to breathe through any nostril they choose. But many of you have not practiced that, and therefore you use your hand to close your right nostril. Long, deep breathing through the left nostril is good for the heart and good for the health. It will calm you down.

“Normally after you have done this exercise for two minutes you will start feeling bored. Negative mind is in action: ‘What are you doing this for? This is a babyish thing. We could have done something better.’ In any exercise which touches the mind, a person starts getting upset in exactly two and half minutes. That’s the rule of thumb. The mind doesn’t want to be caught. It wants to swing. But there are some people like us who feel that it’s hard work to control the mind, but once we control the mind, then we can control the whole world.

ABC's of Self Control

April 23, 1990



1. Sit in Easy Pose with a straight spine with the chin in and chest out. Close off your right nostril with your right thumb and inhale and exhale through your left nostril a few times to clear your nostril. (about 10 seconds total).

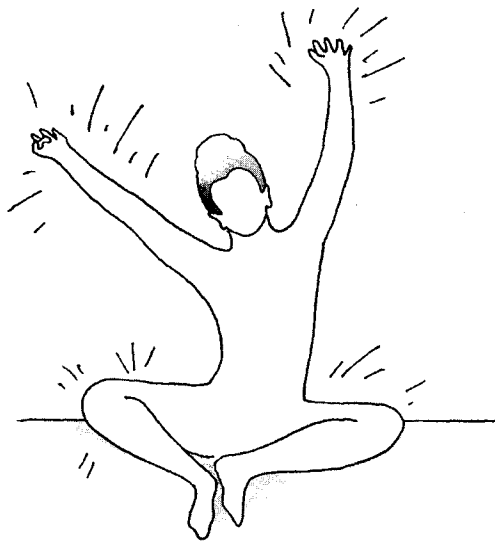
Keep the right nostril closed with the thumb and inhale fully and deeply through your left nostril. Then block off your left nostril and exhale fully and deeply through your right nostril. Continue for 38 1/2 Minutes.

"I want you to do this very deeply and consciously with a full breath. Full breath is needed. Chin in, chest out, neck up. It should start making you light-headed after about twenty minutes because the lungs start opening up. The beauty of the experience is in the full breath. Exhale fully. Inhale fully. Exhale to your maximum capacity. Use the entire strength."

During this meditation, Yogi Bhajan had the class listen to Guru Dass Singh and Kaur Khalsa's recordings of *Miracle of Guru Ram Das* and *Siblings of Destiny*.



2. Begin Breath of Fire using the “total strength of your navel point. Use the strength of your navel. It will keep you young. Old age doesn’t come with years, it comes by non-use of the navel. That is where your stamina is.” 4 Minutes.



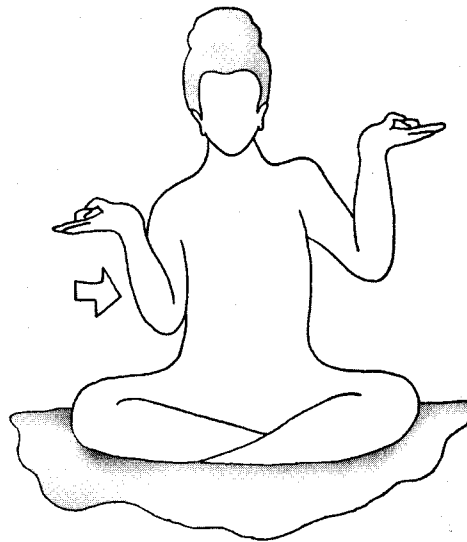
3. Still sitting in Easy Pose, begin to shake every part of your body. You have to use powerful effort and bring yourself to the point of sweating. No part of the body should be left unshaken. 3 Minutes.
“Shake like an earthquake. You have just three minutes and, within those three minutes, you must feel the body has come to the point of sweat.”

To Finish: Inhale deeply, hold your breath for 15-25 Seconds, open up your fingers, stretch your hands upward, and stretch your spine. “Make your hands like steel prongs and pull up the *Shushmana*, the spine.” Exhale and repeat this breath sequence two more times. Relax and take a few minutes to ground yourself and come back to normal.

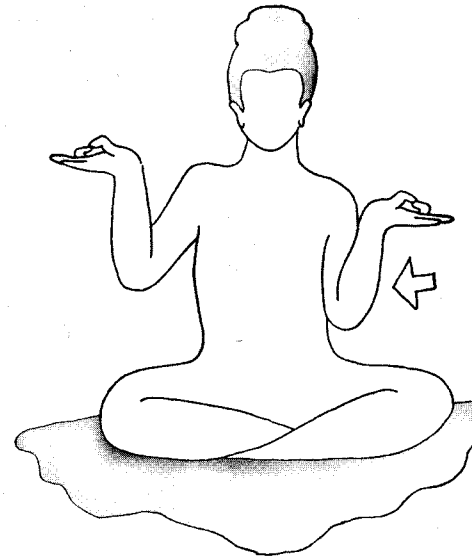
To Know and Experience the Unknown

June 10, 1987

1. Sit in Easy Pose with the spine straight. Place your hands in Gyan Mudra, elbows bent, and resting on the side ribs. The wrists are bent and the palms face upward. Keep the hands tight. Breathe at a rate of 1 second per complete breath.



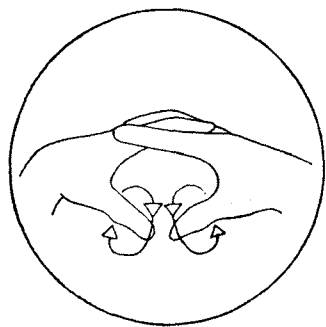
Inhale through the left nostril as you press your right arm against your ribs and raise your left hand up. Exhale through your left nostril as you lower your left hand back to the starting position.



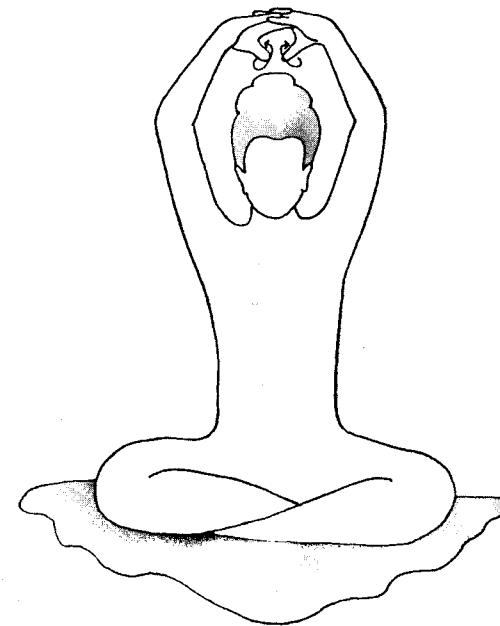
Inhale through the right nostril as you press your left arm against your ribs and raise your right hand up. Exhale through your right nostril as you lower your right hand back to the starting position.

Continue alternating the nostrils with the movement for 5 Minutes.

(The left nostril is controlled by *Ida naadi* and the right nostril is controlled by *Pingala naadi*. *Ida* and *Pingala* can be governed at your command if you put pressure on your seventh rib. Pressure on the right side of the rib cage opens up the left nostril and pressure on the left side of the rib cage opens up the right nostril.)



2. Interlace your fingers and place them about 4-6 inches above your head, like a halo. Extend the thumbs and begin making circles with them, moving them both in the same direction without letting them touch your head or each other. (The thumbs can move in either forward circles or backward circles.)



Continue to alternate the breath between the left and right nostrils. Each complete rotation of the thumbs is one breath and you switch nostrils with each breath. Each breath takes about 1-2 Seconds. So you will be switching nostrils every 1-2 seconds as the thumbs complete one full circle. Breathe powerfully so that the lower lungs are filled and let the rib cage open up. Continue 8 Minutes.



To Finish: Inhale, hold your breath 30-35 seconds as you stretch your arms up over your head, bending at the wrists so that the palms face the sky. Make the arms like steel and keep your elbows straight. Put pressure at the inside of the wrist, leading the stretch from the wrist, while lifting from the rib cage to stretch the spine. Exhale and repeat this breath sequence two more times.

Neutralizing the Magnetic Field

As an electromagnetic field we have both positive-charge energy in *Pingala* channel and negative-charge energy in *Ida* channel. We can't die unless the energy flow in the *Ida* and *Pingala* is neutralized.

"The whole game is the electromagnetic field. The moment one's electromagnetic field is shot, one is declared dead, because *praana* cannot enter the neutralized magnetic field of the body. Period." ⁷

"So long as you can breathe alternately, *Ida* and *Pingala*, you cannot die...this is God's rule. The rule is, at the time of death, both *Ida* and *Pingala* must be working. Both nostrils must work. So breath has to come to the neutrality of *Ida* and *Pingala*, and when that happens, that is the time of death." ⁸

"You must practice to change the breath to either nostril at your conscious control, otherwise, when (the time of death comes) the breath starts going through both nostrils, within those three minutes you will die, doesn't matter how great and healthy you are. The central breath they call it. (Because the *Shushmana naadi* is active and it is the central subtle nerve channel.) It is a breath (of the time) of death. But if you don't want to go and you are a yogi with the conscious power to change your nostrils, you can survive. Your *Ida* and *Pingala* determine your breath and your life and death. Please try to develop the ability to succeed in consciously changing your nostrils. Use any method." ⁹

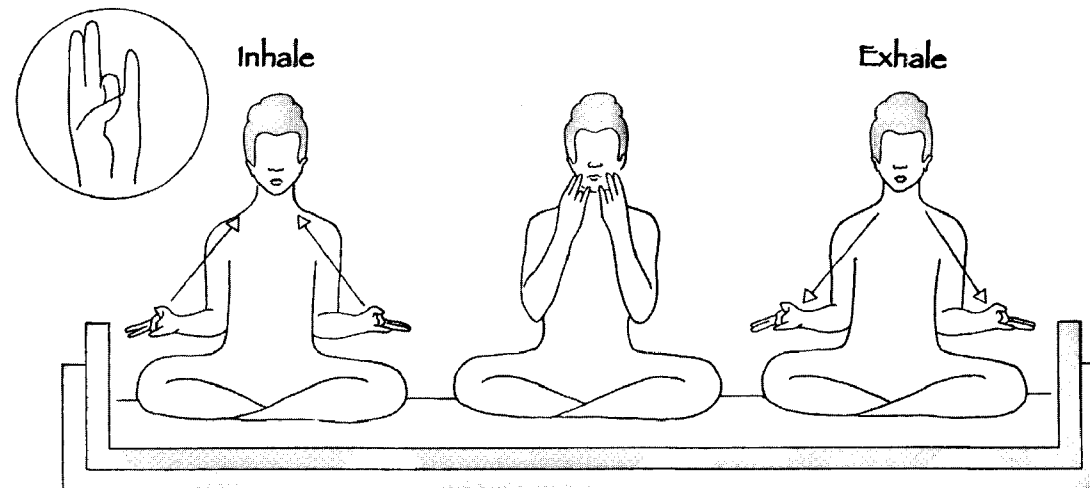
"But if, when the moment of death comes (and you are ready to go), you have the habit to breathe through both nostrils, you can get it over with. That's how powerful it is." ¹⁰

Breathing Through Both Nostrils

March 3, 1997

This exercise is very valuable to your life. "When the moment of death comes, and if you have a habit to breathe through both nostrils, you can get it over with. That's how powerful it is. (Breathing through both nostrils is very neutralizing because it activates the *Shushmana naadi*.) A neutral person is not punishable by God because neutral breathing becomes Divine. When *Ida* and *Pingala* meet, the only existing (channel) is *Shushmana*. And when *Shushmana* is active, there is no sin, punishment or authority of anything which can take you to the wrong corner. Can you believe how easy it is? But you have to develop it."

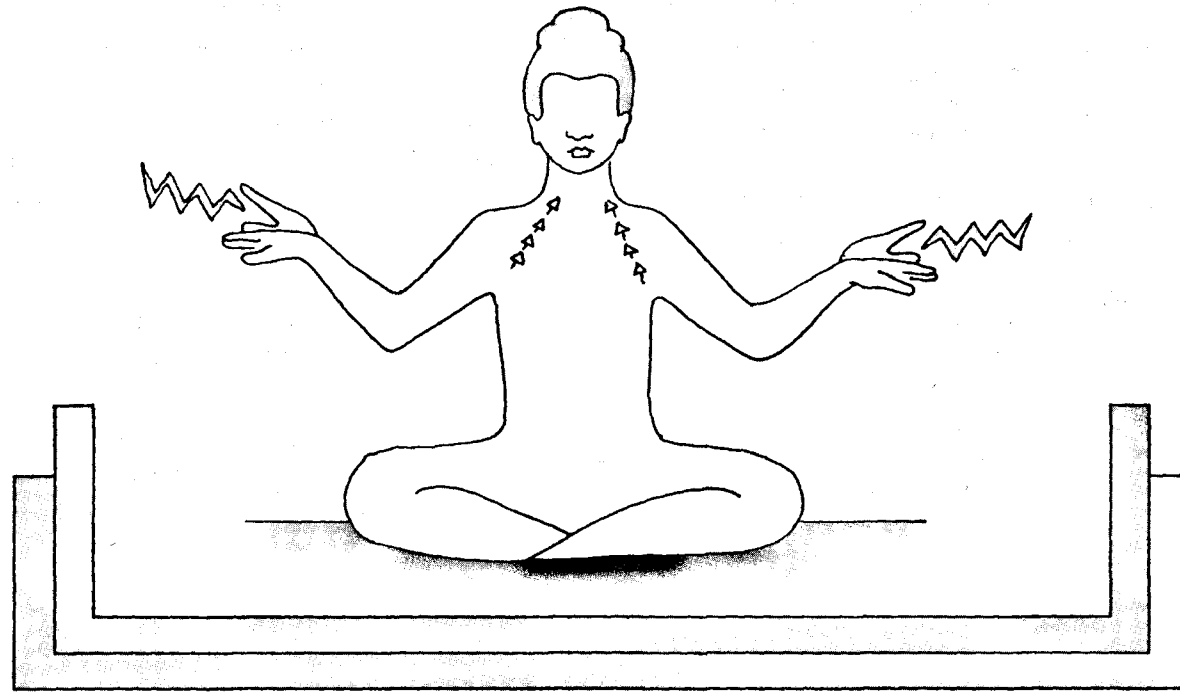
"We are working scientifically with the Ajia Chakra (6th chakra) to develop the frontal lobe and the hypothalamus. The hypothalamus controls your automatic functions and the frontal lobe controls your personality. If these two areas are not developed, it will create a situation that will downgrade your life, doesn't matter what else is working for you."



1. Sit in Easy Pose with a straight spine, chin in, chest lifted. Lock your Sun fingers down with your thumbs and keep the other three fingers straightened out by pressure. Inhale through both nostrils, pressurizing both *Ida* and *Pingala*. Use strength and inhale with force so that both nostrils squeeze almost shut with the power of the inhalation. As you inhale, bring your hands toward your face as if the strength of the inhalation was pulling them in. On the exhalation, lower the hands back down. Keep your eyes open and look straight, line of vision parallel to the ground. Total time of practice is 3-4 Minutes.

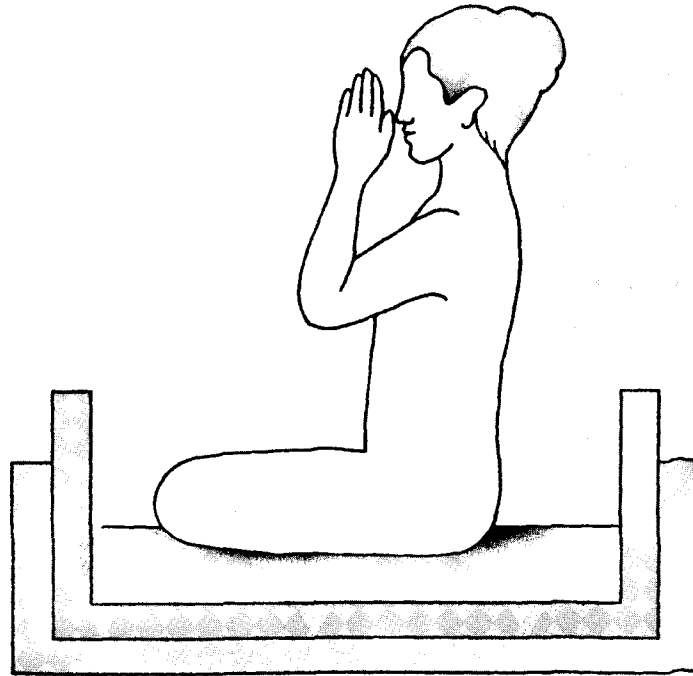
(When YB first taught this kriya he had the students do it for two minutes and then relax for three minutes while he spoke to them. Then they resumed the exercise for another two minutes. He said, "If you do it right, in exact three minutes you will blow over. Breathe through both nostrils. Both nostrils must work. Normally in three, four minutes of this exercise you will start swaying back and forth. It happens.")

"Sometimes if you get a headache, breathe through both nostrils three times. See what happens to the headache. It is very powerful."



2. Extend your arms out to the sides, elbows are bent but forearms start out parallel to the floor, palms down. Inhale powerfully through both nostrils in four to six strokes and shake your hands with each stroke of the breath. Hands are just balanced and the shaking is coordinated with the breath. Practice with power. 3 Minutes.

"Brain will start working right. Lot of oxygen will go right to the brain." These exercises can only be practiced for a very short time, so they must be done with intensity in order to make them work.



3. Close your eyes. Fold your hands in Prayer Pose and place the mudra so that your thumbs are at the tip of your nose. Try to see your hands through your closed eyes. Breathe long, slow, and deep. Make it a healing breath. Pull in *praana*. 4 Minutes.

To Finish: Inhale deeply and exhale deeply and hold the breath out for 10 Seconds. Repeat this breath sequence two more times. Then relax.

“If you have done even one breath right, you will have a very good view of your hands through your ‘inner eye.’ This exercise, which I am developing with you now, will give you a power to see through the walls and see to the Unseen. That’s called *Agia Chakra*.

“Concentrate. Concentrate, you can enjoy it, it can give you all what you need. Get lost. These are your powers, which are with you. They are useful things. They are your decorations. They bring you prosperity, they bring you opportunities, they bring you goodwill, they bring you love, they bring you success. These are the things (that work), not telephone calls. The Mastermind must do for you. Your shaking hands will not shake the world but your mind can shake the Universe. Mind is the most powerful organ.”

“The idea is to leave the knowledge, idea is not to judge. The one on whose head the crown will sit is the one who will obey and practice.”

Alternating Breath Channels: Nose and Mouth

When we breathe through the nostrils, the breath travels through inner channels in the navel cavity where it is purified, warmed, and moisturized before it goes to the lungs. (The breath on the inhalation is slightly cooler than the breath on the exhalation.) Because of this purifying and warming process, breathing through the nostrils is slower than breathing directly through the mouth. Mouth breathing is quicker, cooler, and less refined than breathing through the nose. Which channel of breath you use can also change the breath's subtle stimulation of nerve points in the airways.

Exhaling through the mouth allows for a rapid and efficient emptying of the lungs. Inhaling through the mouth can stimulate different portions of the throat or thoracic diaphragm. Pursing the lips, as is frequently done in mouth breathing, stimulates the important *vagus* nerve, the longest cranial nerve, which goes all the way from the head to the abdomen.

Breathing Through the Mouth

Yogic mouth-breathing most often requires some tension in the lips. The lips help to focus and strengthen the breath. Sometimes the lips are spread open, as when we breathe with the tongue extended; sometimes they are slightly puckered; sometimes they make the "O" mouth; and sometimes they are puckered into an imitation "beak" so that the air is sipped in through the extended lips. You may find other variations of lip tension. It is important to apply the correct amount of tension, neither too much nor too little. Read the instructions for the kriya carefully and pay attention to what your body is doing while you are practicing.

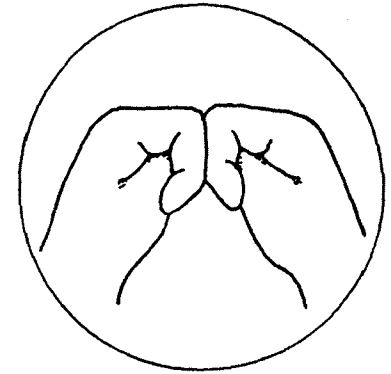
The "O" Mouth

To breath through the "O" of the mouth: gently pucker the lips making an "O" shape that can be maintained without strain. Let the breath flow over the tongue. The movement of the breath is felt in the cheeks but they do not bulge out. Keep your tongue relaxed unless instructed otherwise.

For Power and Control on Our Own Caliber

March 13, 1979

Sit in Easy Pose with a straight spine. Press the thumb of each hand against the mound at the base of the Mercury finger (pinkie). Close the fingers around the thumb, making a tight, compact fist. The thumbs are very pressurized. Press the fists together so that the second segments of the backs of the fingers of the right hand are touching corresponding second segments of the backs of the fingers of the left hand. The backs of the hands, from the third knuckles to the wrists, face away from each other.



Bend your elbows and let them rest at your sides. Place the mudra in front of the chest at the level of the heart. Let your eyes look at the tip of your nose.

Inhale through the *nose* (4 seconds).
Exhale through the *mouth* (4 seconds).

Then inhale through the *mouth* (4 seconds),
Exhale through the *nose* (4 seconds).

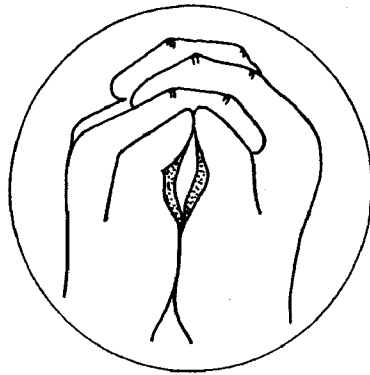
Continue consciously and rhythmically alternating the breath between the nose and the mouth in this manner. Maximum time is 11 Minutes.

To Finish: Inhale deeply to your maximum, hold the breath for 15 to 20 seconds as you really stretch your spine, arms, and hands upward. Stretch as if you are trying to lift yourself off the ground. Exhale and repeat this breath sequence two more times.

“If you correctly and rhythmically practice this exercise, you will become saints. It gives power and control on our own caliber. It will affect the pituitary gland, therefore you should just *do* it.”

Chattar Chaya Kriya

May 24, 1976



Sit in Easy Pose with a straight spine. Place your right hand on top of your left hand so that the middle segment of each finger of the right hand rests on the middle segment of the corresponding finger of the left hand. Bring the palms toward each other so that both thumbs can touch the middle segment of the Jupiter (index) finger of the left hand. Both thumbs touch each other and the middle section of the left Jupiter finger, but the thumb tips do not touch any part of the right hand. There will be a kind of cavity between your two hands. Your eyes will close automatically as you become more relaxed. Allow this to happen.

Inhale through the *nose* and exhale completely through the *mouth*, directing your breath between the knuckles of the two thumbs and into the cavity between the palms of your hands. It is a requirement that the air be totally exhaled from the lungs. The lungs must be so fully emptied on the exhalation that the moment you relax to breathe in, the air will be automatically and powerfully pulled into your lungs.

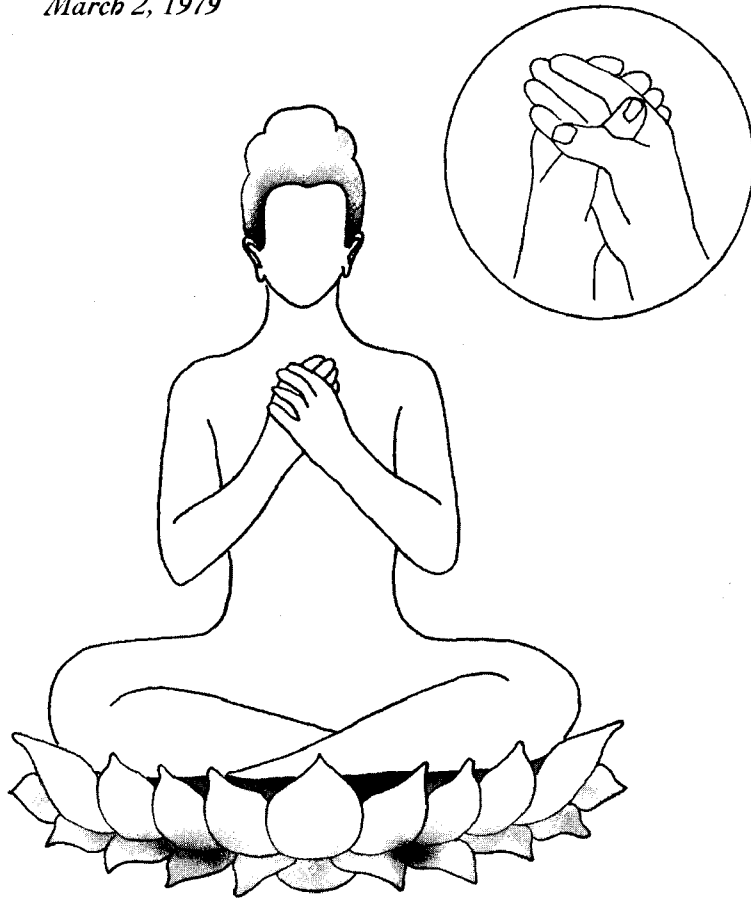


No maximum time was given for this meditation. It was taught for 2 1/2 minutes and then Yogi Bhajan told the class to inhale and relax. He then said, "I don't want you to do this too much (in class) because then you will want beds and we don't have that accommodation. It is very relaxing. I know it."

