

Long ekongkar, also known as the morning call or the Adi Shakti Mantra

Our approach is not to be dogmatic, but to be reasonable, expansive and thorough as well as meaningful for a new student to KY. If you find other references to this mantra in any lectures or meditations from YB please share them so we can increase the awareness of all. With Thanks SCS.

“That’s’ why Nanak did a wonderful, scientific job when he added to this Om, “Ek Onnng Kaar”

He did a fantastic job for the human, so that you may not be debauched about things. He gave you a sense of mastery by giving you this Ek Ong Kaar, because when you chant it you revitalize the entire brain matter.

Do you know what the word “Sat Nam” actually means? It is a code number for the Prakirti, the Creation. If you call New Mexico you have to dial the 505 code. Do you understand?

“Wahe Guru” is the code mantra of the Purkha. There are two things, Purkha or Purshaa means Creative God and all of creative Creation which stimulates itself in existence is called Prakirti. So there are two area code numbers for the human. One is “sat Nam” and one is “Wahe Guru.”

The Teachings of Yogi Bhajan, July 26, 1996

On the question of chakras:

So far there is limited reference found of YB directly linking this mantra to the chakras. When I [SCS] first attended sadhana in Amsterdam ashram [1980] they were teaching it with the association of the chakras. Perhaps there were some times when YB did mention it and other times he did not. Therefore there are conflicting versions of, so called, first-hand accounts from early students of YB.

Perhaps the link was simply obvious and therefore assumed by some of his first students, and he never made any comment about it being so or not.

Given that Kundalini Yoga is in part about raising the Kundalini then surely we can agree that there might be such a link between this mantra and the chakras. It also seems harmless enough to exploring it, and to allow our experience to be our teacher.

Note: YB once said that chanting Ekongkar opens your ajana chakra – ‘ the Ek helps open it so Ong comes through the nostrils and vibrates the conch of the third eye.’

There is a sense therefore, that everything things really just happens in the head and upper chakras; it is all about vibration. However for new students this could lead to a bit of spacing out.

Here is the text taken directly from early students notes in the 70’s:

The mantra Ek Ong Kar Sat Nam Siri Wha Guru when chanted are projected as Ek Ong Kar Sat Nam Siri Wahe Guru, each sound vibrating one of the chakras in the body.

Ek is pronounced short and dry like the snapping of a branch, projected at the anus, while the Mulband or rootlock is applied. This means pulling the muscles of the anus, the sex organ and the navel point together.

This will prevent the vital energy from escaping downwards by the pull of gravity. The rest of the breath is divided equally between Ong and Kar.

Ong is vibrated at the sex organ with the mind focused there as well, Kar is vibrated at the navel point, the mind each time follows the projection of the sounds of the mantra.

The next breath projects Sat powerful at the centre of the chest, keep- Mulband or rootlock is applied. This means pulling neck lock,

Nam vibrates at the throat until the very end of your seemingly last dying breath and there is just enough for a gasp by which Siri is projected at the centre of the brow, the eyes turn up with it.

Then immediately after that a quick short breath is taken and with it Wa is projected to the very threshold of the 10th Gate all the energy retained there for another instant, while all the locks are relaxed and the spine remains straight.

The sound of Wa should start off with puckered lips that suddenly open quite wide, producing the sound of a drop of water in a half filled tank of water, the sound of the Age of Aquarius.

We cross the threshold with the short sound of He and then like a fountain bursting forth the energy is projected from the 10th Gate, with the very ether-like sound of He Guru, as high as your mind can project.

Then the cycle starts again. When you chant, leading a group, allow enough time between the projection of each sound, so that everyone can pronounce each sound distinctly.

A healthy comment from Dev Saroop Kaur:

“Learn to chant the mantra properly with the appropriate application of body locks and the energy will move through the chakras regardless of any sort of visualization.”

Re the length of time for repeating the mantra”

There is a sadhana CD that includes YB doing the long ekongkar.

(‘Echos from the Past’ with Guru Shabd Singh)

On that CD each repetition is taking about 40 seconds. Even though YB has apparently been quoted as saying it should take 1 minute. Again common sense tells us that it can take a while for KY students, even teacher trainers, to reach this capacity. It is our duty/job to let them know the details but also to be relaxed about letting them build up the time. And to encourage an approach that makes it possible for all that attend sadhana to participate.

Here is a link to a video of Krishna kaur describing it as she remembers YB teaching it.

<http://www.spiritvoyage.com/blog/index.php/how-to-chant-long-ek-ong-kars-the-morning-call/>

Very interesting. But it is only one of the ways that Yogi Bhajan taught this mantra.

.....

Here is the text from sadhana Guidelines’ the first printed manual of KY as taught by YB. P 37/38

II. ASHTANG AND BIJ MANTRAS

There are two types of mantras frequently used in Kundalini yoga. The first is the bij mantra', which is like a seed. It is the name of God planted inside-of you, in your heart, where it will grow and spread its radiance throughout your total aura.

But before the seed can be planted, the soil must be prepared. And for that we use an ashtang mantra.

Ashtang means "eight fold." Just as your Spermatozoa must circle the egg eight times before penetrating, so too must the bij mantra be implanted in the heart within the eight-fold vibration of the ashtang mantra. The eight-fold vibration acts as a stimulant that balances the entire brain. It is only an ashtang mantra or the Panj Shabad mantra that can provide this total stimulation of your potential.