"This is a very relaxing kriya and should not be done when you have to work or go somewhere. It can make you sleepy. You can do it when you come home from work because it will make you un-tired immediately. It makes you feel good. It makes you happy. The scriptures say this kriya will make you young. It can extend your youth. One thing it definitely does: it makes your face innocently and beautifully charming."

Gyan Mudra Kriya

March 2, 1979



Sit in Easy Pose with a straight spine. Nestle the back of one hand in the palm of the other (it doesn't matter which hand is on top, but Yogi Bhajan demonstrated the mudra with the left hand holding the right) so that the hands are crossed and the fingertips angle to the sides in a relaxed way. Place the thumb of the bottom hand across the palm of the top hand. Cross the other thumb on top of it. This will cause the fingers of one hand to curve around the outside of the other hand and hold it gently.

Hold the mudra at the level of the chest in a comfortable way. Look at the third eye point and then bring your eyes to the tip of your nose and keep the focus at the tip of the nose. The breath is done in a four-breath pattern:

1. Inhale through the *nose* and exhale through the *nose*.
2. Inhale through the *mouth* and exhale through the *mouth*.
3. Inhale through the *nose* and exhale through the *mouth*.
4. Inhale through the *mouth* and exhale through the *nose*.

Continue this sequence using full, complete, and powerful breaths. When breathing through the mouth, purse your lips almost as if to whistle. Start with 11 Minutes and gradually increase the time to half an hour.

"This meditation is very simple, but very powerful if you do the combination right. It looks simple, but it coordinates both areas of the brain, gives you powerful insight, and coordinates mystery into mastery of the three bodies. Though it looks simple, it works for many complications. When you do not know what to do, do this."

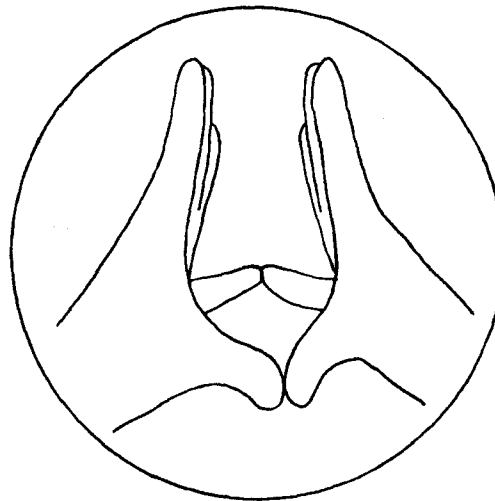
To Experience Infinity

Yoni Kriya

3-27-79

Sit in Easy Pose with a straight spine. Bring your hands together in front of your chest but not touching it. Hold the hands so that the tips of the thumbs are touching each other and the tips of the Mercury fingers (pinkies) are touching each other. The other three fingers are straight and point away from the chest at a relaxed angle. There is an opening between the hands.

Your eyes look at the tip of the nose.



Pucker your lips and inhale through the *mouth*. Powerfully exhale through the *nose* using the navel point to push all the air out. 11 Minutes. To Finish: Inhale, hold briefly, and relax.



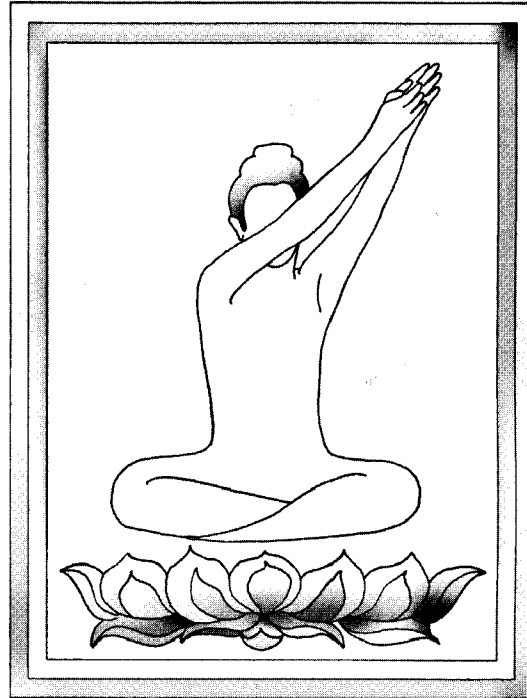
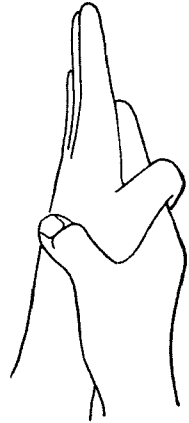
Practice this meditation when there is sufficient time afterward to completely relax. It is a good meditation to practice before going to bed, because it will really relax you and make you feel great.

“The three fingers represent past, present, and future. The space between the hands bounded by the thumbs and the Mercury fingers represents the *yoni*, the female sex organ. The Mercury fingers represent communication. The thumbs represent the male sex organ. It is a whole science, which I don’t have time to explain to you. It would take about an hour. Just realize that this mudra is the creative cave of the organic and inorganic growth. This kriya is *Yoni Kriya*. It is a very typical sacred kriya done by very remotely, exclusively known yogis.

“This kriya can space you out and give you lots of experiences. Don’t overpressure yourself. Do it normally and within ten to eleven minutes, it can change the total glandular system. It is an unbelievably effective meditation and exercise. Eleven minutes and it can change you topsy-turvy. You can be angered, with fire in your eyes, speaking a language even demons don’t speak, and all that, but you just do it for five minutes and then try to speak in anger. You can’t. It is that effective.”

Re-vitalizing the Heart Area

1-14-80



Sit in Easy Pose with a straight spine. Place the fingers of the right hand against the mounds of the corresponding fingers of the left hand and lock the thumbs to hold the position. With your elbows straight, extend the arms sixty-degrees up and as far to the left as possible while keeping the upper body facing straight forward. Close your eyes and concentrate on the breath. Inhale powerfully through the *nose* and exhale powerfully through the *mouth*, using the navel point to press the air out. 8 Minutes.

To Finish: Hold the position, stretch the elbows, while making sure the angle of the arms is correct. Inhale deeply, exhale completely, and hold the air out for 20-25 seconds. Relax.

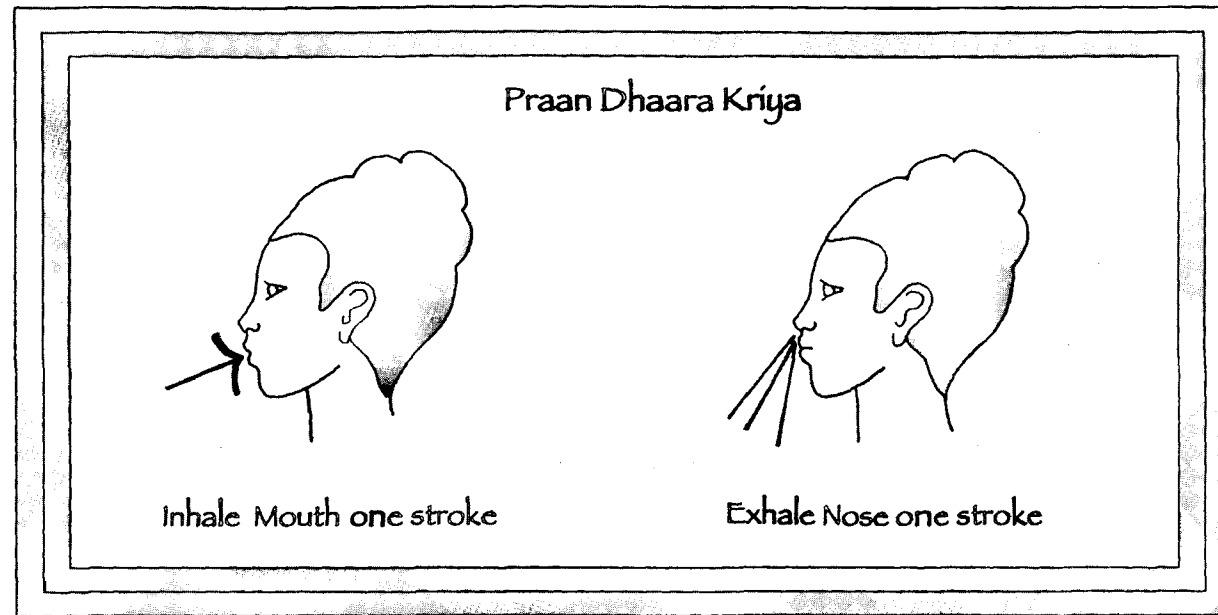
“The elbows will want to bend, don’t let them. Keep the sixty-degree angle. It will hurt at the shoulder, it will hurt at the elbow; there are a lot of meridian points that will hurt. It hurts in those places where something is adjusting and correcting itself. It doesn’t matter how strong you are, the glandular system is adjusting itself, and you are going to feel very weak (in this posture). You will feel a little bit hot. You’ve got to reach the point of sweat.

“Correctly practicing this kriya can benefit those people who have any kind of tension or heart problems or who have very poor circulation. It is good for those who are depressed also, but it must be accurately done. You must use the strength of the navel point, it must go in deep when you exhale.”

Build Your Own Power of Excellence

December 13, 1983

Praan Dhaara Kriya



Sit in Easy Pose with a straight spine. Relax the arms and hands into any meditative position. Keep your eyes open. This kriya is done with a very rapid and powerful breath.

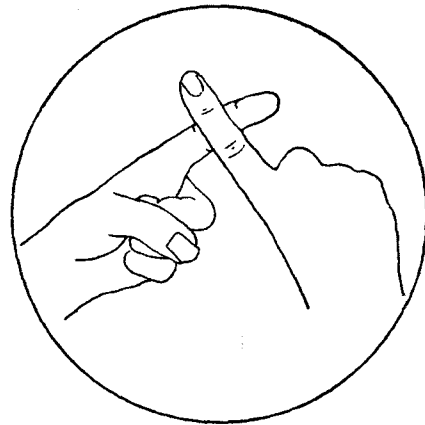
Pucker your lips and inhale through the *mouth*, taking in as much air as you can in one stroke (1 Second). Exhale in one powerful stroke through the *nose* (1 Second). "Inhale through the mouth with a full breath and exhale completely through the nose. Breathe heavily; it will help, it will purify." 3 to 5 Minutes.

To Finish: Inhale deeply, hold the breath 10-15 seconds. Exhale. Inhale deeply, hold the breath 5 seconds. Exhale. Inhale deeply, hold the breath 5 seconds. Exhale. Last time inhale deeply, hold the breath 25 seconds. Exhale and relax.

"This is called *Praan Dhaara kriya*. It is very sacred to people for their health, wealth, and happiness. It affects the pituitary in a very polite, but very direct, way. It builds up, in you, your own power of excellence. But don't overdo it. It should be done from three to five minutes maximum."

Meditation on Our Own Praana

February 16, 1976



Follow the instructions for this kriya carefully. "Every little thing in this meditation matters a lot."

To create the mudra: extend your Jupiter (index) fingers straight, curl the other three fingers into a fist and lock them down with your thumb. Your Jupiter finger has three segments. Place the middle segment of the right Jupiter finger upon the middle segment of the left Jupiter finger. Place the mudra at diaphragm level with the right hand on top, palm downward, and the left hand on the bottom, palm upward. The Jupiter fingers are parallel to the floor.

Sit in any meditative posture in which you can peacefully hold yourself. Keep your spine straight and look anywhere you like. Slowly inhale through the *nose* and slowly exhale through the *mouth*. Direct the stream of the exhalation so that the exhaled breath touches the tips of the two Jupiter fingers. Exhale completely and powerfully through the mouth, but do not whistle. The fingers will feel colder and colder and better and better. 11 Minutes.

To Finish: Inhale, hold the breath for 10 seconds while you lock your hands and stretch them up over your head. Stretch to your maximum. Exhale, continue to stretch, and hold the breath out for 10 seconds. Inhale, hold the breath in 10 seconds, and stretch upward. Exhale and relax.

You are permitted to cough , sneeze, or yawn. If your spine gets an ache or an itch during the exercise, stretch your spine, but keep on doing the meditation. “Don’t relax your awareness. Remember that nothing is more powerful and beautiful than your breath. You must enhance your breathing capacity so that your brain can be fertilized.”

Build your practice slowly.

Certain strict rules apply to the practice of this meditation:

1. Never exceed eleven minutes of practice time.
2. Inhale slowly. When you exhale, do not whistle.
3. You must exhale totally each time. “The key to this exercise is that the breath is felt at the tips of the Jupiter fingers.”
4. The rhythm of the breath is long and slow. Never do this meditation with a quick breath.

“This a very secret and sacred *praanic* meditation that belongs to a class of high yogic technique. Its purpose is that a person may live up to any age, but his youthfulness will not be lost. It is a physical method to qualify yourself to a higher consciousness that you believe in. Mental improvements won’t work until you are physically strong enough.”

The benefits of correctly and regularly practicing this meditation are that mental and physical youthfulness will remain; you will have a constant flow of energy so that you will not get tired; you will make yourself basically intuitive; you will be universally sensitive—you can predict earthquakes and universal phenomena; and you can retain energy, be young, happy, and optimistic.

Three thousand years ago, the sage said that whosoever practices this meditation shall become healthy and make others healthy as well. It fertilizes the body and prevents depression and disease.

Be Open, Honest, Relaxed, and Caring

3-10-98



1. Sit in Easy Pose with a straight spine. Extend the Jupiter (index) fingers of each hand and lock down the other fingers with your thumbs. (This is a Jupiter energy mudra.)

With your eyes nine-tenths closed, look at the tip of your nose. Position the hands so that the Jupiter fingers point straight up and you can see one hand on each side of your nose. In your view, the tip of your nose will be in the center, with one hand on each side. The position is very personal, each person will have to arrange their own distance so that they can see all three points while their eyes are nine-tenths closed. Inhale deeply through your *mouth* and exhale completely through your *nose*. Continue in this manner for 11 Minutes, then increase your effort and continue this breath pattern, breathing as heavily as you can, for another 1 1/2 Minutes. Relax. (Total time 12 1/2 Minutes.)

“Keep doing it at your own time and try to eliminate all the body poisons. If you take the breath deep and take it down and exhale through the nose with a power, you will eliminate the toxins of the body. When you breathe out through the nostrils, see that you exhale with such force that it becomes a little hot. Concentrate on the optical side, that will help your pituitary to see the Unseen.”



2. Sit straight, put your hands in your lap, and meditate on your spine, visualizing that it is lit like a light tube. Imagine that it is a glowing bluish color. "That is the color of the serum, anyway. And just meditate. Your mind will grasp this idea, your serum will start changing your grey matter, and itching out, making you a very strong-willed, clear person." 2 1/2 Minutes.



To Finish: Sit as straight as you can, interlock your fingers behind your neck. Inhale deeply, hold your breath for 10-15 seconds, and try to press the neck forward with the clasped hands while, at the same time, pressing backward with the neck. Repeat this breath sequence two more times.

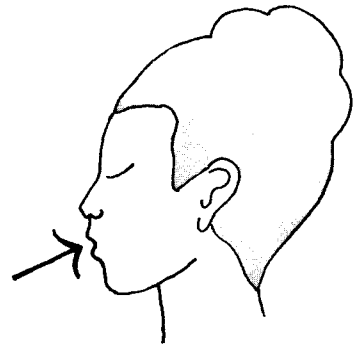
Your hands and your neck press strongly in opposite directions, counterbalancing and neutralizing each other. "Put all the pressure with your both hands and let the neck withstand that pressure."

Sneezing Buddha Kriya

January 13, 1997

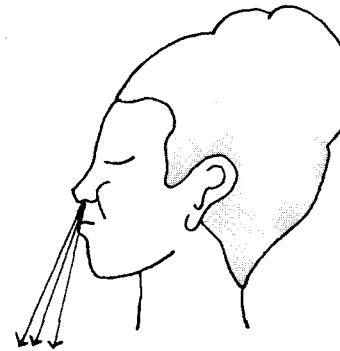
Kriya to bring out the one power in you: the spirit, the soul, Infinity.

AA AAH



Inhale through the "O" Mouth
In one stroke

CHOOO!



Sneeze out through both nostrils
In one stroke

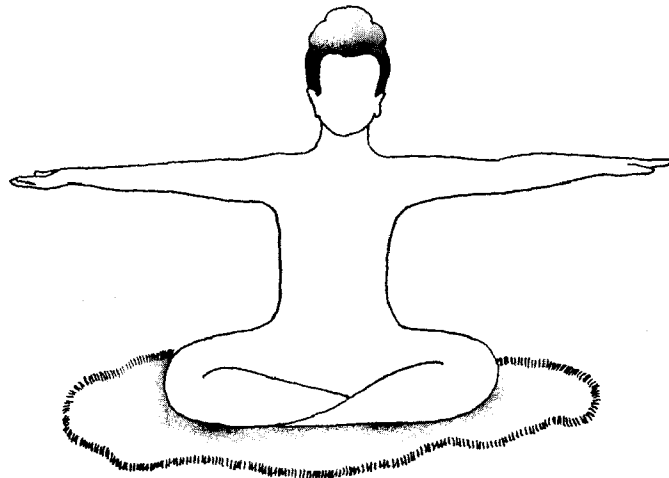
1. Sit in Easy Pose with your spine straight, chin in and chest out. Rest your hands in your lap. "Think that you are Lord Buddha. You know that he sits just like that. There is a vertical valve in the throat which you are going to play. It is connected directly with the pituitary and has the power to invoke it." Inhale in one stroke through the "O" mouth as if you are powerfully sucking air through a straw. Then exhale powerfully through *both nostrils* like you are sneezing the breath out. 3 Minutes.

"It is a good exercise if you can make both nostrils, from inside, to work at your command. Inhale through the "O" and sneeze the breath out. When you sneeze it means your brain is under pressure and needs relief so it creates a sneeze. Learn to create an artificial sneeze; that is the difficult part. Breathe in deep and sneeze out. Normally a person yawns or sneezes during the day when either he is very tired or to give himself a balance, an optical balance. When one sneezes, it gives the brain a rest." You have to learn to sneeze." "This exercise invokes the pituitary, the master gland, the guardian of all the glands. It will give you the power to always be alert. This self-created sneeze is priceless."

2. Bend your elbows and lift them away from the body, bringing the hands about shoulder height, fingers lightly spread, palms upward. Breathe rapidly through the "O" mouth using the navel point and the diaphragm to power the breath. Your hands will become heavy. 3 Minutes.



"Rhythmically breathe. It can take away the lung disease, body disease, and the blood disease. Go through it very peacefully, for the experience of it. When you are in trouble, this will help. When you are tired, this will help. When you do not know what to do, this will help. In this exercise you are opening up your five antennas (the fingers and thumb of each hand) and you are cleaning the lungs, giving your blood a maximum amount of oxygen."



3. Stretch your arms straight out to the sides, parallel to the floor, elbows straight. Right palm faces up to the Heavens and the left hand faces down toward the magnetic field of the Earth. Close your eyes and meditate in this balance. It is the oldest meditation of the human. You are balancing the Earth and the Heaven. Breathe calmly, long and slow and deep. 5 Minutes. Hold the position and begin Breath of Fire for 15 seconds. (In about a minute and a half into this exercise, you will enter a twilight zone where you will start freaking out because the exercise is putting pressure on the pituitary gland. Just stay calm and continue to breathe long and deep. Train your brain that you are not going to give up, no matter what.)

To Finish: Inhale, lock your hands, and stretch them overhead while holding your breath for 10 seconds and stretching your spine up. Exhale and repeat this sequence two more times.

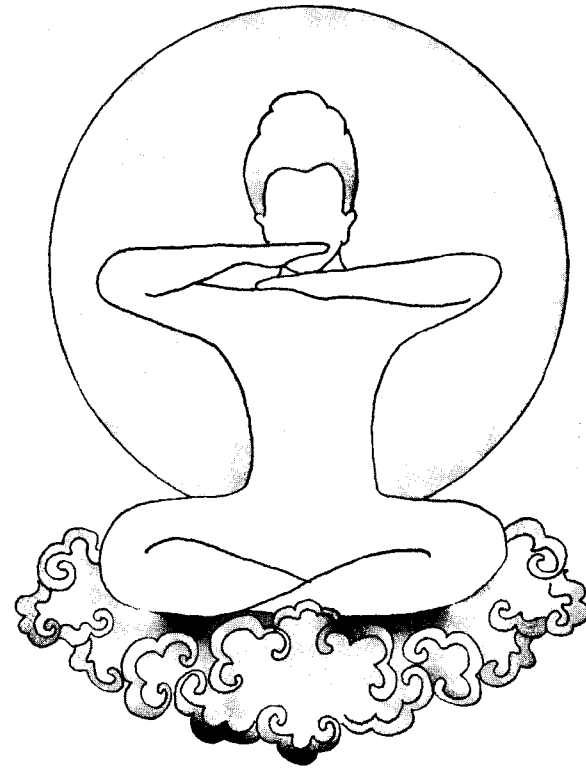
Rebuilding Yourself

February 25, 2001

Sit in Easy Pose with a straight spine, chin in and chest out. Bend your elbows and raise your arms up to shoulder height. Right hand is over the left hand, palms facing down, about four inches apart.

“Carry the balanced weight of the body in the balance of your hands. Look like a carved yogi.” You are creating a magnetic field between the two hands and the hands must be kept very straight. Balance your body, your shoulders, and your hands.

Inhale deeply through the “O” mouth (as if you are kissing the breath) and exhale through the *nostrils*. 15 Minutes.



“Take the longest breath you can take. Fill your lungs with a direct breath through the mouth. Then exhale through the normal tranquility of the nostrils, using the power of the diaphragm, the *Udyaan Bandh*, to exhale completely.”

To Finish: Hold the position, inhale, hold the breath for 15 seconds, and squeeze the spine. Exhale. Inhale again, hold the breath for 15 seconds, and squeeze the elbows in the position. Exhale. Inhale, hold the breath 15 seconds, come into neck lock, making the muscles in the back of the neck like steel. Exhale and relax.

“This exercise will renew your self and your system. Do it in a classical, polite, and self-conscious manner. You will get better results from conscious participation. We have a faculty in us to rebuild ourselves, which we seldom use. Devote yourself to rebuilding yourself. Breath by breath, re-constitute yourself. Forget about your surroundings and concentrate on the breath.

“The posture will guide the power of the *tattwas* (the five elements that make up the body: earth, air, water, fire, and ether) and the breath will guide the life force. Concentrate and give your glandular system a new working order. This is something which no magic can give you, but you can create your own magic for your own self.

“After eight minutes of practice, you will become upset, because the body will not be in a position to handle the energy which you are creating. At that time you must renew your concentration and continue. If you breathe with full strength, it will hit your hidden disease and try to eliminate it. You need balance to keep your body on track. Hold the body steady in the posture and let the changes happen. Join your energy with the Source. Expand your horizon and your focal point.”

Conquer Your Shortcomings

February 22, 2000



Inhale as the hand moves toward the mouth

Exhale as the hand moves away from the mouth

1. Sit in Easy Pose with a straight spine. Close your eyes. Stretch your left arm straight out to the side at shoulder level with the palm facing down. Extend the right arm out to the side with the elbow bent, palm slightly cupped and facing forward. Move your right arm from the elbow, making a circular inward motion as if the right hand were scooping up water and bringing it toward your face. Purse your lips into the "O" mouth. As the right hand moves toward the face, inhale powerfully through the *mouth*. "Bring the vibration toward you! Breathe deep and move your hands powerfully." As the hand moves away from the mouth, back to the starting position, exhale powerfully through the *nose*. Consciously create a very full breath to open up your chest cavity. Give yourself power. One complete circular movement (inhale and exhale) takes about 2 seconds. Continue for 19 Minutes.

Continuously and smoothly breathe with the movement. Inhale as the hand is moving toward the mouth, completing the inhalation when the hand reaches the level of the mouth. Exhale as the hand moves away from the mouth.



2. Place your hands, one on top of the other, at the heart center, the center of your chest. Breathe long, slow, and deep through your nose. Relax, calm down, and go into deep meditation. 2 1/2 Minutes.

To Finish: Inhale deeply, expanding your chest, hold the breath for 10-15 seconds, stretch the spine upward as you press your hands against the heart center as hard as you can. Direct the energy all the way up the spine. Exhale through the mouth like cannon fire. Repeat this breath sequence two more times. Relax.

Taking Our Soul to Infinity

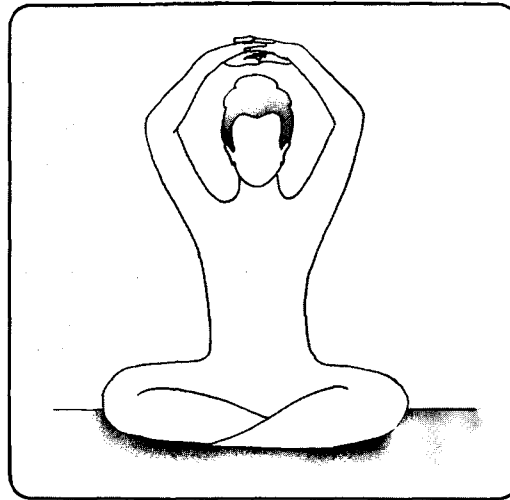
April 2, 1997



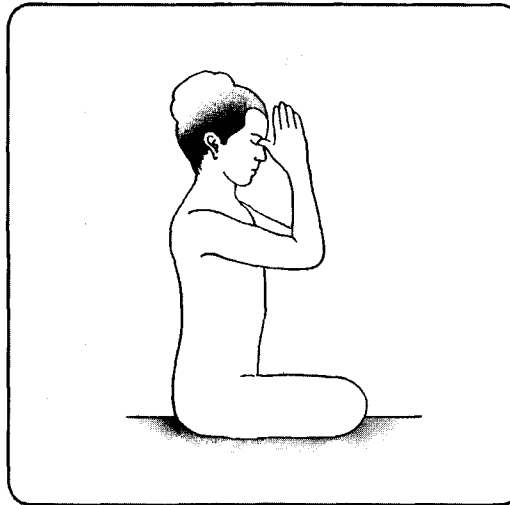
1. Sit in Easy Pose with your chin in and chest out. Place your left palm against the center of your chest, the heart center. The fingers of your left hand point toward the right, thumb extended toward your chin. Hold your right hand, palm outward, next to your right shoulder with the Jupiter (index) finger pointing straight upward and the rest of the fingers curled into a fist and locked down with the thumb. Put your front teeth together so that they rest on top of each other and inhale powerfully through *the lock of the teeth*. Exhale completely through the *nose*. Keep your eyes open, look straight, and do not blink. 11 Minutes. Inhale deeply and immediately move into the next position.

“In this meditation the saliva will go with the breath. It will give your blood the power to increase the magnitude of its genetic cells a hundred -thousand times. It is a very pure science. Also, they say that the breath should be forcefully inhaled. Stimulate your nervous system to get force into it. One mistake you can do: if you change your eyes or wink. That will delete the health benefits that this kriya is designed to give to you. You must use force to breathe in through the lock of the teeth so that maximum saliva can concentrate with your breath and go into your lungs to enrich you. Exhale through the nostrils with such a power that all genetic diseases will leave.”

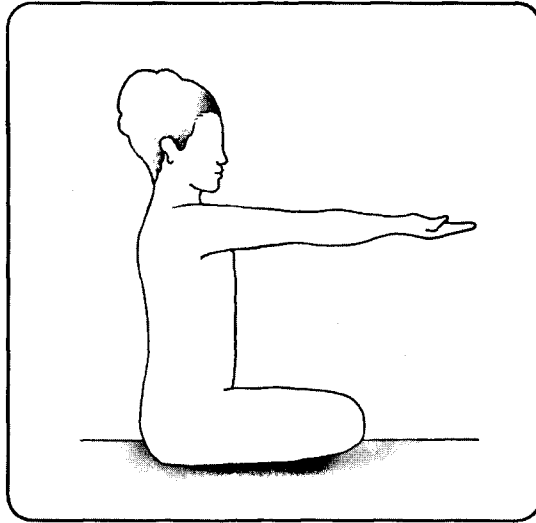
In the sixth and seventh minutes of this kriya, you will enter a twilight zone, which will test your will to continue. A lot of weaknesses in the body are being attacked simultaneously and your discipline is being challenged. Keep up and keep going.



2. Interlock your fingers and raise your arms up over your head. Your arms and hands will create a circle around your head. "It is your arcline." Make an "O" of your mouth and inhale and exhale long and deep through the "O" mouth. 9 Minutes. Immediately move into the next position.



3. Place your palms together as if in prayer, with the thumbs extended. Gently place the pads of the thumbs on either side of the root of the nose, under the eyebrows, right above the inside corners of the eyes. Whistle along with *Ardas Bhaee Instrumental Version*. 4 1/2 Minutes. Inhale deeply and immediately move into the next position.



4. Stretch your arms straight out in front of you with no bend in the elbows. The right palm is flat and faces upward towards the Heavens. The left palm is flat and faces downward toward the Earth. Breathe as you please. Sit very straight. Keep your shoulder blades down and firm so that they can support your extended arms.

“(Spine) has to be straight because all the tissues and muscles will be put in a toning. That pressure is required from the sciatic (nerve) to the upper central nerve. Spine will become automatically straight because otherwise, without that, the nervous system will crunch it.”

After 2 1/2 Minutes, begin Breath of Fire and continue for 1 Minute more. Inhale deeply and immediately move into the next position.

5. Place your left hand at the heart center (the center of your chest) and place your right hand over it. “Calm down and breathe slowly. In this peace and tranquility, let spirit, mind, and body create a relationship for everlasting bonding. As it is the will of God, so be it.”
30 Seconds.

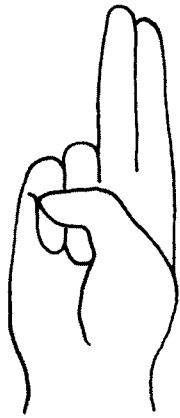
Now begin consciously inhaling long and deeply and exhaling long and deeply. Do the best you can do for another 30 Seconds.
Relax.



“We have to learn to penetrate. We have to learn to consciously take our soul to Infinity. We have to practice those practices that create a blueprint and, when we build on that blueprint, we will become real. It is not a mystery. It is not a miracle. It is a reality. You are a temple of God. Simply you need to recharge yourself to face the obstacles and height of time and space. You have two challenges: time and space. You and your spirit are two dominant forces within you. And when the spirit is dominantly helping your mind and body, you are successful.”

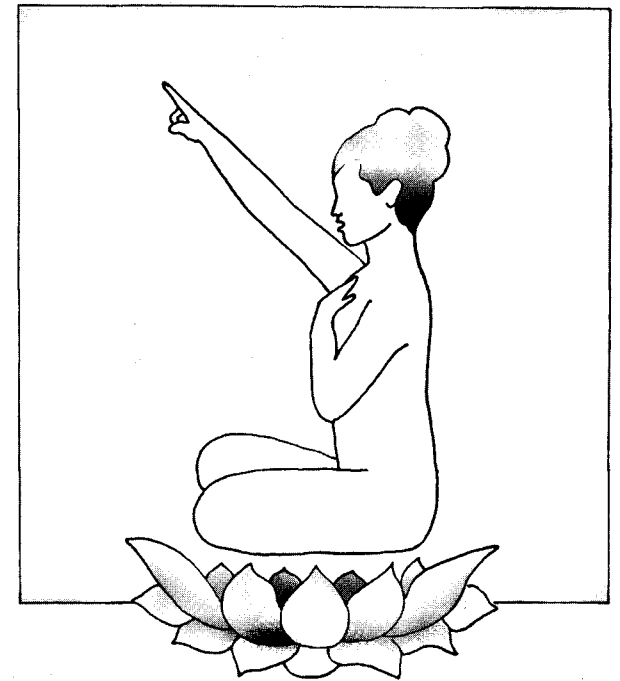
Burn Inner Anger

February 19, 2000



Sit in Easy Pose with a straight spine, chin in and chest out. Extend the Jupiter and Saturn (index and middle) fingers of your right hand and use your thumb to hold down the other fingers. Raise your right arm in front and up to sixty-degrees. Keep your elbow straight. Place your left hand at the heart center (the center of your chest). Close your eyes. Make an "O" of your mouth and inhale and exhale powerfully through your *mouth*. (2-second inhalation and 2-second exhalation). Continue for 11 Minutes.

"Breathe strongly and powerfully with emotion. Burn your inner anger and get rid of it. Take the help of the breath to get rid of the body's weaknesses and impurities."



To Finish: Inhale deeply, hold the breath 10 seconds, stretch both arms up over your head and stretch your spine as much as you can. Stretch the discs between your vertebrae. Exhale like cannon fire. Repeat this breath sequence two more times.

"In eleven minutes time, if you get into the correct posture, breathing, and angle of the hand, it will re-build within you a very powerful immune system. If you do it every day, after forty days you will be a different person.

"After forty days of practice with the right hand extended, you may switch hands and do forty days with the left arm extended and the right hand on the chest. After forty days in that position, you may do another forty days of both arms extended. That is how it goes (for those who want an extended practice). But start somewhere and start small. There is no place for over-doing in Kundalini Yoga."

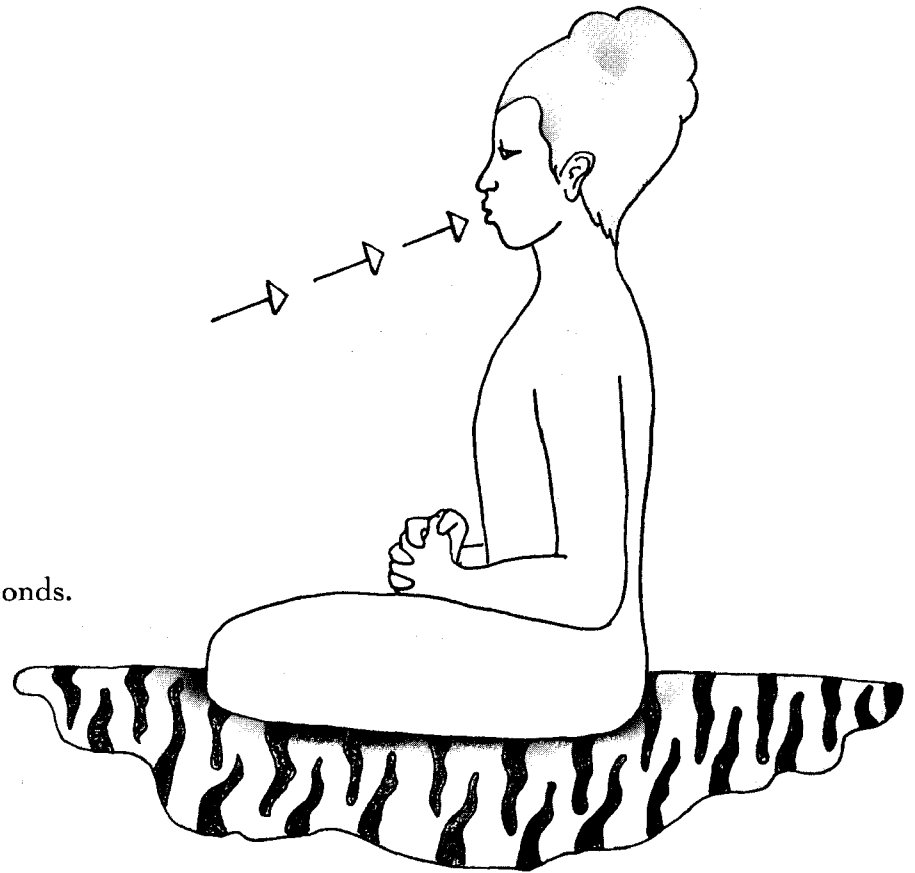
Develop Your Praanic Energy

December 12, 1985

Sit in Easy Pose with the spine straight. Interlace your fingers and rest your hands comfortably in your lap. Keep your eyes open. Purse your lips and push them out, making them into a straw through which you can suck in air. Continuously inhale through the *mouth* in powerful, rhythmic strokes (1 second per stroke). Do not take time to exhale.

“Inhale under your own automatic system. Inhale and keep on inhaling. The exhale will be automatic. Don't worry about the exhale, it will automatically leak out somewhere. That is none of your problem. This kriya will make you sweat and make you a little cold. It is a very youthful process. It will relax you. You are trying to overload the *praanas*. Don't meditate. Don't close your eyes. Drink the air through the mouth. Do it with your full strength.” 5 Minutes Maximum.

To Finish: Inhale deeply and calmly hold the breath for 30 Seconds. Exhale and relax.



“After doing this exercise, you will never again be as you were when you walked in. We did it for five minutes. That is all it takes. It has to be done in a very, very honorable manner. It is not a joke. It develops the *praanic* energy to multi-million cycles. It is a very powerful exercise. It will change you completely. It changes the way you think. It takes away tension.”

Commentary/HJK: Before doing this kriya, the mind doubts that the body can continuously inhale for five minutes without a conscious exhalation. That is just the mind. The body finds this very easy to do, once it gets into the rhythmic inhalation. The inhalation is very similar to trying to suck a very thick milkshake through a straw. Have you ever done that? Very powerful bursts of air are sucked in through the mouth and create a rhythmic beat at the thoracic diaphragm.

Throughout this exercise, Yogi Bhanan refers to the breath technique as “ducking” the air. Imagine you are a duck and you are drinking the air through your lips the way a duck drinks water by sucking it up through its bill.

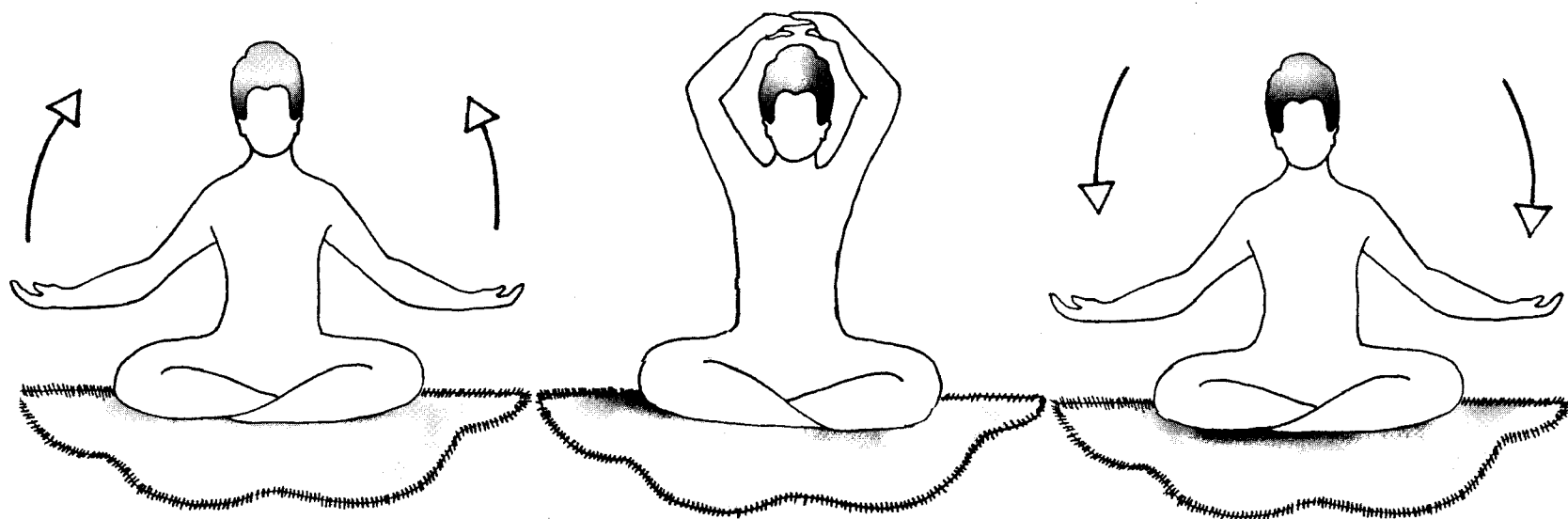
Clarify the Subtle Body

October 11, 1996

Sit in Easy Pose with a straight spine, chin in and chest out. Place your arms down by your sides (but not touching the floor), palms facing upward. Move your arms upward from this position bringing your palms to overlap each other a few inches above your head. Your arms make an arc around your head. "This is your arc line, actually." The left palm will lie flat on top of the back of the right hand. The thumbs do not touch. Then return your arms to the starting position.

The movement of this kriya is done to the rhythm of the *Tantric Har* CD by Simran Kaur Khalsa. Make an "O" of your mouth. Inhale through the *mouth* as you raise your hands overhead on "Har." On the next "Har," exhale through the "O" *mouth* and lower your hands back to the starting position. Continue moving rhythmically with the chanting. Use the navel point and diaphragm to powerfully exhale as you bring your arms down. Keep the inhalation and exhalation of equal force and power. 11 Minutes.

"Begin with eleven minutes of practice. When you can do eleven minutes correctly and powerfully, without spacing out, you can extend your practice to twenty-two minutes. After much practice, the maximum (time) you can do (it for) is thirty-three minutes. That is the maximum limit."





To Finish: Interlace your hands over your head with your elbows straight, inhale, hold your breath 10-15 seconds, as you actively stretch your body all around without letting go of the hands. Stretch as much of your body as you can. Exhale. Repeat this breath sequence two more times.

“We have some little faculty to stimulate in us our ‘Thou-ness.’ In this kriya we can clarify our subtle body: the body which attracts opportunities to us; the body which brings us good news; the body which collects the Universe for us.” This kriya also strengthens the arc line: “You will be so shiny and bright that people will not be in a position to look at your face.”

Thonkaree Praanayam

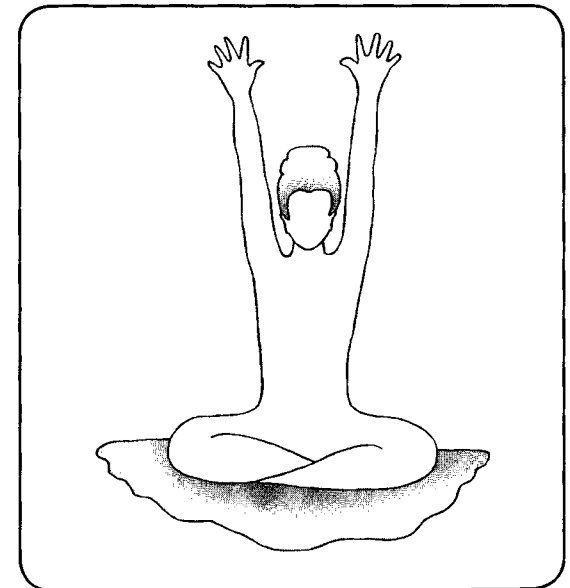
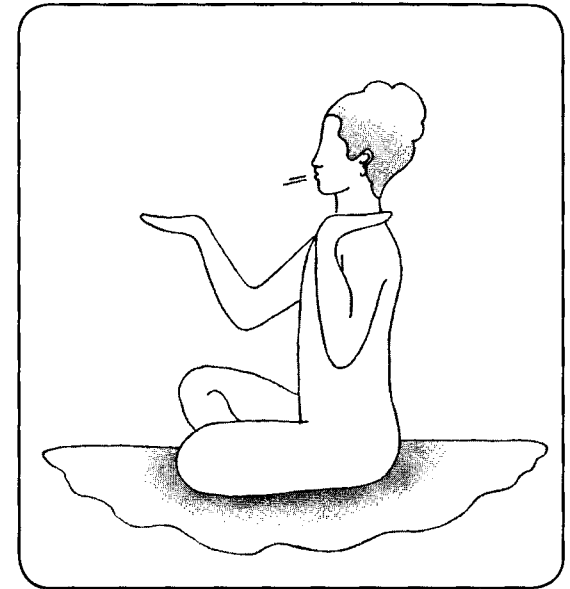
October 24, 1995

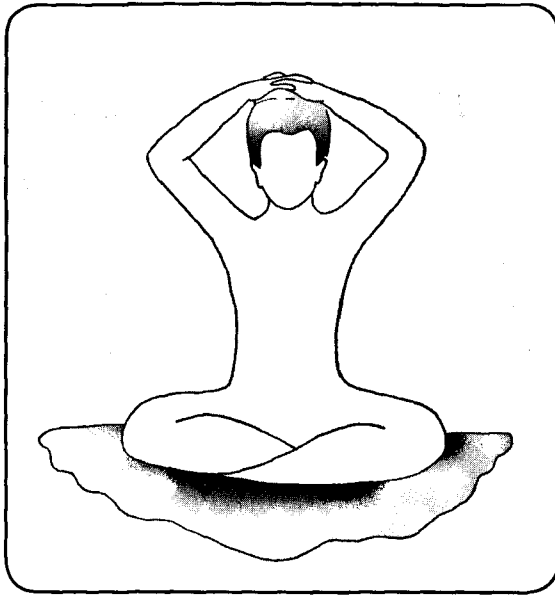
1. Sit in Easy Pose with a straight spine, chin in and chest out. Bend your left elbow and keep it touching your ribs as you bring your left hand up next to your shoulder with the palm facing forward. Bend the left hand backward at the wrist so that the palm is flat and faces upward and the fingers point backward over the shoulder, as if you are carrying a tray. (This may hurt, as it stretches the wrist and the heart meridian along the outside of the little finger.)

The right palm is flat, facing upward, and the fingers point forward. The right elbow is bent so that the arm extends forward in a "v" shape. The upper arm is at a sixty-degree upward angle from elbow to shoulder and the lower arm is at a sixty-degree angle upward from elbow to wrist. Close your eyes. Purse your lips and push them out. Begin rapidly inhaling and exhaling through the *mouth*. (3 breaths per second) 4 1/2 Minutes.

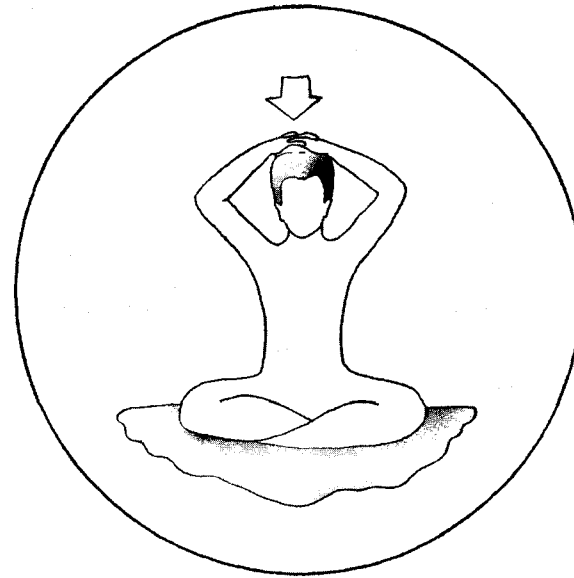
Your cheeks will puff out like you are playing a tuba. Do not whistle. Inhale and exhale are of equal length with no pause in between. You are breathing one continuous breath, like Breath of Fire, except that Breath of Fire is usually through the nose and this is through the pursed lips. "Your cheeks must get tired in exactly three minutes. All facial muscles and sinuses and ENT (ear, nose, throat) will get exercised. This is *Thonkaree Praanayam*. It is by the mouth. If you do it really good and hard, it will take away the fatigue of your entire body."

2. Inhale and stretch your hands straight up over your head, separate your fingers, keeping them wide and stiff, and exhale. Hold the position and immediately continue with the same breath as in exercise #1.
1 1/2 Minutes.





3. Put your hands on top of your head and meditate. "Make your breath calm and quiet and longest, slowest, and deepest. Totally relax and imagine that your spine is like a candle flame. All lit up. Totally let go of your body. Get out of your body and look down on it from above. Be in deep calm, like a nap, but disconnect from your body." 3 Minutes.



To Finish: Inhale, hold your breath for 15 seconds, stretch your spine up while at the same time put heavy pressure on your head with your hands. Press up and press down at the same time. Tighten your whole body. Exhale. Repeat this breath sequence two more times.

"Very simple and very short exercise. It is very good for circulation in the head. It makes the mind very smart."

Breathing in Strokes

Breathing in strokes is a segmented breathing pattern in which the inhalation and/or the exhalation are divided into a number of equal parts or “strokes.” Each stroke is a sniff of air that has a distinct beginning point and end point and each inhalation and/or exhalation will have a specified number of strokes within it. In some texts strokes are referred to as “nose lengths” because the beginning of the stroke is felt at the nostrils and the ending is felt as the breath touches the nasal cavity, at the root of the nose.

Breathe in strokes in such a way that the nostrils do not collapse and the breath is not pulled too deeply into the lungs. Keep the nostrils relaxed and feel the breath in the nasal cavity.

When breathing in strokes it is often easy to fall into a reversed breathing pattern in which the diaphragm is forced upward on the inhalation. Pay attention to the action of the thoracic diaphragm. Be mindful that the thoracic diaphragm moves one step downward with each stroke of the breath on the inhalation. The inhalation in strokes trains the thoracic diaphragm to expand in a controlled manner.

Use your navel point to control the timing and power of the strokes on the exhalation so that the inward action of the navel controls the exhalation. Each pulse of the navel point will bounce the thoracic diaphragm upward and expel a puff of air. The exhalation in strokes works to achieve flexibility and precise control at the navel point.

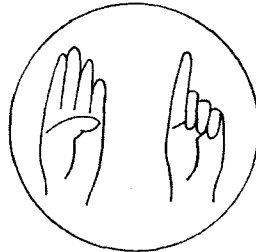
The length and power of strokes must be consistent and the timing must be rhythmical. Each stroke should bring in the same quantity of air, should have the same intensity, and should take the same amount of time.

Breathing in strokes gently massages the delicate areas of the brain that surround the nasal cavity, and sets up a self-controlled rhythm in the flow of *pranic* energy entering into and circulating within the body.

Two-Stroke Breath to Stimulate the Pituitary

June 03, 1998

Sit in Easy Pose with a straight spine. Put your thumbs on the mounds of Mercury. Keep the Jupiter (index) fingers extended and close the other three fingers over the thumb, holding it in place.



With the right palm facing out and the left palm facing in, touch the pads of the two Jupiter fingers together, making a connection between them. They will form a "V" in front of you.

Place the mudra so that the tip of the "V" is about the level of the root (bridge) of your nose. Slowly close your eyes so that they are nine-tenths closed, and look at the "V" with your "inner eye."

Inhale powerfully through the *mouth* in two strokes
(1 second per stroke = 2 second inhale).

Exhale powerfully through the *nose* in two strokes
(one second per stroke = 2 second exhale).

Breathe with your full strength. 11 Minutes.

To Finish: Inhale deeply, hold the breath for 20 seconds as you squeeze your body inwardly from fiber to fiber. Exhale like cannon fire. Inhale deeply, hold the breath for 20 seconds as you put all the strength of the body into pressing the two Jupiter fingers together. "Press it to bring out a balance and central nerve strength." Exhale. Inhale deeply, hold the breath for 20 Seconds as you pressurize all the muscles of the spinal column, one by one, from tailbone to the highest vertebra of the neck (this means the vertebra called "C1," where the neck connects to the skull). Exhale and relax.

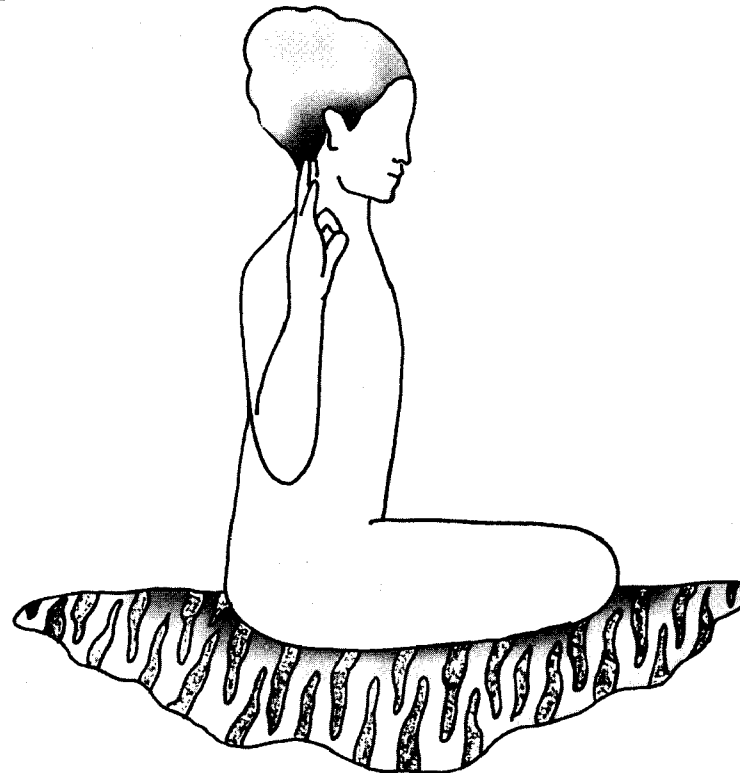


Two-Stroke Breath to Connect the Subconscious and the Intuition

June 8, 1998

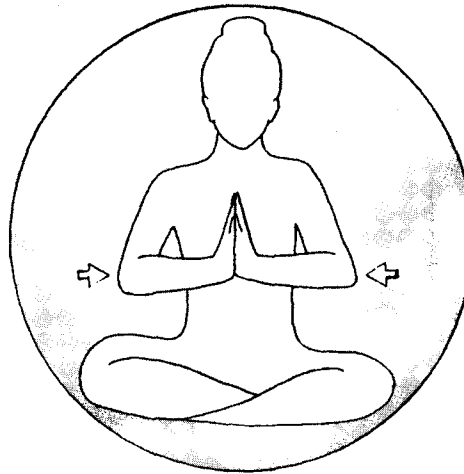
Sit in Easy Pose with a straight spine. Bend your arms at the elbows so that your fingertips point upward. Place the hands, forearms, and elbows so that they all make one vertical line from elbow to fingertips. Keep them in line with your chest. Rest your upper arms against your side ribs. Place your hands in Gyan Mudra with the palms facing forward.

“In ladies there is a chest line, which is an arc line (with which to align the mudra), but men don’t have that. Just sit very straight with fingers very straight and with a precise touch. The forearm must be perpendicular (to the floor) and in line with the body. That’s the tragedy in Kundalini Yoga: posture is a most important thing. They are easy postures, they are not difficult postures, but simply they are precise postures.”



Eyes are nine-tenths closed and one-tenth open. The breath is called *Trinity Breath*: slightly pucker your lips and inhale powerfully in two-strokes through the *mouth* (1 second per stroke = 2 second inhalation) and exhale powerfully in one stroke through the *nose* (1 second). Continue for 15 Minutes.

“It’s a difficult exercise, but use your diaphragm and breathe those two strokes really powerfully to open up the clogged center. Use your breath to help your pituitary. The pituitary, which is at the end of the nose, has to adjust. Give it a chance. It’s not the time, it is just doing it. It is not the practice, it is perfecting it. This can give you a strength which you never had before.”



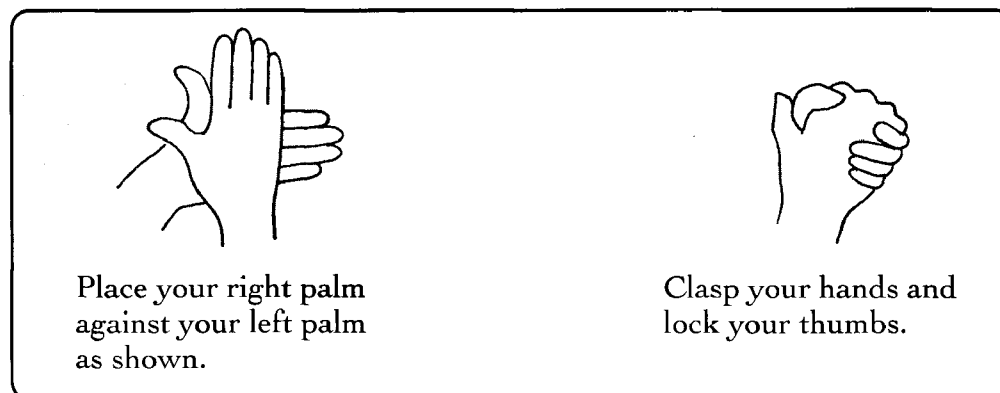
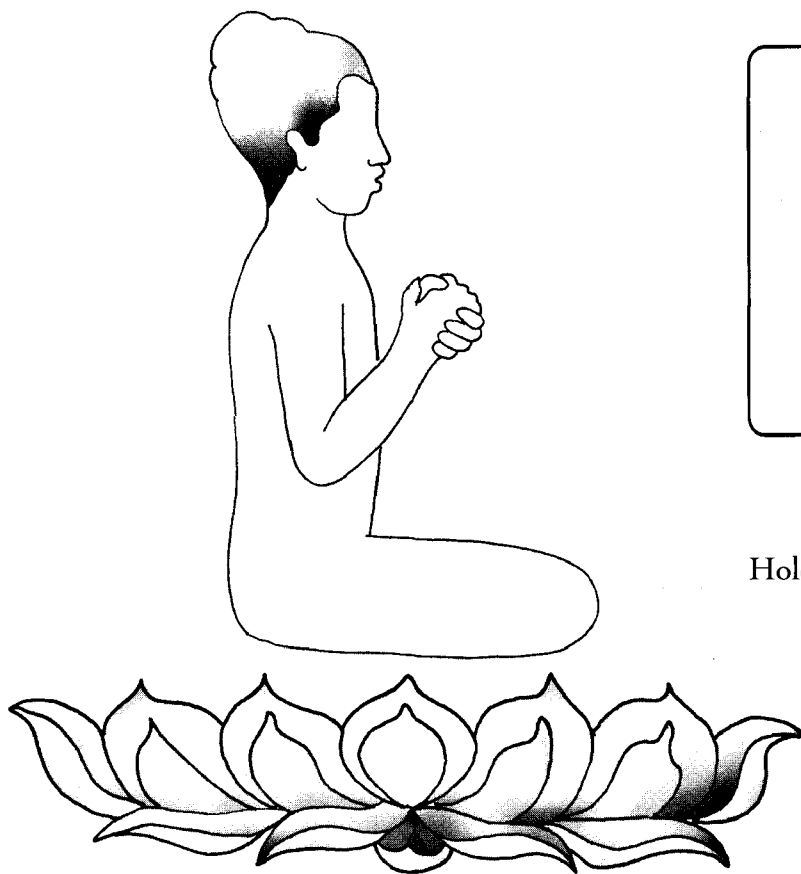
To Finish: Inhale deeply, put your hands together at the center of the chest in Prayer Mudra with the forearms parallel to the ground, hold your breath for 15-20 seconds as you press your hands together with all your strength. Press so powerfully that your hands shake. Exhale. Inhale, hold the breath for 15-20 seconds and repeat this pressure on the hands. Exhale. Inhale, hold the breath 15-20 seconds with both hands raised up over your head and stretch your spine strongly upward. Exhale and relax.

Three-Stroke Breath for Health, Energy, and Radiance

June 11, 1998

Sit in Easy Pose with a straight spine, chin in, chest lifted. Clasp your hands together without interlacing your fingers. Lock your palms together by overlapping the fingers of each hand and crossing the thumbs. The fingers of the right hand are on top of the left hand and the fingers of the left hand wrap the outside of the right hand.

To create the mudra:



Place your right palm against your left palm as shown.

Clasp your hands and lock your thumbs.

Hold the hands at the center of the chest, the heart center. Close your eyes.

Inhale in three strokes through the *mouth* (1 second per stroke = 3 second inhale) and with each stroke tighten and relax the grip of the two hands very consciously. You are creating a pulse at the hands, which coincides with the stroke of the breath. Exhale through the *nose* in one stroke (1 second). The hands remained clasped on the exhalation, but you do not squeeze them. Continue for 15 Minutes.

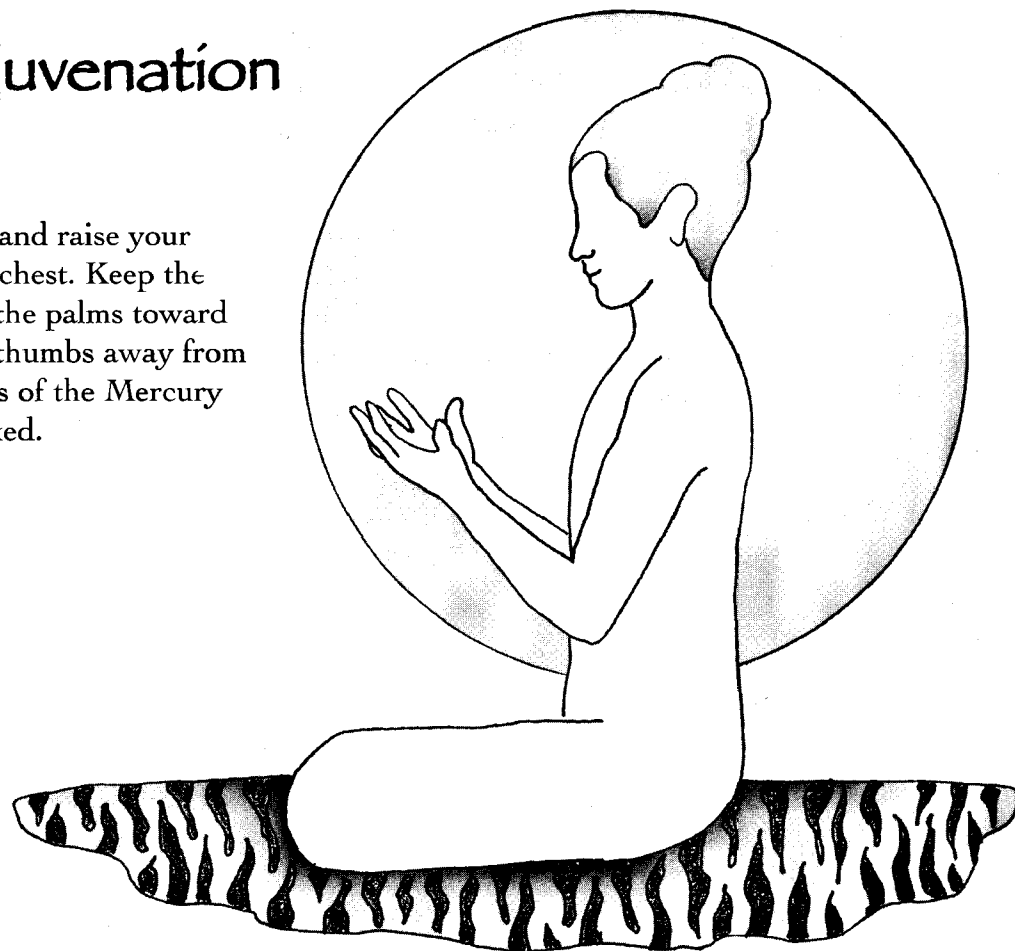
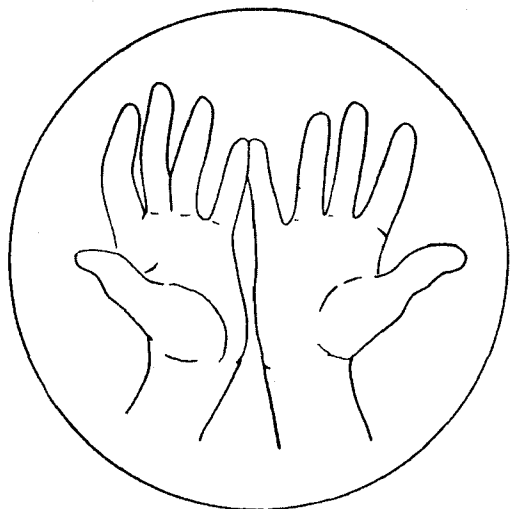
To Finish: Inhale, hold the breath for 15-20 seconds, make your grip very tight, and squeeze your entire body; bring energy to a central balance system. Cannon fire the breath out. Inhale, hold the breath for 15-20 seconds and bring your shoulders, your arms, your feet, your sitting, your spine, the whole thing into one solid iron-like state. Cannon fire the breath out. Inhale, hold the breath for 15-20 seconds and do nothing, just hold the breath with your will. Breathe out. Relax.

“We are responsible for our health and energy. We must be radiant. And breath, *Pawan*, is the source of life. How much *praana* we get through this exercise depends on how much we consciously participate.”

Four-Stroke Breath for Rejuvenation

April 12, 1979

Sit in Easy Pose with a straight spine. Bend your elbows and raise your forearms bringing the hands together at the center of the chest. Keep the elbows pressed snugly against the sides of the ribs. Turn the palms toward the ceiling and open the hands, spreading the fingers and thumbs away from each other. The hands are lightly cupped. The outer sides of the Mercury (pinkie) fingers of each hand touch. Keep the hands relaxed.



Eyes look through the tip of the nose, “and further, going deep into the ground.” Inhale deeply and completely through the *mouth* without whistling (2-3 seconds). Hold the breath in for 2-3 seconds. Exhale completely in four equal strokes through the *nose*, mentally chanting “Saa-Taa-Naa-Maa” (4 seconds). Exhale so completely in these four strokes, that there should be “no breath left in you.” Continue breathing in this pattern.

Create a powerful, rhythmic breath and keep that rhythm. (If you are practicing this in a group, try to maintain one group breath rhythm.) Begin with 5 Minutes and gradually, as you develop the rhythm, timing, and evenness of breath, work up to 11 Minutes. From that point slowly work up to a maximum practice time of 31 Minutes.

To Finish: Inhale, hold the breath 20-30 seconds, and raise your hands up, stretching every muscle of your spine, arms, and shoulders. Exhale and relax.

Give yourself plenty of time to rest and return to normal after practicing this kriya.

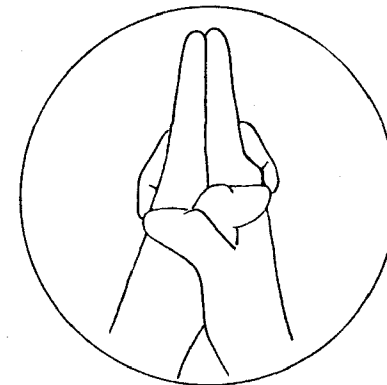
“This meditation looks very simple, but it is very powerful and uniquely very energetic.” (Practice very consciously and correctly because) “if the entire nervous system is not totally balanced to control, it can be unbalancing. So do it for eleven minutes simply by yourself and experience the virtue of the breath of life. This is a very communicative power and it works on the glandular system very beautifully. It gives you very powerful health and regeneration if you can do it correctly. It’s the simplest kriya which you can do, but, on the other hand, it’s the strongest kriya you can experience. So do it for eleven minutes before going to bed and then lie down, put your head on the pillow, and you will be gone.”

Four-Stroke Breath to Build Intuition

June 9, 1998

“In the Aquarian Age intuition will be the principle of identity. This is a little meditation to see how we can tell our own pituitary to work for us.”

Place your hands together in Prayer Mudra. Keep the Jupiter (index) fingers extended as you interlock the other fingers to clasp your two hands together. Cross the thumbs.



Make your eyes nine-tenths closed. Place the mudra a little below your nose where you can look at the tips of your Jupiter fingers through the one-tenth opening of your eyes. Inhale in four powerful strokes through the “O”mouth (1 stroke per second = 4 second inhale) and exhale in one powerful stroke through the *nose* (1 second). Continue for 16 Minutes.



To Finish: Sit straight, inhale, hold your breath 20 seconds, and stretch your arms out to your sides, palms facing upward. That will give you power to balance your central spinal column. Exhale. Inhale deep, hold your breath 20 seconds, and stretch your arms horizontally and stretch your spine vertically. Make a T-square. Exhale. Inhale deep, hold your breath 20 seconds, and open up your fingers, making them like steel. Squeeze your entire energy and bring it into your arms. Exhale and relax.

“Whosoever does best, will get the best experience. I can’t do this for you, I can only tell you what to do. Use your own diaphragm, move your own central (channel), open up your own chakras, achieve your own results. These exercises are time bound. Within that time you should achieve a sensory system. Take a heavy stroke through the mouth and push it out through the nose.

“In our part we are trying to do our best to give you a healthy, happy and holy prospect. Anybody of you who has nine holes is holy, anybody who does not react to time and space is happy, and anybody who eats little and drinks little is healthy. Principles are simple. But to do all that you need an intuitive mind to control yourself. I hope you will give it a chance.”

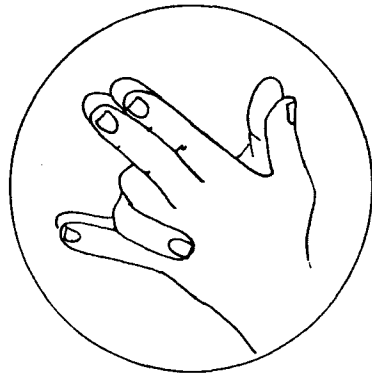
“You must know reality by intuition. Not by knowledge. (By the time reality becomes knowledge) it’s too late.”¹

Four-Stroke Breath for Meditative Balance

May 3, 1976

Sit in Easy Pose with a straight spine. Press your palms together in front of the center of your chest, but not touching it. The hands are held so that the fingertips are pointing away from the body at about a sixty-degree upward angle. Fold your Sun (ring) fingers down so they each press on top of the opposite hand. The other fingers remain extended, as if you are praying, and the thumbs do not cross. Eyes are nine-tenths closed.

Inhale deeply and completely through the *nose* in one stroke (2-3 seconds). Exhale in four equal strokes through the *nose*, mentally chanting "Saa-Taa-Naa-Maa" (1 stroke per second = 4 seconds). Maximum practice time is 31 Minutes.



"This is very sophisticated kind of yoga, a yoga which is for the higher beings. It is very delicate and very pure."



Eight-Stroke Breath for Energy and Stress Release

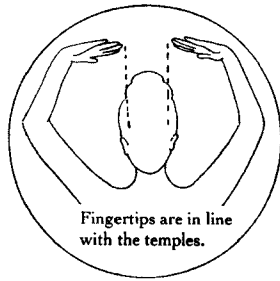
August 8, 1994

Sit in any comfortable meditative posture with a straight spine, chin in, chest lifted. Close your eyes and concentrate on your breath. Inhale through the *nose* in eight equal strokes. Exhale through the *nose* in one deep and powerful stroke.
11 Minutes.

To Finish: Inhale deeply, hold the breath 5-10 seconds, and exhale. Inhale deeply, hold the breath 15-20 seconds and roll your shoulders. Exhale powerfully. Inhale deeply, hold the breath 15-20 seconds, and this time roll your shoulders as fast as you can. Exhale and relax.



“The eight strokes will make you watch and count the breath and that will force you to relate to your breath. Best procedure is that you do this exercise every evening. Eleven minutes a day of eight-stroke breathing can give you enough energy to balance your (daily) consumption of (*praanic*) life and take you out of stress. Is it possible? Do you have eleven minutes?”



Eight-Stroke Breath to Enhance the Psyche

October 4, 1979

1. Sit in Easy Pose with a straight spine. Create an arc line of the temples: with your palms facing down, place your fingertips against the temples on either side of your head; then raise your arms up so that your fingertips are still vertically aligned with your temples but your hands are above your head and your arms create an arc line around you. The palms are downward, the fingers are together, and the thumbs are comfortably spread away from the hand. "(The arm position) is a kind of blessing of your own self, not too much forward, not too much backward, and not on the crown of the head. There is a particular place where the arc is complete and it is almost the same curve as the arc line."

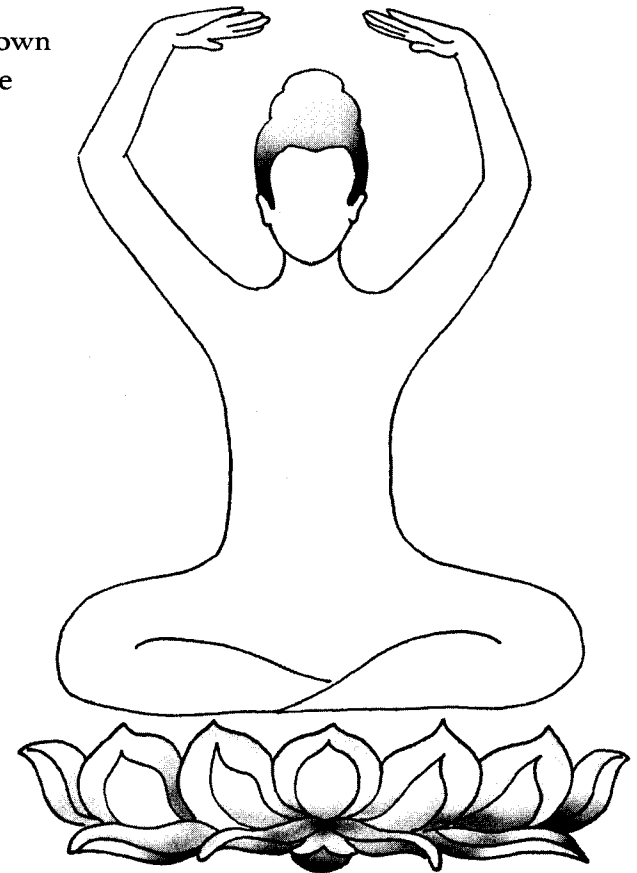
(Before you begin the exercise, you may want to prepare by inhaling and exhaling deeply a couple of times.)

Inhale in eight vigorous, rapid strokes through the *nose*. Count the strokes by mentally vibrating: Saa-Taa-Naa-Maa / Saa-Taa-Naa-Maa (2 strokes per second = 4 seconds total time for the inhalation).

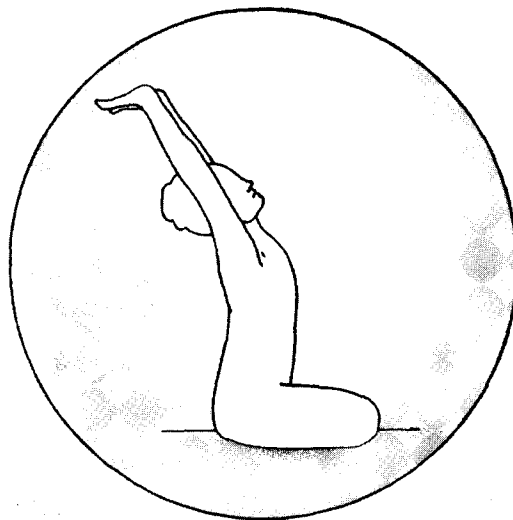
Exhale in eight strokes through the *nose*. Count by mentally vibrating: Saa-Taa-Naa-Maa / Saa-Taa-Naa-Maa (2 strokes per second = 4 seconds total time for the exhalation).

With the breath held out, mentally chant sixteen beats: Saa-Taa-Naa-Maa / Saa-Taa-Naa-Maa / Saa-Taa-Naa-Maa/ Saa-Taa-Naa-Maa (2 strokes per second = 8 seconds total time breath held). Continue in this pattern. 11 Minutes.

Gradually work up to a maximum of 31 Minutes.



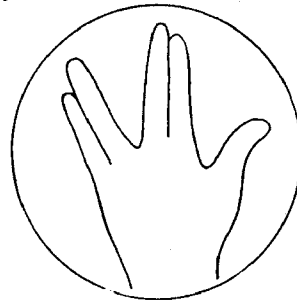
To Finish: Inhale, exhale, and hold the breath out for 15-20 seconds as you turn your palms to the ceiling, raise the arms up high, and stretch them backward in a little arc. Lift your chest and let your head drop back. Stretch with all of your strength to lengthen the spaces between your vertebrae and to place stretch pressure on the hands, the armpits, the shoulder blades, spine, and backward curve of the neck. Inhale and repeat this breath sequence two more times.



“Do it as accurately as you can so that you can understand the experience. You are working on your psyche, trying to enhance it. This exercise strengthens the nervous system. Recharge yourself.”

Ten-Stroke Breath to Experience the World Beyond

February 12, 1979



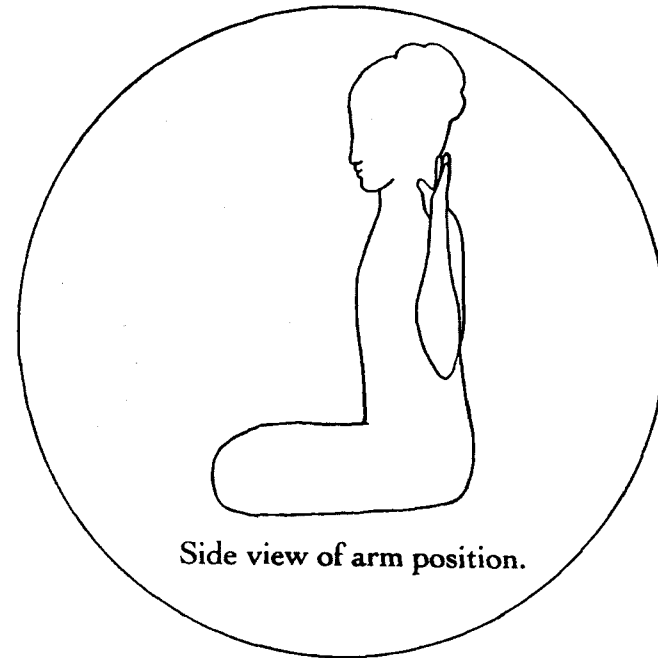
Sit in Easy Pose with a straight spine. Split your fingers into a “V” so that that the Mercury (pinkie) and Sun (ring) fingers are together and the Jupiter (index) and Saturn (middle) fingers are together. The thumbs spread away from the hand. The base of the hand is approximately at shoulder level with the palms facing forward. The hands and elbows are vertically aligned. Evenly press the shoulder blades together so that you keep inside edges of them parallel to each other. Look at the tip of your nose.



Inhale through the *nose* in ten equal strokes
(about 2 strokes per second = 5 seconds for the inhalation).

Exhale through the *nose* in ten equal strokes
(about 2 strokes per second = 5 seconds for the exhalation).

Practice time is 11-31 Minutes.



To Finish: Inhale, stretch your arms up over your head, and hold the breath 5-10 seconds as you stretch your spine upward. Exhale and repeat this breath sequence two more times. Give yourself plenty of time to relax and return to normal after practicing this kriya.

“Looking at the tip of your nose concentrates on and directs the optical nerve which is the nearest to the sensory system of the brain which thinks, imagines, and does. By splitting the fingers you are controlling both hemispheres of the brain. Separating the thumbs splits the ego.

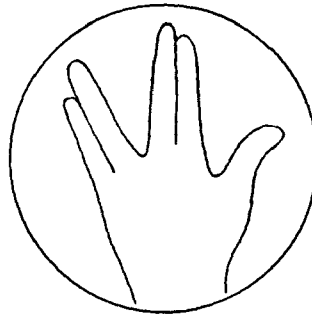
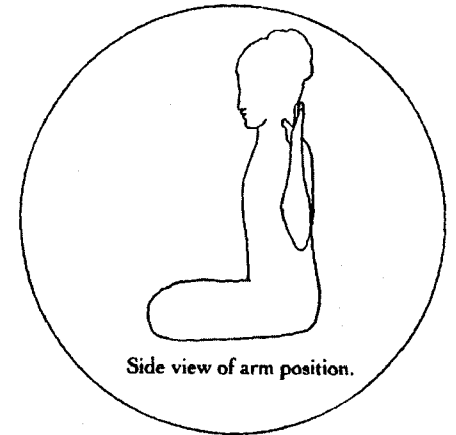
“It creates a different state of consciousness to carry you through this confined, limited situation to a very unconfined situation. In this way you may know that beyond your world there is another world and you may start searching for that world.

“There is definitely a technique of the mind as there is a technique of the machinery. Within the human machinery, if the meditative mind can be achieved and used, mankind can bring all the happiness to itself.”

Ten-Stroke Breath to Balance the Brain and Metabolism

February 13, 1979

Sit in Easy Pose with a straight spine. Split your fingers into a "V" so that the Mercury (pinkie) and Sun (ring) fingers are together and the Jupiter (index) and Saturn (middle) fingers are together. The thumbs spread away from the hand. The base of the hand is approximately at shoulder level with the palms facing forward. The hands and elbows are vertically aligned. Press the shoulder blades together. Look at the tip of your nose.



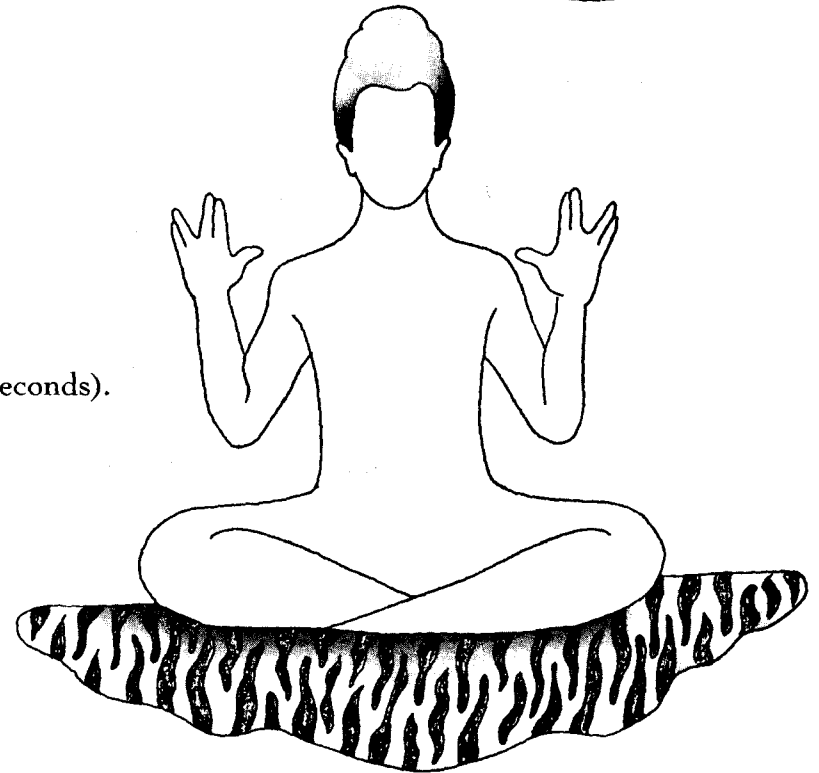
Inhale through the *nose* in ten strokes
(about 2 strokes per second = 5 seconds total for the inhalation).

Hold the breath in and mentally chant "Aad such, jugaad such,
haibhay such, Nanak hosee bhay such" (total time breath held = 5-6 seconds).

Exhale through the *nose* in ten strokes
(about 2 strokes per second = 5 seconds total for the exhalation).

Hold the breath out and mentally chant "Aad such, jugaad such,
haibhay such, Nanak hosee bhay such"
(5-6 seconds).

Continue in this pattern. 11 Minutes.



Work very gradually to develop the practice time on the kriya: begin with 11 Minutes, slowly develop it to 22 Minutes, and then work up to 31 Minutes. After practicing this kriya, make sure that you take sufficient time to relax.

Warning: do not immediately attempt to drive a car after doing this kriya.

“This is a most powerful, sacred, and secret kriya. It balances the metabolism and the two hemispheres of the brain. It brings in you the tranquility, the peace you need. That mental peace of the inner mind can be developed if you do this meditation.

“It is such a beautiful meditation, my children, that it doesn't matter how much of an idiot you are. That 'i' and 'dot' will go away. You'll be doing something great in life. For doing something great, we need the subconscious clear and our conscious mind very high. We have to be very sensitive. We have to *really be* human beings. And to do all that, we have to program our brain. The brain is under the impulse of the pituitary gland. And this meditation gives the pituitary the desirable impulsion. Do it so you can have the experience and tomorrow you may become a good human being. Minus meditative mind it is impossible to enjoy happiness.”

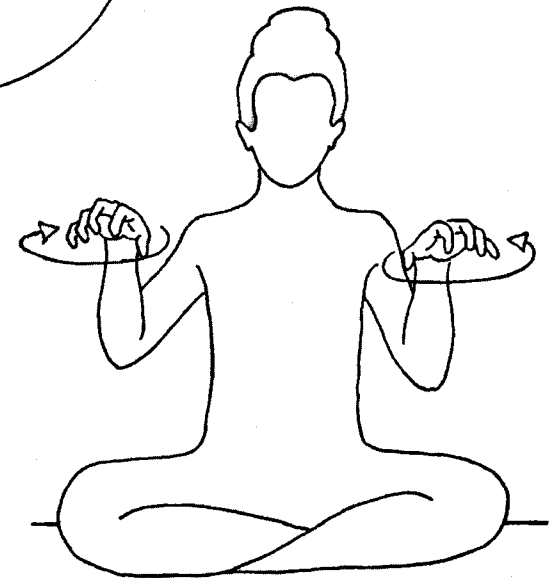
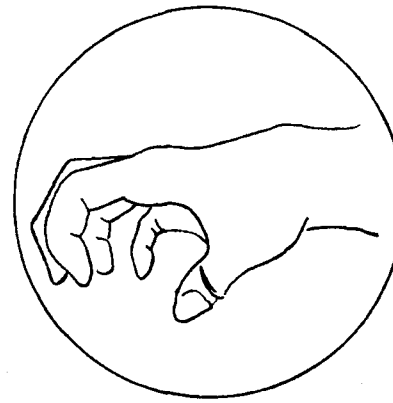
Chakra Praan

12-Stroke Breath

1/7/92

1. Sit in Easy Pose with a straight spine, chin in and chest out and your hands up near your shoulders. Make your hands into stiff eagle claws with the palms down. Hold and rapidly revolve your hands in outward circles, keeping the palms parallel to the floor and the fingers stiff. Your spine, especially in the area of your shoulders, will shake with the force of your circling hands.

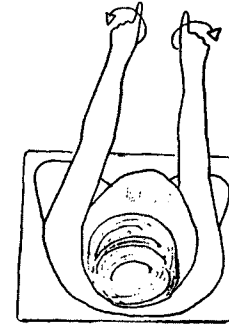
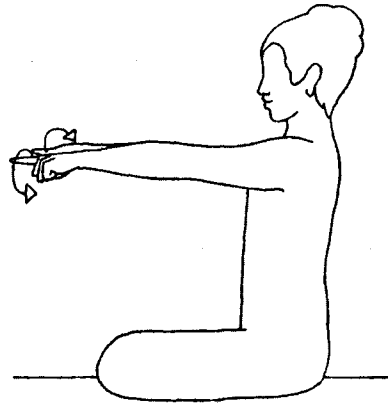
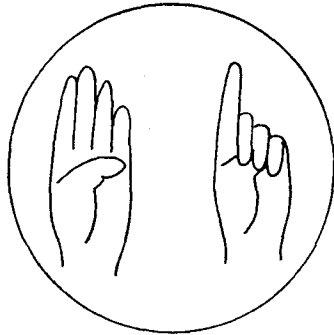
3 Minutes.



“It is the same way a mother mixes dough for her children’s bread and as she kneads the dough, she puts her *praanas* into it. And that will move your glandular system and it will start hurting your chest. With this (circling counter-)weight (of the hands) you will adjust your spine automatically. There is a powerful circularity, it is centripetal force, to invoke the centrifugal force in the *Ida* and *Pingala*. This is the basic of the yoga. This is a basic of life. One force gets in, one force gets out.

“Move powerfully. It will adjust your spine automatically vertebra by vertebra. It will stimulate your glandular system. Do it as an exercise. Not just as a ritual. The circle should be complete. The force should be absolutely powerful, it must have its own magnetic field. And by that your body will shake with it. It is like a saltshaker. When you can’t stop the movement, then you are in it. Hold it by its own force. You may start relaxing after a while but just don’t relax. Keep going. Powerful.”

2. Place your thumbs on the mounds of the Mercury (pinkie) fingers. Keep the Jupiter (index) fingers extended and lock the other three fingers over the thumbs. Maintain a solid tension in your hands in this mudra. Extend the arms out straight in front at shoulder height with *no bend* in the elbows. The palms are facing down. Without bending at the wrists, begin making small, rapid outward circles with the hands. The whole arm will move from the shoulder and your spine will move rhythmically, rocking at the base. 3 Minutes.



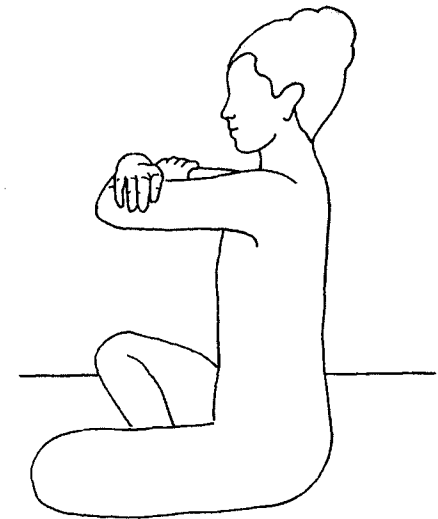
View from the top showing direction of arm movement.

“Now we are going on our first vertebra, the coccyx. Look straight or not, doesn't matter. You will find the lowest seat in the body will start being effective. Right there down which you can never reach. You will be exact working on your first vertebra, or they call it tailbone. Now move powerfully. And lower back will start talking to you in a few seconds. Move powerfully. Every one of you has a pelvic bone and underneath, that tiny, tiny tailbone. You will have to move that area. It just gets out of adjustment and there is a way to do it.”

3. Bring your arms up into Elbow Lock position, right arm on top, hands gripping opposite arms just above the elbow. Fingers wrap the outside of the arm, thumbs underneath. “Make a perfect square, so tight that a person can sit on it and it won't come down...The armpit will be at exact angle required by the nervous system.

Put your elbows (so that the arms extend at) ninety-degrees at the armpit. Not down, not higher, just straight.”

Inhale in twelve strokes through the *nose* (1 second per one stroke=12 second inhalation). Exhale completely in twelve strokes through the *nose* (1 second per one stroke=12 second exhalation). Make sure that you pace your exhalation strokes so that you exhale “to the last iota of breath.” 11 Minutes.



Continued...

To Finish: Hold the position, inhale deeply, hold the breath 20-35 seconds, and totally squeeze and shake your body, as if you are trembling, right on the spot. Exhale. Repeat this breath sequence two more times. Then relax.

“It is called *Circular Breath* if you do it in twelve strokes. If you do it in eight, it is called eight-stroke breath. With the twelve-stroke breath, arms always have to be in elbow lock. Breathing consciously twelve strokes in and twelve strokes out is a healing breath. In yoga notes there are about one-hundred-and-one diseases listed which can be eliminated from the body by the correct practice of this kriya. To (correctly) stimulate body and the glandular system, you have to (first) do those two prior exercises.”

“First two exercises we did to open up meridian points, one in the chest and one in pelvic area. And then we did what is called *Circular Breath*. And its original name is *Chakra Praan*. Seventeen minutes total for all three exercises. If you can give yourself seventeen minutes each day you will find a most tremendous mental, physical and spiritual change.”

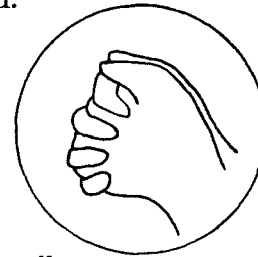
“It will really change your metabolism and your protective glands. It will help asthma. It is very good for smokers who are hooked on nicotine. It also takes away shallow breathing. It opens up the capillaries of the lungs and the lower lungs, and all that stuff. Physical health, mental health can be achieved if you have spiritual strength. Life force is your spiritual strength. Breath of life is your spirit.”

Commentary/ HJK: When Yogi Bhajan first taught this kriya, he taught it as a series with the kriya that was taught on January 8, 1992. In preparation for these kriyas on the 7th and 8th of January, he instructed the students to do a mono diet on January 6th of orange juice and black pepper. He gave no instructions about whether the orange juice and black pepper diet is necessary when doing *Chakra Praan* as a 40-day meditation.

Sixteen-Stroke Breath to Rebuild Health

September 3, 1979

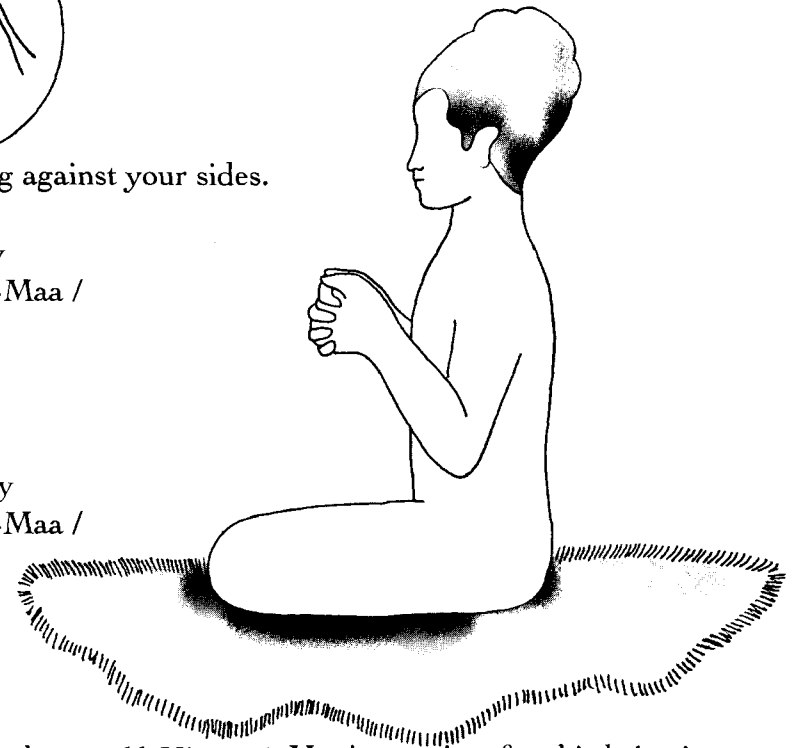
Sit in Easy Pose with a straight spine. Place the palms together and interlace the fingers, locking the hands together with the thumbs resting side by side. The thumbs are not crossed.



Hold the mudra in front of the chest at heart level with your elbows resting against your sides.

Inhale in sixteen equal, rapid strokes through the *nose*. Time the strokes by mentally vibrating: Saa-Taa-Naa-Maa / Saa-Taa-Naa-Maa / Saa-Taa-Naa-Maa / Saa-Taa-Naa-Maa (about 6 seconds total time for the inhalation).

Exhale in sixteen equal, rapid strokes through the *nose*. Time the strokes by mentally vibrating: Saa-Taa-Naa-Maa / Saa-Taa-Naa-Maa / Saa-Taa-Naa-Maa / Saa-Taa-Naa-Maa (about 6 seconds total time for the exhalation). Continue this breath pattern.



(Commentary/HJK: Start by practicing this kriya for 3-5 Minutes and work up to 11 Minutes.) Maximum time for this kriya is 31 Minutes. Don't overdo it.

When correctly practiced, this kriya can totally rebuild your glandular system. It also can rid the body of toxins and rebuild your cells.

Breath and the Tongue

“The two most important things in your body are the upper palate, which is the base of the hypothalamus, because the hypothalamus controls the entire nervous system, and the tip of the tongue, which affects the central nerve channel, *Shushmana*. The *Shushmana* is at the tip of the tongue and controls your total psyche.”¹

“The scientific explanation of it is: your *Shushmana*, the central nerve, is in the center of your tongue. And when you put a pull on it, by pulling the tongue in and out, in between, your thoughts have to come to a purification of a commanding will. If that develops, you can get anything you want.”²

Boojung Kriya

January 19, 2000

Developing a meditative mind gives you the mental capacity to automatically and appropriately change gears as you face the challenges of life.

“This is *Boojung Kriya*, the most powerful kriya in the science of yoga. It will give you nerve standardization and build the power of your central nerve (*Shushmana naadi*). It will take away from your personality the habit of falsely ‘crying wolf’.”



Sit in Easy Pose with the spine straight. Cup the left hand and place it at the level of the navel, palm upward. Take the right hand, lock the Jupiter (index) finger with the thumb in Gyan Mudra, and place the hand about shoulder height with the elbow resting by the side ribs. Extend your tongue out of your mouth and lock it down with your upper teeth. Inhale and exhale through the *mouth*, sucking the air around the sides of your tongue. (This is not *Sitalee Praanayam*. The tongue is flat, not rolled.) This breath creates a special air that will “take care of things.” Close your eyes. Breathe deeply and powerfully.

Recommended time is 11 Minutes. “Even if you become crazy and start enjoying this kriya, never go more than 31 Minutes.”

To Finish: Hold the position, keep the tongue out, inhale, and hold the breath 5-10 seconds. Exhale powerfully like cannon fire. Rapidly repeat this breath sequence four more times and then relax.

Kriya for Victory

December 31, 1992

1. Sit in Easy Pose with the spine straight and your chin in and chest out. Interlock your hands and place them on top of your head in a comfortable position. Close your eyes and rapidly flip-flop your tongue in and out.

“Just flip-flop your tongue, as shaky as you are, no matter how miserable and horrible you feel. You’ll never forget this day, because you never expected that you would have a meditation flipping your tongue. But I will tell you how powerful it is; when you consciously flip your tongue, the central (*Shushmana naadi*) opens up your entire system, including your psyche, to correlate to your obedience. It changes your inner strength. It gets rid of your inner fears.”

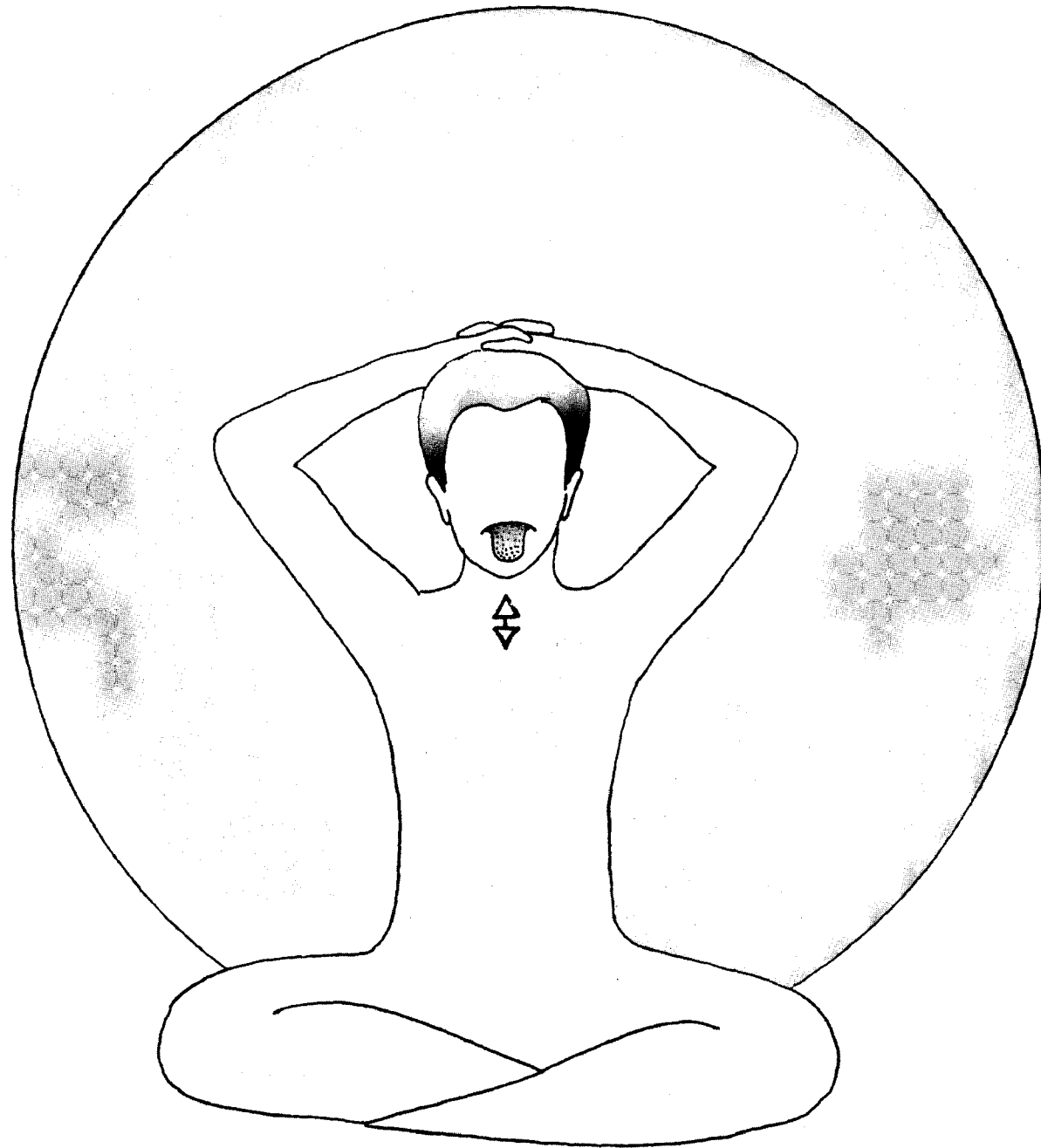
“Don’t remove your hands from your head. Normally you will want to do that, but once you establish a magnetic field, you must preserve it. Your neck will start hurting as your central nerve gets active. You are dealing with your most powerful organ of the body, called tongue. Just flip it inside out, outside in, left side right, right side up, upside down; no special manners. When you finish, you will not be the same person you were when you started.”

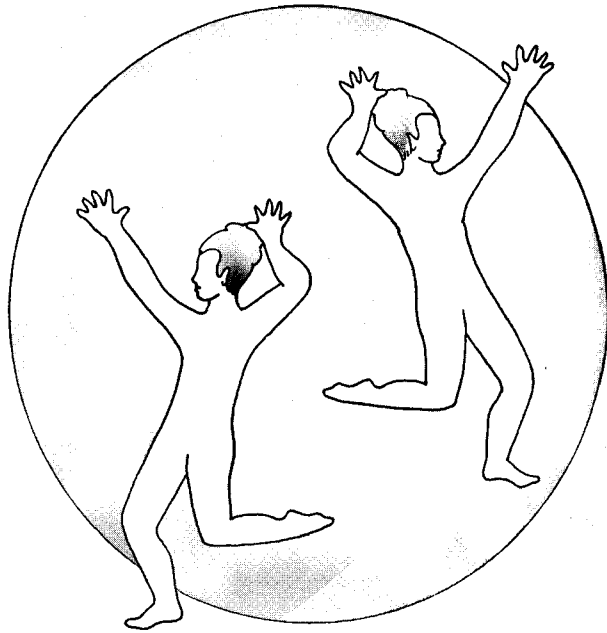
Continue in this way for 5 Minutes, then continue flipping the tongue while mentally concentrating on a mantra or a special wish for another 5 Minutes. Then go into deep inner silence while you continue to flip the tongue. Feel the central nerve connecting the navel point to the tip of the tongue. Do not stop the movement or in any way break the rhythm for 12 Minutes. (Total time of exercise #1 is twenty-two minutes.)

2. Stay in the same posture, keep the tongue moving, and begin inhaling and exhaling powerfully through the mouth. Get all the garbage out of the lungs. “It will make you cough. It stimulates the thyroid and parathyroid and coughing is a common reaction to that stimulation. Just cough and keep on doing. Breathe heavily as if you are getting rid of all the disease in the body, all bad luck, all disease, all negative thoughts. 5 Minutes.

3. Hold the posture. Inhale deeply, concentrate at the third eye point, hold the breath 10-15 seconds and exhale. Do this breath a total of 7 Times. Then inhale deeply, concentrate at the third eye point, hold the breath 20 seconds, and exhale. Do this breath a total of 5 times. Take one more breath in this manner, hold the breath in for 30 seconds and then relax. (There are thirteen breaths in this series and the series takes about five minutes.)

4. Relax for 1 1/2 Minutes.





5. Stand up and rhythmically and energetically move your entire body as you dance to rhythmic music. (During this exercise, Yogi Bhanan had “Bangara” rhythm music played for the students to dance with.) “This dance style is for the glandular system. Main job is to get the glandular system to secrete so that your blood chemistry can support your good health. Move every muscle.” 8 Minutes.

6. Sit in Easy Pose. Place your left hand on the center of your chest and raise your right arm straight up in the air. Close your eyes and breathe as slowly as possible. Inhale as slowly as possible, hold the breath in as long as possible, and exhale as slowly as possible. (Make sure that all three sections of the breath are of equal duration.) Maintain your own breath rhythm and mentally repeat the affirmation “Victory.” Repeat it as many times as you can, engraving it in every molecule. 5 Minutes.

“Victory is your goal. Victory is your strength. Victory is your guide. Victory is your teacher. Just learn one word, ‘victory.’ Repeat it as many times as you can afford.”

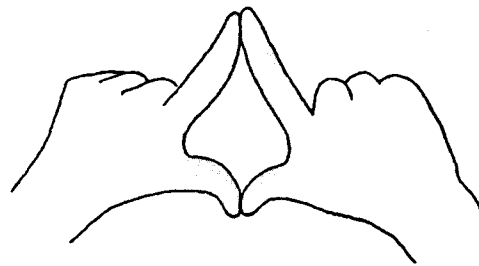


To Finish: Inhale, hold the breath 15 seconds, and stretch your body unto victory. Exhale and relax.

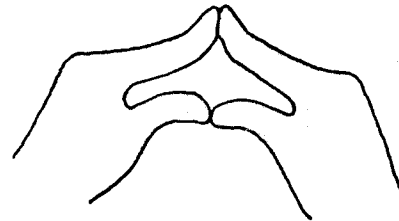
Nirsingh Kriya

October 27, 1988

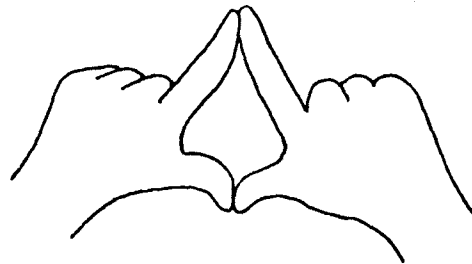
Sit in Easy Pose with the spine straight. Place the thumb tips together and the sides of the Jupiter (index) fingers together (above the first joint). Curl the other fingers into a comfortable fist. Begin with the Jupiter fingers and thumbs extended away from each other. Then pressurize the points where the fingers touch as you bring the Jupiter fingers and thumbs together. If the angle at which the thumbs and fingers touch is not correct, one contact point or the other will separate as you move the mudra. Adjust your position until it can be held during the movement.



Open



Close



Open



Close your eyes. Inhale deeply and hold the breath in as you open and close the mudra twenty-two times. The mudra and the tongue are moved at the same time. Each time the mudra *closes*, stick your tongue *out* of your mouth as far as you can. Each time the mudra *opens*, pull your tongue back *in*. Then exhale and hold the breath out as you open and close the mudra and move the tongue twenty-two times in the same manner. Continue in this pattern.

“This is Nirsingh Kriya, the most sacred and secret of mankind. Start with 11 Minutes and with time and practice you can extend the time to 22 Minutes. If you are very conscientious and practice carefully, you can eventually build your practice time to thirty-three minutes, but this is rarely done.”

Yogi Bhajan's Guidance on Practicing Nirsingh Kriya

When Yogi Bhajan introduced this kriya, he led people through the kriya in simple stages. First he had the class inhale continuously for the whole time they were opening and closing the mudra twenty-two times and then exhale continuously for the whole time they were opening and closing the mudra twenty-two times. Each inhalation was twenty-two and each exhalation was twenty-two. "If your breath is short, you will do it fast. If your breath is long, you will do it slow." The tongue was not exercised at this stage. The class practiced this stage for two-and-one-half minutes.

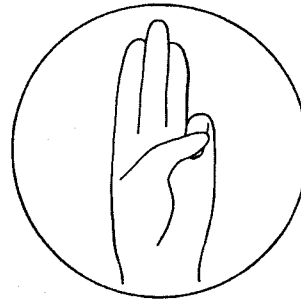
Then Yogi Bhajan had the class inhale and hold the breath *in* while they moved both the mudra and the tongue twenty-two times with the breath held in. Then they exhaled and immediately inhaled and began again. The class practiced this stage for four-and-a-half minutes. During this practice, Yogi Bhajan gave the class several recovery breaths between rounds of the kriya.

Then he had them inhale and relax and he told them, "Now listen to this. This is how we started. Twenty two times while holding the breath. When you can match twenty-two times by exhaling and holding the breath out, that's where you achieve the experience. You can grow in this practice up to thirty-three strokes, but only after you have established yourself comfortably at twenty-two strokes.

"The tongue must come out and touch the lower lip. But don't start with eleven times, start with twenty-two times. And if you fail, don't mind. Practice this at an appropriate level and watch what it can do for you. But for God's sake, don't do it too much or too long. Don't go crazy. These things are not to be done to show off, they are done to energize the self. Kundalini Yoga is the science to unite the finite with Infinity and it is the art to experience Infinity in the finite."

Initiation into Intuition

November 3, 1992



1. Sit in Easy Pose with a straight spine, chin in and chest out. Balance yourself effectively on your hips, making sure that the pelvic bone holds the weight evenly. Use your thumb to lock down your Mercury finger (pinkie) and keep the other three fingers extended straight. When the Mercury finger is securely locked down, it becomes possible to extend and keep the other three fingers straight. Rest the outside base of the hands on the knees, fingers pointing forward and slightly down, and palms parallel to each other.



Put your eyes at the tip of your nose. "If you really put them at the tip of your nose, you'll see a blue circle underneath. It is called the 'Blue Pearl.' It's a little black-ish blue, but it is just a huge pearl. It has a hemisphere and you just see part of it. Keep it visible."

Curl your tongue inside toward your throat as much as you can and pull it hard. "All we need is the central nerve of the tongue pulled backward. If you pull that tongue correctly, your forehead will become heavy like lead in a few minutes." Continue with a steady and solid pull on the tongue for 11 Minutes.

To Finish: Inhale deeply, hold the breath 20-25 seconds, pull the tongue with a force and synchronize that pull with tightening every muscle in the body. Exhale and repeat two more times. "On the last time, pull the tongue to the maximum and

tighten the body to the point of *kampana*, which means 'shaking.' The whole body will shake. If you pull on the tongue and consolidate the body, energy will go into every fiber and that is all you need." Then relax.

"If, in this posture, you are perfect, your Mercury finger is under control and your tongue is pulled to the maximum, it will give you initiation into intuition. Intuition is a priceless faculty that mankind must have to live on this Earth. If you pull hard on your tongue, your ears may buzz and your forehead will just be a lump of lead. You will feel like you are having a terrible time. You can do it. Your mind is the servant and you are the master.

"This kriya is my gift to you. If you do this exercise for eleven minutes every day, you will develop such a powerful intuition that it will clearly warn you of any danger or calamity. And that is not the best part. That is a gimmick. The best part is that you will have self-control when you are angry. This is a rare human quality. If a human can control his anger, he can rule the world.

"In seventy-two hours this exercise will show its effect. You will wake up from sleep and problems will start being answered for you without your doing a thing. That is how effective it is. All confused items in the past will start being solved within seventy-two hours. If you have done even three minutes correctly out of the eleven minutes, you have won the game.

"Your power is in how the mechanism of the brain works for you and how much vitality you have to face the viciousness of the time. Life is not what you think it is. Life is a high frequency process, pressing itself through you, and it is as powerful as you can imagine."

Lions and Dogs

“The tongue comes from the central vagus nerve. That’s why in Lion Pose we stick the tongue out, because that is the central vagus nerve.” ³

“When you put your tongue out, you are a lion: *Singha*, the lion. When you start breathing Breath of Fire through the mouth (with the tongue out), you become a dog. That’s how they cool their system.

“With this breath you are adding to your nervous system an extra strength for which you are not taking any medicine whatever.” ⁴

“It will vitalize your speaking power, your throat chakra. Keep your mouth open on both the inhale and the exhale. It will be considered one breath. Don’t break it (the rhythm of inhale and exhale). It will give you tons of energy.” ⁵

Breathing with the tongue out “will take away all possibility of those diseases which are to your blood and are the cause of internal heat. Inner poison causes internal heat.” ⁶ “Dog Breath cleans out toxins and is good for the throat chakra and the thyroid.” ⁷

How to Do Panting Dog Breath

“And now the Lion’s breathing, or what they call the Dog Breath. Take your tongue out and breathe long and deep as much as you can but do not do it slowly. With a regular interval so it may be counted as one breath. Yeah, that is called Dog Breath. It will kill mucous in you. It will also take away all the sexual weaknesses.” ⁸

Extend your tongue out of your mouth as far as you can, stretching the muscles underneath the tongue that attach it to the floor of the mouth. Breathe powerfully from the diaphragm, moving the breath over the root of the tongue. Keep your throat relaxed to avoid making a rasping sound with the breath.

Boost Your Immune System

January 31, 1996

Sit in Easy Pose with your chin in and your chest out. Stick your tongue all the way out and keep it out as you rapidly breathe in and out through your mouth. This is called Dog Breath. Continue this panting diaphragmatic breath for 3-5 Minutes.

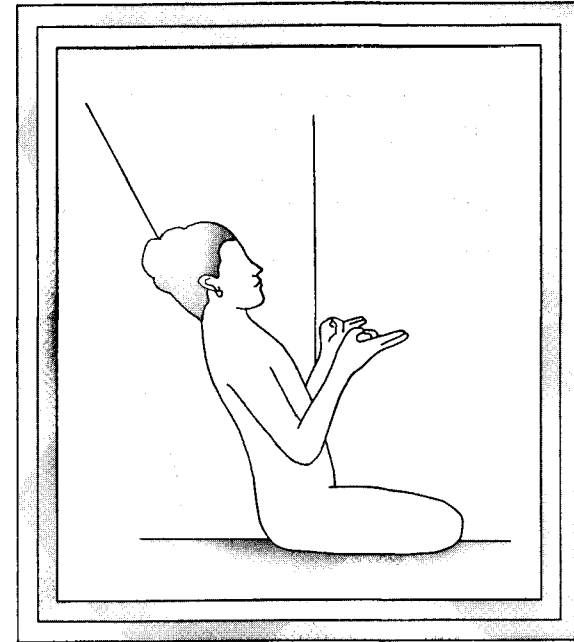
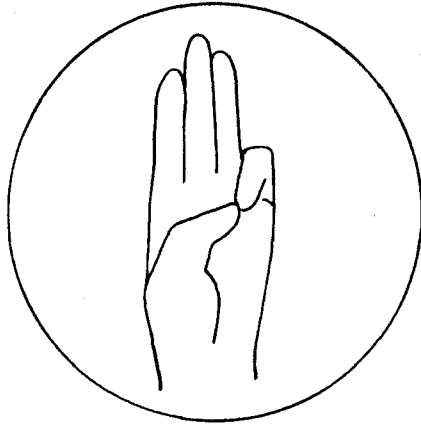
To Finish: Inhale, hold your breath for 15 seconds and press the tongue against the upper palate. Exhale. Repeat this sequence two more times.



This exercise brings energy to your immune system to fight infection. It is a very healing exercise. When you feel a tingling in your toes, thighs, and lower back it is an indication that you are doing the exercise correctly.

For the Brain, Brain Stem, and Spinal Column

May 3, 1995



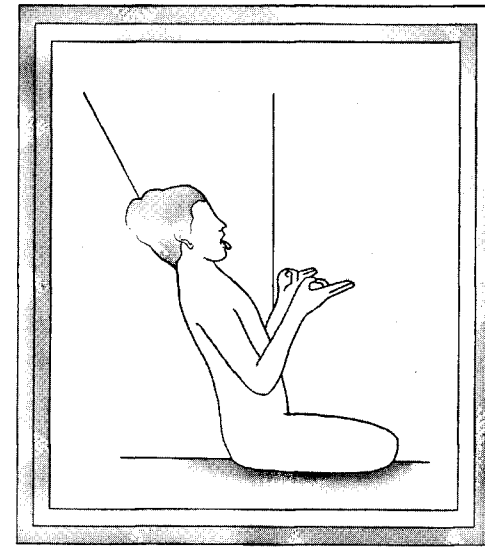
Sit in Easy Pose and let your shoulder blades hang low on your back so that they are level and equally support the weight of your arms. Touch your thumbs to your pinkie fingers, holding the other three fingers straight. (The pinkie is the Mercury finger. This mudra is simple and very nice, but it works on the mental energy. You may find that your mind will behave like an insane monkey in this mudra. Concentrate so that you may be ready to counter this effect.) Bend your elbows and rest them against your rib cage so that the mudra is held about the level of the shoulders, palms of the hands facing upward.

Create a solid stretch between the pelvis and the neck. Use the navel point to anchor your pelvis to the ground, stretch the spine upward, chin in and chest out. Lean back thirty degrees and hold the position. 1 Minute.

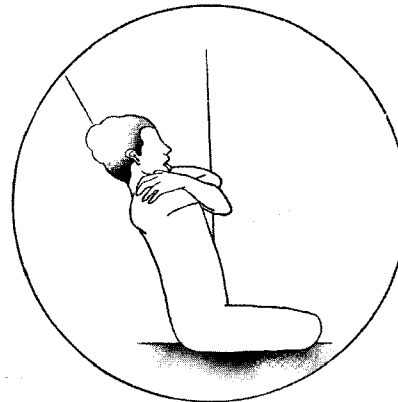
“It will put a humongous pressure on the butt muscles. You have to squeeze the butts; otherwise you will go back all the way. Or you will have to stay forward. Both are wrong.” Angle of the spine from sacrum to the top of your head is thirty degrees.

“Put those muscle tight, so that the base of the sciatic (nerve) is under pressure. I’m telling you the science of it. Moment the base of the sciatic is balanced, brain works differently.”

Continue to hold the thirty-degree slant, close your eyes, and stick your tongue out in Lion Pose. Stick it out so that you can feel a stretch in the muscles underneath the tongue. Hold this position for 1 Minute. Then begin panting Dog Breath through the mouth, with your tongue extended as far out as you can. Use the navel point like a hammer to power the breath. 6 1/2 Minutes.



“It will take away all the possibility of those diseases caused by internal heat which affect your blood. Inner poison causes internal heat, which causes disease in the body. Move the navel like a foot pump to create a heat to counteract that heat. Keep the spinal fluid in that thirty-degree angle. Get the poison out, it’s a very simple way to do it. If you are angry, if you are horrible, if you are miserable and if you’re willing to bust out, that’s the best state of mind (because it indicates that the heat is moving out and affecting your emotions).”



To Finish: Inhale deeply, keep your tongue out, hold the thirty-degree slant, and cross your arms over your chest so that you can grab your opposite shoulders. In this position totally squeeze your body. “Pull your tongue out really far. There’s a central nerve, the *Sushmana*, and you can correct it through stretching the tongue.” Hold the breath in for 10-25 seconds and exhale like cannon fire. Repeat this sequence two more times. Relax.

Sitalee Praanayam

“*Sitalee Praanayam* is the breath of the nectar of life, which cools. Sometimes you don’t understand the breath through the rolled tongue. It is very cooling. It is best for kidneys and it is wonderful for adrenals. Wonderful, absolutely wonderful for urinary system, best for testosterone and most helpful to pituitary... very good breath.”¹
Sitalee breath “takes away poison from your spleen, liver, and digestive system.”²

“This breath is often used for lowering fever. Great powers of rejuvenation and detoxification are attributed to this breath when practiced regularly. It soothes and cools the spine in the area of the fourth, fifth and sixth vertebrae which regulates sexual and digestive energy.”³

A student once said, “My eyes water and my nose runs whenever I do *Sitalee Praanayam*.” Yogi Bhajan replied, “You should do Breath of Fire afterwards and balance the metabolism. The problem is with the metabolism. *Sitalee Praanayam* is very beneficial if you can perfect it, but it also has to be balanced by Breath of Fire.”⁴

Secrets of Sitalee Praanayam

“Sometime you may have to breathe in absolute calmness. Do you know the secret of it? When you want your breath not to be heard, immediately inhale through the rolled lips, very slowly, very long. And let it exhale very slowly, and in a very calm way, back through the nose. That breath shall not create any vibration and will disturb nothing, and that breath even dogs cannot smell. Exhale through your nose. Let it go through the nose but let it go through very slowly. Going *out* through the nose, the breath creates very minimum vibration, but *inhaling* through the nose creates very heavy vibration; therefore get into *Sitalee Praanayam*. *Sitalee Praanayam* is the cool breath. But learn to do it without whistling.

“Whenever you find yourself in an aggressive place or an aggressive environment, immediately change your breath from inhaling through the nose to inhaling through the lips (*Sitalee Praanayam*). You will have an edge ten times over every other

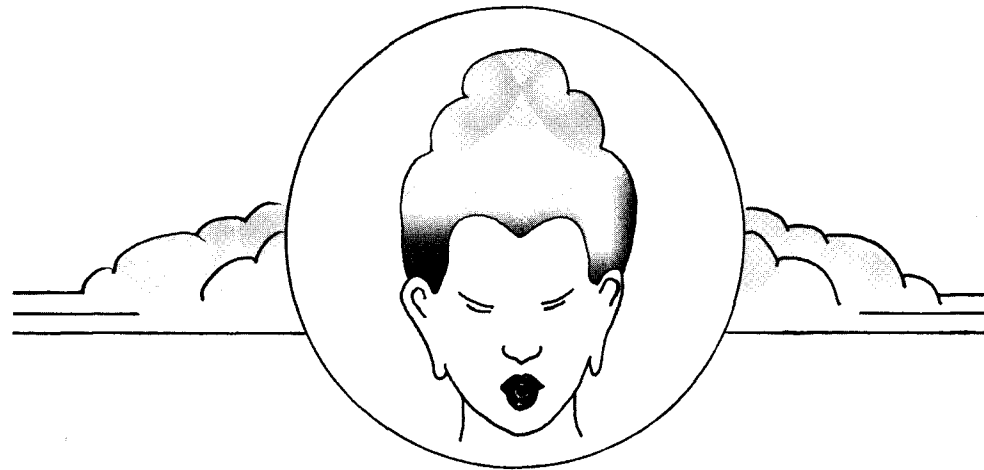
person. In any communication breathe through the lips instead of the nostrils. Do you understand that? Exhale always through the nostrils. Inhale through rolled lips and make it slow and long.

“In any situation which you cannot confront because it is exaggerating, it is hot, it is aggressive, just turn your breath. It will slow everything as required. It will increase your sensitivity. It will give you ten times more projection over the person you are talking to. This is how you can do it: If you are hiding in a room and you start this breath (*Sitalee Praanayam*) and start projecting that people who have come in should leave. It will happen much faster than otherwise, because *their* breath will be commanded by *your* breath. Remember the secret: when the breath starts coming in through the lips, coming out through the nostrils, any projection with it will command the psyche of the area, provided (the breath) is slow and brought down to the navel, and back from the navel out.”⁵

Sitalee Kriya

July 30, 1975

Sit in Easy Pose with a straight spine. Curl the tongue and extend the tip of the tongue just past the lips. (It helps to slightly pucker the lips.) Inhale deeply through the *rolled tongue*. Exhale completely through the *nose*. Continue for a minimum of 2-3 Minutes.



This is an excellent kriya to do before chanting the *Siri Gaitri* mantra (Raa Maa Daa Saa, Saa Say So Hung). It is also good to do 26 times in the morning and 26 times in the evening. This kriya gives you power, strength, and vitality. Whenever you get a fever, sickness, discomfort, do this kriya. It is a cure from within. At first the tongue will taste bitter, but with practice, the taste of the tongue will become sweet. Once it becomes sweet you will have overcome all sickness inside.

People who practice this kriya have all things come to them by the planetary ether. In mystical terms, they are served by the Heavens.

Silent Meditation

12/27/95



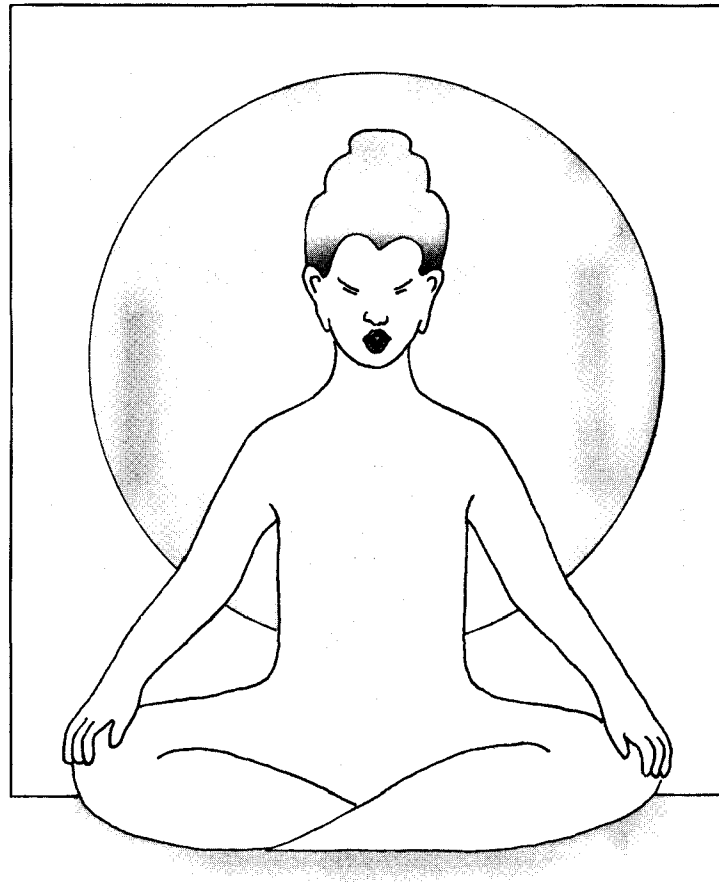
Sit calmly in Easy Pose with your spine straight. Place the left hand flat against the chest with the fingers pointing toward the right and thumb extended up toward the chin. Place the right palm flat on top of the back of the left hand. Right fingertips point toward the left, right thumb resting on the chest and extended up toward the chin.

Inhale through the nostrils and exhale through the rolled tongue. (The mouth is slightly puckered, the tongue is extended a little beyond the lips and curled into a “U” shape as in *Sitalee Praanayam*.) 31 Minutes.

This kriya is for “calm, quiet, silent, solitary meditation. It will give you the deepest silence of the self. You will hear the silence. Silent meditation is one in which you can hear yourself. Otherwise, it’s not silent. If you extend to the point where you can hear your own heartbeat, you are done.”

Sitalee Praanayam to Exalt Ourselves

September 26, 1997



Sit down with your spine straight, chin in, chest out. Rest your hands on your knees palms down. Begin *Sitalee Praanayam*, just make a “U” of your tongue and inhale deeply through the rolled tongue and exhale completely through your nose. Close your eyes. 23 Minutes.



To Finish: Place the base of your palms underneath your cheekbones. Inhale deeply and hold the breath 15 to 20 seconds, and press your palms into your cheekbones (press hard, but not so hard that you damage the bones). Exhale powerfully. Repeat this sequence two more times. This is an adjustment of your cheekbones, temples, and cranium.

“Do this exercise in a very saintly manner, but keep spine straight. It will affect your spine. The more slowly and deeply you breathe, the better the effect. Body muscles will go through flexes, nerves will reorient themselves, and the liver and spleen will adjust their system. It will take away poison from your spleen, liver, and digestive system.

“After ten minutes of practice, you may enter a five-minute period in which you will feel very upset. At this time, breathe even more deeply through the “U” of the mouth and you will have a great experience. The body may get itchy and you may feel grouchy. It is a simple electromagnetic difference within the body; the automatic operation of the body and the nervous system are adjusting themselves. Pull the breath in as powerfully as you can and breathe out. The better the breath, the more you will benefit. Only the success and achievement can make you very happy.

“This is a self-healing, but the breath has to be full. You have to fill in the lower part of the lungs. It is very essential that you keep the spine straight. The body may become itchy. Just go through it. The body is reconnecting nerve connections and muscles by a natural path.

“After twenty-one minutes, if you breathe very powerfully and strongly you may adjust your jaws and you can get rid of your neck pain; it depends how deeply you inhale. Give your body a chance, so that tomorrow you can feel very pleasant, loving, and happy.”

Whistling Breath

Technique

The technique of whistling for meditation is very simple and familiar. It is only a little more complex than the whistling done for pleasure. The lips and the ears play a part in this technique. Sometimes the whistle is only done on the inhalation, sometimes only on the exhalation, and sometimes on both inhalation and exhalation. It all depends on the instructions for the kriya.

To do it on the inhalation: pucker your lips, concentrate on the third eye point (unless otherwise instructed), and inhale through the mouth making a high-pitched whistle. Exhale through the nose. Focus the ears on the sound of the whistle on the inhalation and on the soft sound of the breath through the nose on the exhalation.

To do it on the exhalation, reverse the procedure: inhale through the nose and exhale through the puckered lips with a whistle. Focus the eyes at the third eye point (unless otherwise instructed), and focus the ears on the sound of the whistle and the breath.

“When you whistle, neutralize your energy like you are calling on Infinity. Whistle to call God to come in.”¹

Benefits of Whistling

Any exaggerated movement of the lips stimulates the vagus nerve.² “Medical science says the vagus nerve is important. Yoga says it is *very* important.”³

The vagus nerve is the longest cranial nerve. Its name is derived from the Latin word for “wandering” because it wanders from the brain stem through the organs in the neck, chest, and abdomen. It supplies motor and sensory parasympathetic fibers to pretty much everything from the neck down to the first third of the transverse colon. It is involved in heart rate, intestinal peristalsis, sweating, speech, and quite a few muscle movements of the mouth. It is important for speech and in keeping the larynx open for breathing. It also controls a few skeletal muscles.

“The central vagus nerve (can) get loosened out of extra pressure and the (resulting) mind imbalance makes the life very complicated...If you cannot stimulate your central vagus nerve, you are going to go nuts in this few years to come.”⁴

“Whistle breath changes the circulation. The nerves in the tongue activate the higher glands such as the thyroid and parathyroid, and the lung capacity is increased.”⁵

“Whistle—it will relax all the tension and stress out of you.”⁶ “In your life you must whistle every day for three minutes. It gives you relaxation.”⁷

“Whistling is a breath and music combined. This is what they call *naad swaras*. You know, it is music and breath, and you work with the lips. It is very powerful. When soldiers walk, they start whistling and singing. It relaxes inside and out. It creates a balance.”⁸

“When your seventh chakra, *Shashara*, works and you are in ecstasy, at that moment only you like to hear your own voice (here Yogi Bhajan demonstrated a humming sound) or you start whistling.”⁹



Act, Don't React

1-17-00

"Calm yourself and claim yourself."



Sit in Easy Pose with your spine straight, chin in and chest lifted. Bend your elbows and lift your forearms so that the elbows are not resting on the ribs. From elbow to finger tips, the forearms are at a 45-degree angle forward. The hands are in Gyan Mudra, the tip of the thumb touching the tip of the Jupiter (index) finger. Close your eyes. Inhale deeply through the puckered lips with a whistle (3-4 seconds), hold the breath (3-4 seconds) and cannon fire the exhalation out through the mouth. (Cannon Breath is a powerful exhalation from the navel point through the mouth. The cheeks are firm and the pressure of the breath passes over the tongue and out the mouth, with no bulging of the cheeks.) 11 Minutes.

To Finish: Inhale deeply, hold the breath for 10-15 seconds, while you stretch the spine and tighten every fiber of your body. Cannon fire out the exhalation. Repeat this sequence two more times. Relax.

"If you can do this meditation 11 minutes a day, very soon you will find that you are a changed person. Whistling the breath in through the saliva has a very magnetic effect on the body. To push the breath out with a cannon fire takes away all that is not needed by your being. The posture contains your energy within, with the arm position itself working on important meridian points.

"You live by the breath and you die by the breath. If you meditate on your breath, then *Pawan Guru*, the knowledge of the *Praanic Vidya*, knowledge of creation and creativity and all the incarnations, will dawn on you. You will start winning yourself. If you start valuing your breath, valuing your environments, and valuing your projection, then one day you will be surprised that everyone, in turn, will value you."

Developing a Meditative Mind

1-10-00



Sit in Easy Pose with your spine straight, chin in and chest lifted. Use the right hand to pinch the right earlobe between your thumb and Jupiter (index) finger (the hand is like Gyan Mudra, except the earlobe is in between). Let the arm hang so that the weight of the right arm pulls the earlobe gently downward. This combination of pinch and pull is acupuncture for the brain. Place your left hand over your navel. Close your eyes. Breathe through the mouth. You must whistle on the inhalation. Then breathe out. 31 Minutes.

To Finish: Inhale deeply, hold the breath for 15-20 seconds, stretch your spine, and pinch the earlobe as much as you can. Exhale. Again inhale deeply, hold the breath for 15-20 seconds, stretch your spine and pinch the earlobe as much as you can. Exhale. Last time, inhale deeply, hold the breath for 15-20 seconds, stretch your spine, press your left hand against your navel, and pinch the earlobe as much as you can. Exhale and relax.

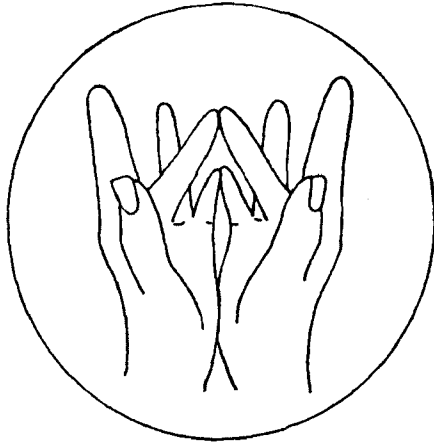
“In the Computer Age we need a meditative mind and applied consciousness. We need to develop that mental power that can guide us so we are not ruled by outside circumstances. This exercise uses a simple touch with your breath of life so that your body and your subtle body can bring changes for your betterment. It is a natural form of meditation.”

Developing Your Human Kindness

10-27-75

Bandhu Dya Kriya

Bandhu means "brother or comrade," *Dya* means "kindness", and *Kriya* means "action."



Mudra: Rest your elbows alongside your rib cage. Place your hands in front of your chest, palms facing upward, with the two Mercury (pinkie) fingers touching and the outside part of the base of the palms touching. Keep the Sun (ring) fingers and the Jupiter (index) fingers straight and the thumbs pulled back. Touch the tips of the Saturn (middle) fingers so that they form a triangle. The mudra is held before the heart center in a comfortable, prayerful position, but it does not touch the chest.

Sit in Easy Pose with your spine straight, chin in and chest lifted. Place your hands in the mudra. Inhale through the nose in eight strokes (break the inhalation into eight equal segments with a slight pause separating each part so that there is a distinct beginning and end to each segment. In other words, you are inhaling in eight separate "sniffs." Each stroke is about one "nose length." You can feel the breath travel the length of the nose from the nostrils to the eyebrows. Each count of a stroke is about one second, so the eight stroke inhalation takes about eight seconds). Exhale completely and totally with a whistle through the puckered lips. 11 Minutes.



You must have sufficient practice of this kriya before you attempt to do it for more than eleven minutes. After one week of practice, you can add one minute to your practice. Thereafter, each week you can add one more minute, up to a total time of thirty-one minutes. Under *no other circumstances* may you do this kriya for more than eleven minutes.

“This most ancient kriya is a total energy. The magnetic field is totally interlocked into the psyche of the self. The aura is totally messed up (re-arranged) and totally projected. The breath, the *praana*, is controlled by the rhythmic eight (strokes) and then it is projected out as sound. It lacks nothing.

“It is a very secret and selective kriya. Give it a lot of reverence and do it with a lot of love and devotion. Anything which deals with *praana* is related to the *Praanpathi*, the one who gives you the *praana*, which sustains your life. Do it with a lot of reverence, very calmly.

“ I have to share with you these great and secret kriyas and I do this in good faith. But that does not mean that you can betray that faith. Teach it (*Bandhu Dya Kriya*) a maximum of eleven minutes, then in a week add one minute (as stated above). It feels good, but don't overdo and lose touch with your environment. It makes a person beyond excellent. It expands you in time and space and everything (in ordinary life) may start to look little to you. It gives one the capacity to rise above time and space.”

Breath to Conquer Time, Space, and Destiny

11-6-75

“Practice this kriya with an empty stomach. This is a special meditation through which a human has the power to halt time and space and Destiny. Do you understand to what vastness you can reach if you want? One who loves God can twist around even God. That is why we say love is God. The organization of God is timeless, but one who loves God has the power to bring this timelessness into time and space.

“This kriya neutralizes the energy and gives a wider horizon to anyone of limited nature. It is very simple, highly psychological, very healing and most powerful. It neutralizes the energy and gives a wider horizon to an individual. Left side of the body (*Ida*) represents time, right side of the body (*Pingala*) represents space, and the central self (*Shushmana*) is Infinity.

“It is not very complicated, but it does a very computerized, complicated job for any human mind and body. Previously it was only taught to those who were gifted in the spiritual world. Old Christian mystics used to do it to gain Christ consciousness.”

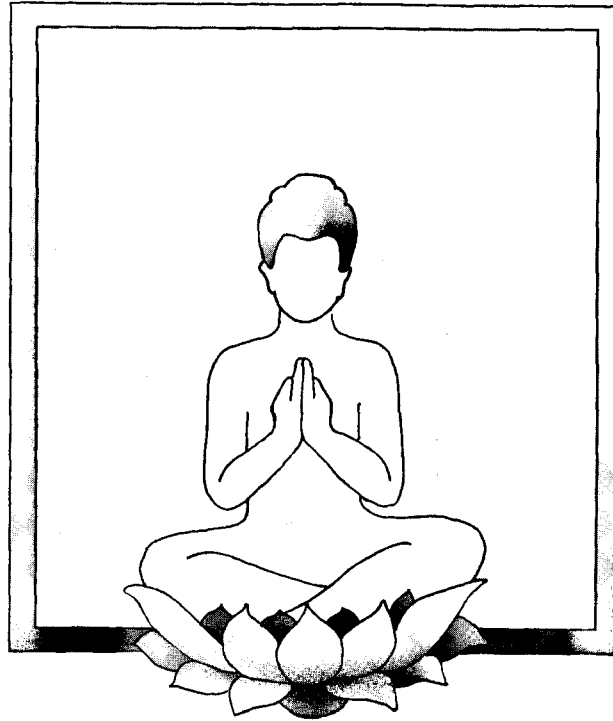


How to do Reverse Prayer Pose mudra:

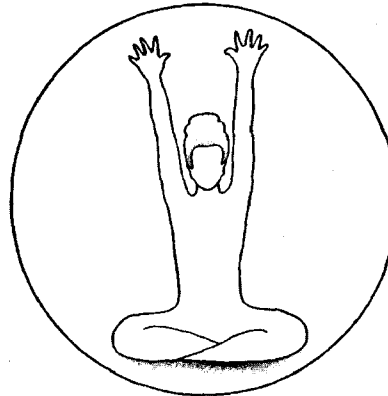
Roll your shoulders inward toward your chest, stretching your shoulder blades apart. Bring your hands into traditional Prayer Pose and then roll your wrists so that your palms face your chest. Continue rolling your wrists until the backs of your hands are touching from the wrists to the tips of the fingers (be sure that backs of your Jupiter (index) fingers are touching each other with the same amount of pressure as the backs of the other fingers are touching each other).

This puts a great deal of pressure on meridian points in the shoulders. Maintain the stretch in the shoulder area so that you do not put too much pressure on the wrists. The angle of the forearm is sixty degrees from elbow to wrist.

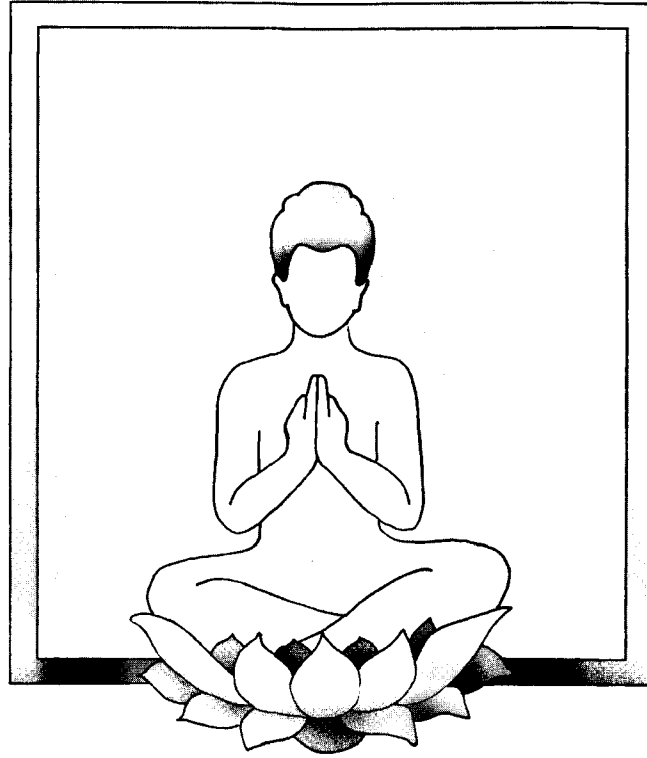
This mudra puts pressure on the area that controls the secretion of the pancreas. It blocks the sugar flow in the blood stream and gives powerful alertness to the mind. When our mind is alert, it can defend our spirit and we can live spiritually amid the challenges of life.



1. Sit in Easy Pose with a straight spine, chin in, and chest lifted. Balance your weight on your sit bones. Your eyes are nine-tenths closed. Bring your hands into Reverse Prayer Pose in the center of your chest. Hold the posture for 2 1/2 Minutes to let your aura adjust. Then inhale in four slow, powerful strokes through the nose and exhale all the breath out with a continuous whistle. 8 1/2 Minutes. (11 Minutes total time)



2. Inhale, exhale, and stretch your arms straight up, spreading the fingers wide apart. Stretch all the way up. 30 Seconds.



3. Come back into Reverse Prayer Pose and calmly begin long, deep breathing. Inhale, mentally chanting "Wha-hay." Exhale mentally chanting "Guroo." 9 1/2 Minutes.
4. Stay in position and continue long, deep breathing. Slow the breath down to 30 seconds for the inhalation and 30 seconds for the exhalation (one breath a minute, or as slowly as you comfortably can, up to one breath a minute) Mentally vibrate Wha-hay Guroo with your heartbeat (75-80 times per minute). 13 1/2 Minutes.
5. Inhale, stretch the hands upward briefly, exhale, and relax.

"This exercise can be given in cases where there is a breakdown in a drug hallucination and the patient doesn't want to control himself any way other than by controlling his own system. This can save a lot of suffering."

Command the Mind

11-6-75

Lecture given by Yogi Bhajan while the students were doing "Breath to Conquer Time, Space, and Destiny" kriya.

"In the very effect of the spirit, you must realize that you have to develop the capacity to command your own nervous system. You cannot compromise with that. Any situation in which your nervous system is not subject to you means that you are accepting a defeat which has no meaning. You have got to be creatively in control of that control room which controls the physical body, mind, and spirit.

"Radiate, my friends. It is hard to believe that mankind has all this knowledge and still suffers. With every inflow, the breath of life comes in you and the mind chants 'Wha-hay.' When the breath goes out into the light and Infinity, then the mind says 'Guroo.' *Mind* says that, not you. Tell your mind to coordinate the inhalation of the breath and the exhalation. *You* don't do anything, otherwise you will get tired. Tell your mind to hold the arm position. Tell your mind to close your eyes. Command your mind. The name of the servant in this 'physical action-and-reaction motor workshop' is known as *mind*. Let the mind *mind* the business. You command it. Then you are only an observer. Observers don't get tired, unless they get tired of sitting.

"You participate because this is your body and you are controlling your own mind. Tell your mind to hold the position, tell your mind to breathe right, tell your mind to repeat the mantra with that breathing, and tell your mind to keep your body right. Tell your mind to do everything. Take advantage of this assistant in the body, called the mind. There is nothing more important to learn, my friends. The first thing you must learn is to command your own mind. Your mind is a gateway to Infinity, therefore you must have control on your mind. Do it sincerely and it will tell you of those horizons that you have not yet seen.

"You know what the problem is? In America we have expanded the technology of the machine to such an extent that we do not know where we are going. We have not developed the technology of the mind so we can halt ourselves when we want. And that's what is creating a lot of chaos in our lives. My personal feeling is that you must technically learn how to control the mind so that you can be useful to your own life. "

Sitalee Uní Kriya

A rare secret kriya of the very inner essence of the sacred yoga.

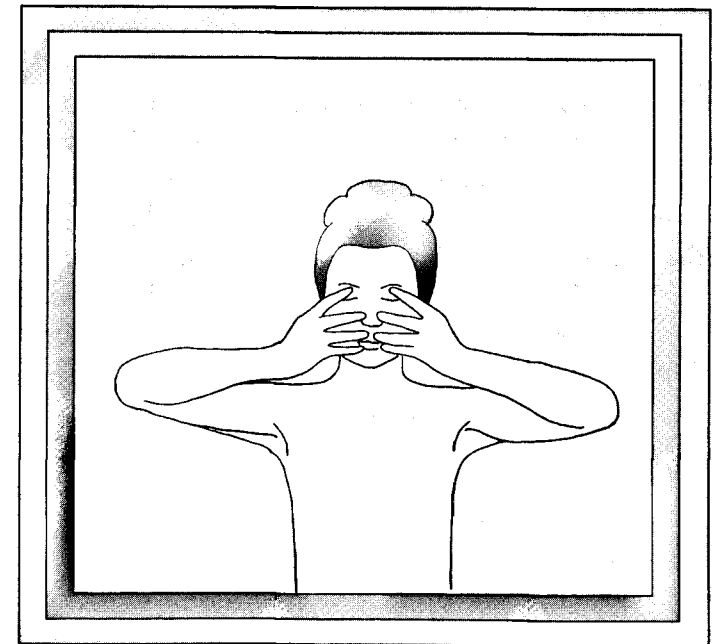
4-19-90

Commentary/HJK: The label on the videotape of this class says, "This class is required to be done in the evening, with only citrus eaten after 12pm (lunch)." Nothing was said in this class or in the previous class giving this instruction. Rarely, however, this type of instruction was communicated by phone to the majority of students in time for them to meet the requirements before class. No instructions were given whether or not the citrus diet is required for when this kriya is done as a 40-day meditation. Without having other information, we can probably assume that the citrus requirement holds whenever this kriya is practiced.

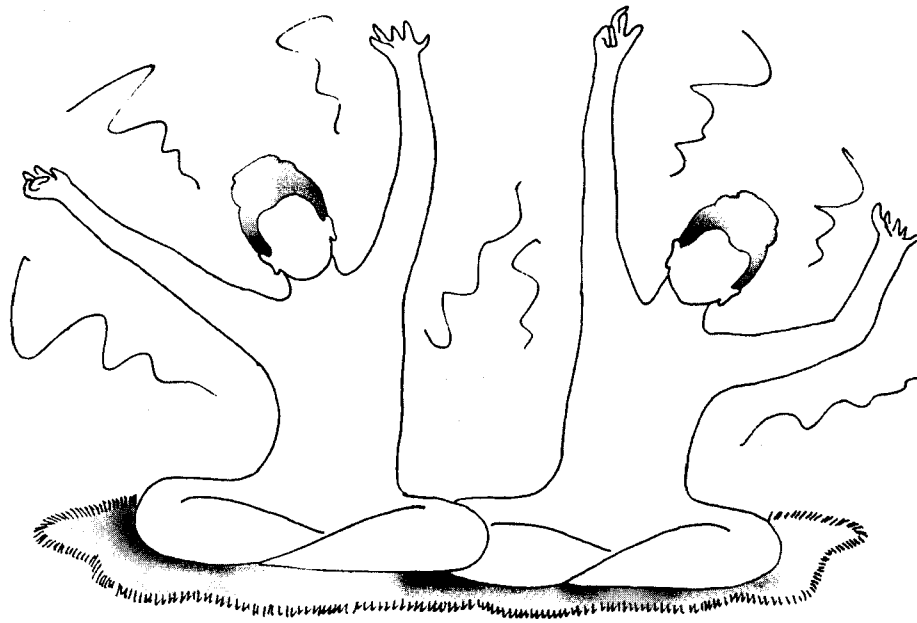
How to do the mudra:

This kriya uses *Shanmukhi mudra* (delicately touching the seven gates in the head to help us focus on the inner world): Raise the arms in front of the face with the elbows pointing out to the sides. Place the thumbs gently on the sun point of the ears (from the earlobe down, "those little things which the master pulls when you do wrong"), place the Jupiter (index) fingers lightly and delicately on the closed eyelids, place the Saturn (middle) fingers lightly on each side of the tip of the nose (where the *Ida* and *Pingala* end), place the Sun (ring) fingers on the upper lips and place the Mercury (pinkie) finger on the lower lips.

"These are the most delicate points in your whole body. Now look straight through your closed eyelids and create a screen. Bring your body to a standstill. This is just an acupuncture touch. It is just a very light, polite touch because the five antennas and five *tattwas* (earth, air, water, fire, and ether) have to be balanced. That is all it is. Sun point is the earlobe down. Sun, the heat, is in the earlobes. Upper eyelid is for the simple sense of the ether. *Ida* and *Pingala* (the nostrils) is the *praana* (air *tattwa*). The lips: upper lip is water and lower lip is earth. All these *tattwas* can be experienced within the body. You may feel irritated in this position, but focus on the achievement."



1. Sit in Easy Pose with a straight spine, chin in, and chest lifted. Place your hands on the gates of your face in *Shanmukhi mudra*. Whistle along with the music of *Sat Nam, Wake Guru Indian Version #2*. Whistle both on the inhalation and on the exhalation. "Use your whistle with a double force: out and in." Do not put pressure on your fingers in the mudra, keep your touch on the gates light and polite. 31 Minutes.



To Finish: Inhale deeply, hold your breath for 15 seconds while you stretch your body upward, spreading the fingers apart and letting the five *tattwas* balance themselves. Make the fingers like steel prongs. Exhale. Inhale deeply, hold the breath (5-10 seconds), and repeat the stretch. Exhale. Last time: inhale deeply, hold the breath (5-10 seconds), and repeat the stretch. Exhale and relax.

"And tomorrow (after doing this kriya) you will not be the same as you are today. There is no way. That is a gospel truth."

2. Relax your hands and take your fingers off your face. Remain sitting and begin shaking every part of your body as fast as you can. (This exercise was done to the rhythm of the *Bhangra Rhythms* tape.) "Use power, use strength, use projection and imagination. Be creative. Dance your body away. Let the circulation (flow), let the nervous system put a combination. You must bring the body to a sweat. If you do not sweat you will lose this best chance to be young." 5 1/2 Minutes.



On Whistling with Ardas Bhaee, *Instrumental Version* (Healing Sounds of the Ancients #5)

Ardas Bhaee, Amar Das Guroo Amar Das Guroo, Ardas Bhaee
Ram Das Guroo, Ram Das Guroo, Ram Das Guroo, Sachee Sahee

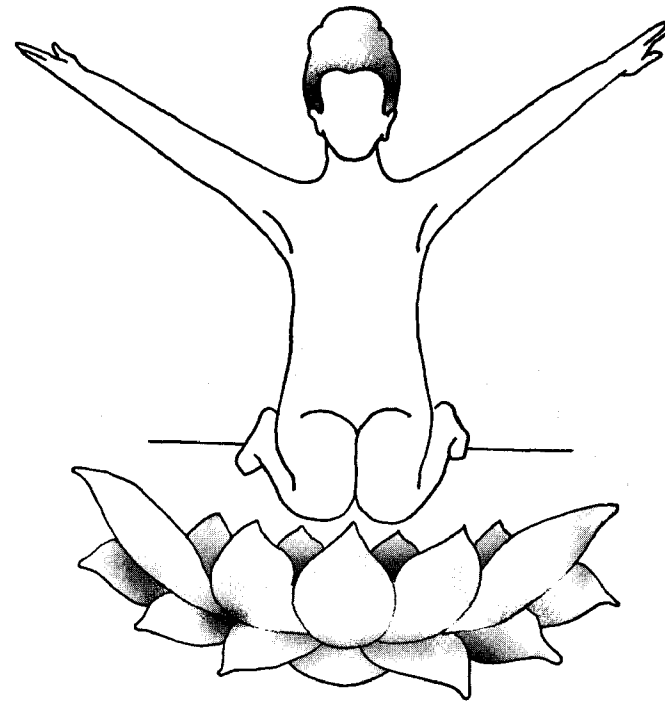
“Whistling is not only relaxing, it is energizing. *Ardas Bhaee Instrumental* has been made with that in mind. It changes the rhythmic psyche of the human into progressive and gives the human ten points.”¹⁰ “This is such a powerful prayer, if you can whistle it, it does what nothing else can do.”¹¹

“That whistle is the most powerful tape ever in the planet man can manifest. That tape is very good. We do not want even to say the words with it, because we don’t want to sell the words. We want people to just whistle. Because that permutation, combination, or rhythm of the breath with that whistling is most powerful. It has a very powerful subliminal effect. It’s personal... You whistle and it will rhythmically force the lungs to throw the toxins all out and you are cleansed. Whistle---it takes away fatigue. When soldiers get tired, they start whistling.”¹²

“If virtue of whistling that prayer you do, there is no such thing as God which shall not be with you. Don’t find God. Be found by God. You will be prosperous, pure, and pleasant. Simply you have to open up.”¹³

Relaxing Inside and Out

July 23, 1997



First, sit on your heels and then spread your heels apart so that your buttocks rest on the ground between your calves (Celibate Pose). Raise your arms out to the sides and up at a forty-degree angle. The left palm faces downward and the right palm faces upward. Make sure the angle of your arms is correct. The angle of the arms is not sixty-degrees, it is only forty-degrees up. Whistle along with the tape *Ardas Bhaee Instrumental Version (Healing Sounds of the Ancients #5)*. 31 Minutes.

To Finish: Inhale and hold the breath for 10-20 seconds as you stretch your arms outward. Exhale. Repeat this sequence one more time. Then inhale, interlock your hands over your head and stretch them up as high as you can while you hold the breath for 10-20 seconds. Exhale and relax.

(After this exercise, you should always go to the bathroom. It is very cleansing and you will need to urinate.)

“Whistling is a breath and music combined. This is what is called *naad swaras**. You know, it is music and breath, and you work with the lips. It is very powerful. I remember that when soldiers walk, they start whistling and singing. It relaxes a person inside and out. It creates a balance.”

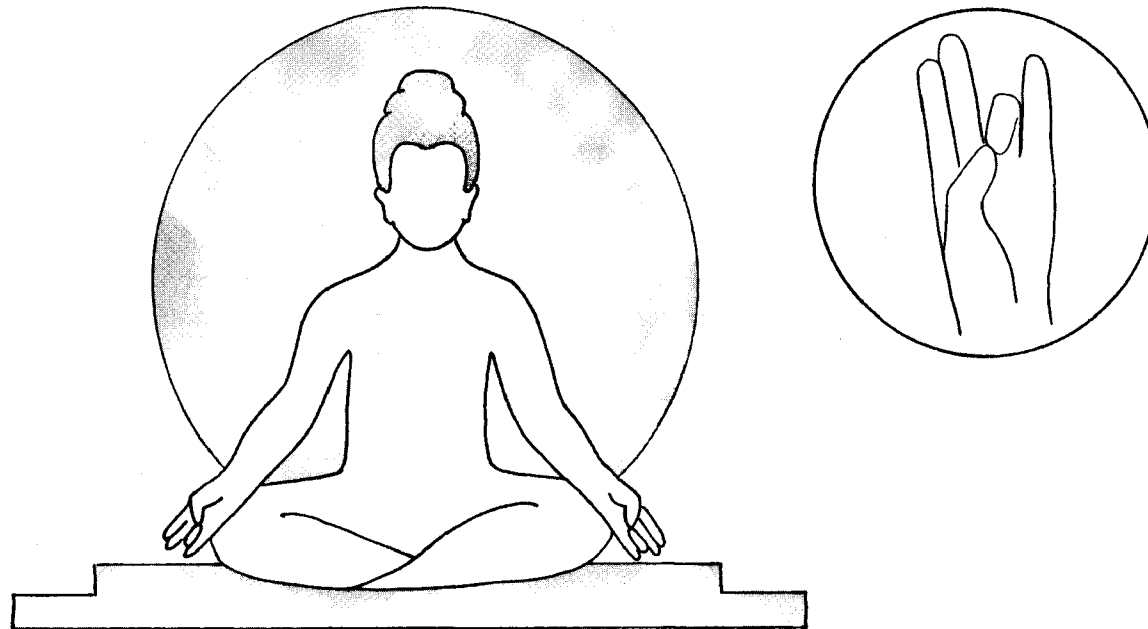
* Commentary/ HJK: *Swaras* is the knowledge of *praanic* body rhythms which reveals how we can diagnose and control the movement of *praana* by using the breath. In this kriya it is done by creating the *Ardas Bhaee* sound current with the breath and the movement of the lips. So it is *naad* (sound current) *swaras*.

Developing Self-Rhythm

May 28, 1997

“We are working on the cross reference of the left hemisphere to right hemisphere, center is the frontal lobe. This exercise will develop in you the ‘self-rhythm’. You don’t have self-rhythm. If you put on the rhythm meter you will be shocked how wavering your mind is. It’s like an earthquake: 7.9 on the Richter scale. That’s why nobody can enjoy life.”

“The inner fatigue takes away forty percent of your energy and there is only one way to get rid of that fatigue: regulate the energy through the breath of life. There is no other way out.”



1. Sit in Easy Pose with a straight spine. Bring your hands into Ravi Mudra, thumbs and Sun (ring) fingers touching and the other fingers straight. Rest the backs of your hands on your knees. Sit calmly for 30 seconds. Then begin to whistle along with *Ardas Bhaee, Instrumental Version* (Healing Sounds of the Ancients #5). Purse your lips and whistle properly: don’t whistle with the tongue, whistle only with lips. 9 1/2 Minutes.

2. Stretch your spine up straight. Turn your right palm upward and your left palm downward. Your arms are comfortably extended in front of your body, elbows and hands are about diaphragm level. Consciously inhale long, deep through the *nose* and exhale deeply through the *mouth*. "Watch the balance of your hands, there is no way to create any tension. Do long, deep breathing and try to relax. It will put the inner self of you into a cross balance." 5 Minutes.

"You have to learn to give yourself few minutes to experience yourself. There is no better experience than that. Inhale through nose and exhale through mouth. Use your lips. You know it is a very simple way to live, what we are trying to tell you is, you are fatigued. Minus fatigue you are beautiful. If anything can take away your fatigue, you are fine.



"This exercise will create a miracle if you accurately do it. After all, what is harmony? Total balance. It will create a balance because we took away all the fatigue in your body. So why you are so upset? And it shall energize you."



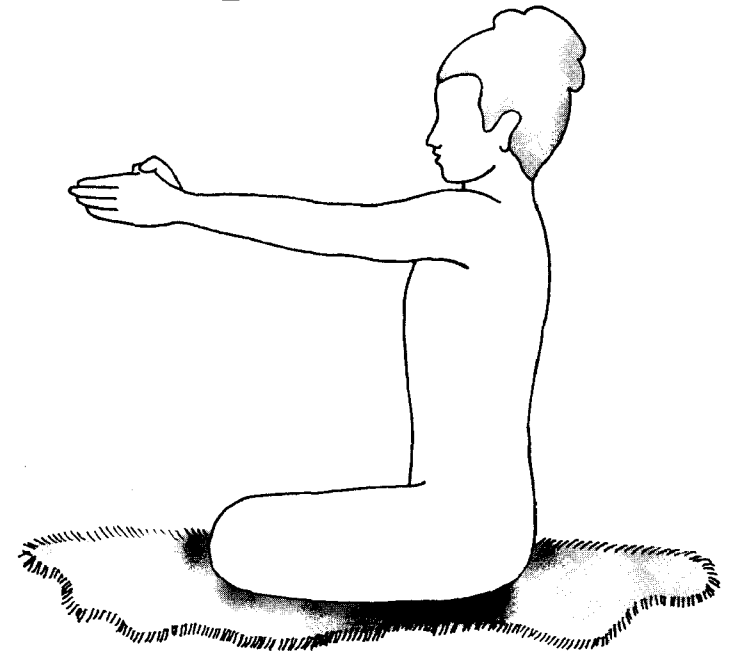
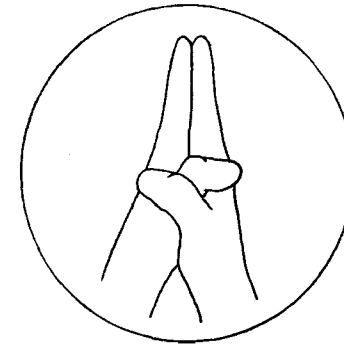
3. Put your left hand against the heart center, the center of your chest, and place your right hand on top of it. Sing from the navel along with Nirinjan Kaur's tape of *Ong Namo, Guru Dev Namo*. 1 Minute.

To Finish: Inhale deeply (hold the breath 10-15 seconds) and press your hands at your heart center. Press hard and squeeze the entire body. With a cannon fire, exhale. Repeat this sequence two more times.

Merging with Infinity / Ardas Bhaee

February 11, 1998

1. Sit in Easy Pose with a straight spine. Stretch your arms out straight in front of you at shoulder level with your palms touching in Prayer Mudra. Lock your thumbs. Keep your elbows straight and roll your shoulders inward to bring the elbows as close to each other as possible. (Holding the elbows close to each other tests the state of the digestive system.) Close your eyes. Keep your arms in position and whistle with *Ardas Bhaee, Instrumental Version* (*Healing Sounds of the Ancients* #5). 11 Minutes.



2. Raise your arms up and out to the side with the palms at about a forty-five degree angle (the palms are not facing forward and not facing upward, but somewhere in between). Begin a fast Breath of Fire. 1 Minute.

“Open up the energy to every part and organ of the body. Fast! Fast!”



3. Interlace your fingers and place your hands in your lap. Sit very straight, close your eyes, and go thoughtless. 3 Minutes.

“You have three minutes only. Use every breath in every moment of it. It is your personal strength against your downfall. So win. *Fateh*, victory. No thought, no problem. A person who has a *thought-less* mind is served by God and nature to be maintained with grace. It’s a law which God cannot change.”

To Finish: Inhale deeply, hold the breath (10-15 seconds) and press the tongue against the upper palate using the strength of the neck and the jaws. Exhale. Inhale deeply again. Hold 10-15 seconds and press your tongue strongly against the upper palate to stimulate the hypothalamus (see page 176). Exhale. Inhale deeply, deeply fill your chest cavity with air, and press the upper palate with the strength of your tongue (10-15 seconds). Exhale and relax.

Praanayam & Partahar

I AM, I am. We are both Infinite and finite. *Partabar* is the practice of paying more attention to the God within us than to the experience of the material world that is brought to us by the mind and senses.

“What is Praanayam? You expand to Infinity.¹ If you do praanayam you can stimulate your own energy. You can always grab the impossible and make it possible.”² “What is *Partabar*? You synchronize unto Infinity.”³ “It is when you squeeze (yourself) to zero. That is equally important.”⁴

“(Partabar) is a part of yoga, a science eliminated from every book of knowledge. *Pratybar* is *partabar*, it means bringing yourself to *shuniya* (neutral, the zero of your ego). If you can't bring yourself to neutral, then no matter whether your act is positive or negative, it will always be erroneous. There shall always be mistake. You will *miss* the *take*, because you are not neutral.”⁵

Partabar is a meditative state of pure being: “Just become thoughtless, no thought. Whatever thought comes, you are not. Cut it out. If a person does not have the power to stop the intellect from thoughts then there is no chance for entry of the God in(to) the life of that person, so you must (develop the ability to) become thoughtless now.”⁶

“I have no body.

“I have no mind.

“I have no spirit.

“I am just the Breath of God... the Breath of Life, Breath of Life, Breath of God.”⁷

- p. 286
⁵ Yogi Bhajan Lecture 1-15-88
⁶ KRI Newsletter
 Volume I.4
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So Hung

- ¹ Women in Training X
 KWTC 1985
 © H.S.K. Yogiji 1985
 p. 44
² Women in Training XXI
 KWTC 1996
 © Kundalini Research Institute 1998
 p. 27
³ YB Lecture 5-3-95

Praanee

- ¹ Yogi Bhajan quoted in Aquarian Teacher
 © Yogi Bhajan 2003
 p. 173
² Yogi Bhajan quoted in Aquarian Teacher
 © Yogi Bhajan 2003
 p. 179
³ Women in Training III
 KWTC 1978
 © HSK Yogiji 1979
 p. 73

- ⁴ Women in Training XVIII
 KWTC 1993
 © HSK Yogiji 1994
 p. 70

- ⁵ Yogi Bhajan Lecture 8-27-91
⁶ Yogi Bhajan Lecture 8-5-94
⁷ Yogi Bhajan Lecture 8-5-94
⁸ Yogi Bhajan Lecture 9-8-97
⁹ Yogi Bhajan Lecture 8-17-98
¹⁰ Yogi Bhajan Lecture 12-17-97

Conscious Breathing

- ¹ Yogi Bhajan Lecture 3-19-83
² Yogi Bhajan Lecture 3-4-92
³ Yogi Bhajan Lecture 10-27-69
⁴ Yogi Bhajan Lecture 6-2-87
⁵ Yogi Bhajan Lecture 5-2-97
⁶ Yogi Bhajan Lecture 12-17-97
⁷ Women in Training X
 KWTC 1985
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 p. 26
⁸ Yogi Bhajan Lecture 6-17-92
⁹ Yogi Bhajan Lecture 5-1-97

Three Breathing Diaphragms

- ¹ Yogi Bhajan Lecture 10-16-73
² Yogi Bhajan Lecture 3-17-84
³ Yogi Bhajan Lecture 6-12-84
⁴ Aquarian Teacher
 p. 110
⁵ Yogi Bhajan Lecture 12-31-88
⁶ Yogi Bhajan Lecture 1-28-92
⁷ Yogi Bhajan Lecture 11-3-92
⁸ The Breathing Book
 Donna Farhi
 © Donna Farhi 1996
 p. 27

- ⁹ Yogi Bhajan Lecture 2-25-93
¹⁰ Women in Training XVI
 KWTC 1991
 p. 16
¹¹ Yogi Bhajan Lecture 2/18/92
¹² Women in Training XIV
 KWTC 1989
 © HSK Yogiji 1990
 p. 185
¹³ Yogi Bhajan Lecture 2-19-91
¹⁴ Yogi Bhajan Lecture 2-5-90

Depth of Breath

- ¹ Women in Training VII
 KWTC 1982
 © HSK Yogiji 1982
 p. 66
² Yogi Bhajan Lecture 5-7-69
³ Yogi Bhajan Lecture 2-4-97
⁴ Yogi Bhajan Lecture 12-31-88
⁵ Yogi Bhajan Lecture 8-27-91
⁶ Women in Training XII
 KWTC 1987
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 p. 84
⁷ Yogi Bhajan Lecture 6-8-83
⁸ Yogi Bhajan Lecture 3-8-86
⁹ Women in Training XIV
 KWTC 1989
 © HSK Yogiji 1990
 p. 11 paraphase
¹⁰ Yogi Bhajan Lecture 2-17-92
¹¹ Yogi Bhajan Lecture 1-10-98

Length of Breath

- ¹ Yogi Bhajan Lecture 8-28-91
² Yogi Bhajan Lecture 10-27-69
³ Yogi Bhajan Lecture MP31 1969

- ⁴ Yogi Bhajan Lecture 12-27-94
⁵ Yogi Bhajan Lecture 11-18-95
⁶ Women in Training XVIII
 KWTC 1993
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 p. 100

- ⁷ Yogi Bhajan Lecture 3-10-92
⁸ Aquarian Teacher
 © Yogi Bhajan 2003
 p. 91

- ⁹ Yogi Bhajan Lecture MP31 1969
¹⁰ Yogi Bhajan Lecture MP31 1969
¹¹ Yogi Bhajan Lecture 10-27-69
¹² Yogi Bhajan Lecture 12-17-92
¹³ Yogi Bhajan Lecture 3-11-92
¹⁴ Yogi Bhajan Lecture 3-8-95
¹⁵ Yogi Bhajan Lecture 5-13-96
¹⁶ Yogi Bhajan Lecture 3-11-92
¹⁷ Yogi Bhajan Lecture 6-26-92
¹⁸ Aquarian Teacher
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- ¹⁹ Yogi Bhajan Lecture MP31 1969
²⁰ Yogi Bhajan Lecture MP31 1969
²¹ Women in Training II
 KWTC 1977
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- ²² Slim and Trim
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- Sunia(n) Antar Kriya 8-12-77
²³ Yogi Bhajan Lecture 12-17-92
²⁴ Yogi Bhajan Lecture 11-23-94
²⁵ Yogi Bhajan Lecture 2-1-92
²⁶ Aquarian Teacher
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- ²⁷ Yogi Bhajan Lecture 12-17-92
²⁸ Yogi Bhajan Lecture MP31 1969
²⁹ Yogi Bhajan Lecture 3-9-92
³⁰ Yogi Bhajan Lecture 4-29-98
³¹ Yogi Bhajan lecture 12-17-95
³² Yogi Bhajan lecture 8-7-95
³³ Yogi Bhajan lecture 7-26-97
³⁴ Yogi Bhajan Lecture 3-31-92
³⁵ Yogi Bhajan Lecture 2-26-91
³⁶ Yogi Bhajan Lecture 4-19-92
³⁷ Aquarian Teacher
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Breath and Prayer

- ¹ Yogi Bhajan Lecture 9-25-91
- ² Yogi Bhajan Lecture 1-29-92
- ³ Yogi Bhajan Lecture 11-18-88
- ⁴ Yogi Bhajan Lecture 5-13-92
- ⁵ Yogi Bhajan Lecture 5-17-92
- ⁶ Yogi Bhajan Lecture 9-29-88
- ⁷ Yogi Bhajan Lecture 11-19-92
- ⁸ Yogi Bhajan Lecture 2-5-97

Breath of Fire

- ¹ Yogi Bhajan Lecture 11-26-82
- ² Yogi Bhajan Lecture 11-16-90
- ³ Yogi Bhajan Lecture 1-21-95
- ⁴ Women in Training IX
KWTC 1984
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- ⁵ Women in Training IV
KWTC 1979
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- ⁶ Yogi Bhajan Lecture 11-16-90
- ⁷ Yogi Bhajan Lecture 12-27-95
- ⁸ Yogi Bhajan Lecture 4-3-97
- ⁹ Yogi Bhajan Lecture 4-14-93
- ¹⁰ Yogi Bhajan private talk with Guru Prem Singh Khalsa 1982

Pausing the Breath

- ¹ Aquarian Teacher
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- ² Aquarian Teacher
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- ³ Women in Training XXVIII
KWTC 1993
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pp. 106-107
- ⁴ Women in Training XIV
KWTC 1989
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- ⁵ Women in Training IV
KWTC 1979
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- ⁶ Yogi Bhajan Lecture
Phoenix, AZ Tantric 10-26-74

Alternate Nostrils

- ¹ Women in Training IV
KWTC 1979
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 - ² Women in Training XXIV
KWTC 1999
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 - ³ Women in Training II
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 - ⁴ Women in Training XIV
KWTC 1989
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 - ⁵ Yogi Bhajan Lecture 6-23-95
June 23, 1995
 - ⁶ Yogi Bhajan Lecture 6-10-87
 - ⁷ Women in Training III
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 - ⁸ Women in Training X
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 - ⁹ Yogi Bhajan Lecture 6-10-87
 - ¹⁰ Yogi Bhajan Lecture 3-7-97
- ## Breath in Strokes
- ¹ Yogi Bhajan Lecture 6-11-98
- ## Breath and the Tongue
- ¹ Women in Training XVII
KWTC 1992
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 - ² Yogi Bhajan Lecture 4-14-92
 - ³ Women in Training VII
KWTC 1982
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 - ⁴ Yogi Bhajan Lecture 3-28-87
 - ⁵ Yogi Bhajan lecture 5-1-95
 - ⁶ Yogi Bhajan Lecture 5-3-95
 - ⁷ Aquarian Teacher
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 - ⁸ Yogi Bhajan Lecture 3-7-84

Sitalee Praanayam

- ¹ Yogi Bhajan Lecture 11-16-94
 - ² Yogi Bhajan Lecture 9-26-97
 - ³ Sadhana Guidelines
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 - ⁴ Women in Training V
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 - ⁵ Women in Training IX
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- ## Whistling Breath
- ¹ Yogi Bhajan Lecture 11-6-75
 - ² Women in Training XXI
KWTC 1996
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 - ³ Yogi Bhajan Lecture
Espanola Tantric November 27-29, 1981
 - ⁴ Yogi Bhajan Lecture
Anchorage Tantric 6-7-80
 - ⁵ Aquarian Teacher
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 - ⁶ Yogi Bhajan Lecture 8-17-98
 - ⁷ Yogi Bhajan Lecture 3-31-93
 - ⁸ Yogi Bhajan Lecture 7-23-97
 - ⁹ Yogi Bhajan Lecture 2-19-91
 - ¹⁰ Yogi Bhajan Lecture 1-10-98
 - ¹¹ Yogi Bhajan Lecture 12-31-96
 - ¹² Yogi Bhajan Lecture 12-27-95
 - ¹³ Yogi Bhajan Lecture 3-25-97
- ## Praanayam & Partarhar
- ¹ Yogi Bhajan Lecture 5-19-86
 - ² Yogi Bhajan Lecture 11-30-88
 - ³ Yogi Bhajan Lecture 5-19-86
 - ⁴ Yogi Bhajan Lecture 10-3-98
 - ⁵ Women in Training XVI
KWTC 1991
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 - ⁶ Yogi Bhajan Lecture 12-18-94
 - ⁷ Yogi Bhajan Affirmations
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You must understand one thing: I have sacrificed what I could have achieved personally for one game only: to create teachers in the West. My sharing of this yoga is to teach humans the ultimate science of mankind. It is priceless. It is the concentrated essence of thousands of years of humanity. I am here to preserve it in your hearts so that it will be available later on when humanity will need it more badly than you or I can imagine.

Yogi Bhajan

"We must