Adi Shakti Mantra: EK ONG KAR SAT NAM SIRI WAHE GURU

There are many ashtang mantras, but one that we chant most regularly is called the Adi Shakti Mantra. There are two ways to find the Divine. One way is to open the solar plexus and charge your solar centers so that you get directly connected. The other method is to concentrate and meditate and get the sound of shabad within your solar centers so that you get the divine light. This mantra incorporates both methods. The mantra is a precise sound: Ek Ong Kar Sat Nam Siri Wahe Guru. They are exact keys which you touch to telegraph your message to the infinite self. Your entire system is played by these sounds. **Each sound vibrates and integrates a different chakra to its full radiance within the aura.** EK means one. It is the essence of all which is one. Ong, as stated above, is the primal vibration from which all creativity flows, You go beyond all limiting conceptions of the world and self, and penetrate to the creative core that supports it all through the sound of Ong. The sound is created in the upper palate and nose- It vibrates the entire skull and has a full nasal tone- Kar means creation. Sat means truth; Nam means name. The name of the One Creator known through creation is not a word, but truth. When you chant Sat, briefly contract the navel and lower centers to release some of the inner power of creation. Siri means great. Wahe is the untranslatable expression of one experiencing the Creator's supreme power. It is ecstasy. Guru means the wisdom, the sense of higher wisdom. So the eight vibrations are Ek Ong Kar Sat Nam Siri Wahe Guru. It can translate as: "There exists one Creator throughout the creation whose name is truth. Greatest is the ecstasy of that supreme wisdom.

The mantra may be divided into three parts. Ek Ong Kar; There is one Creator, who has created this creation." Here you realize the need for a conscious union with the infinite.

Sat Nam means "Truth is His Name." Sat Nam is the name of God that we relate to; it is the bij mantra, the seed that we are planting in our hearts. With Sat Nam, we pierce to the core of truth and understand the nature of reality.

The third part of the Adi Shakti Mantra is Siri Wahe Guru. It means "great, indescribable beyond words is His wisdom. Here you express the bliss of truly knowing your self. As the Siri Singh Sahib has said, „If you chant this mantra during these dark ages of the Kali Yuga, it will open the lock of ignorance and darkness. This will liberate you and unite you with the Divine.

In the period of two and one-half hours before the rising of the sun, when the channels are most clear, if the mantra is sung in sweet harmony, you will be one with the Lord. This will open your solar plexus, which in turn will charge the solar center. The solar complex will get connected with the cosmic energy and you will be liberated from the cycles of karma that bind you to this earth. All mantras are good because they all awaken the divine, but this mantra is the mantra for this time. It represents the path of progressive spiritual knowledge of the self."

Chanting this mantra means unlimited attachment to the infinite beyond any man or finite form.

Those who attach themselves to a man or personality end miserably. This brings union with the ultimate cosmic energy. The Siri Singh Sahib says, "It is equal to millions and billions of suns. When you will recite this mantra, the day shall come when you shall have the light within you. you will find it equal to you cannot say what. There is no vocabulary and there is no tongue which can just say how bright that light is. But remember that light you shall see. That is the only light through which you can overcome the cycle of karma. Then nothing disturbs you. Then you live normally, and you are beyond the power of the cycles of time and space."

There is no need for secret mantras and all the gimmickry so often resorted to. This mantra is open to all without initiations and cults, yet it is basic to awakening and regulating the Kundalini energy: the basic evolutionary force in the total human psyche. This mantra may be chanted in the two and one-half breath cycle for its full power, or in any tune you make up for light meditation. In the two and one-half breath cycle, you take a deep inhale and chant Ek Ong Kar in one breath. The Ek is very short, Ong and Kar are equal in length. Take another deep inhale and chant Sat Nam Siri. Th Siri is short, Nam is very long, and Siri just escapes

your tongue with the last bit of breath. Then take a short half breath and chant Wahe Guru. Wha is short and Guru is long.

If you read **YB's comments with the Millennium Meditations** below you will see several different approaches that he took. In some cases he mentions the chakras. After that is a description by Dharma Singh, from one of his books. He was also an early student of YB. In that description there is again a direct link made to the chakras.

From Millenium Meditations:

1. Sit straight in a cross-legged position. Eyes are closed. Chant from the navel in a two and one-half breath cycle, "Ek Ong Kaar – Sat Naam Siree – Wah-hay Guroo" (from "Raga Sadhana" by Sangeet Kaur & Harjinder Singh). Continue for 11 or 31 minutes.

YB's comments: (Each sound of this mantra vibrates and integrates a different chakra within the aura. Take a deep inhale and chant "Ek Ong Kaar." Ek is very short, as when we split the atom, releasing a humongous amount of energy from the first chakra. Ong is vibrated from the second chakra, resonating through the nostrils to experience the conch of the third eye. Kaar is vibrated from the navel. Take another deep inhale and chant "Sat Naam Siree." Sat is short, coming abruptly from the navel, pulling up the diaphragm. Naam is very long and resonates through the heart. Siree, the greatest of all the great powers— the Shakti—is chanted with the last bit of breath. It is pulled from the navel and up through the neck lock. Then take a short half breath and chant "Wah-hay Guroo." Wah-hay and Guroo are released through the top of the head.)

2. Chant from the navel, "Sat Naam Sat Naam, Wah-hay Guroo Wah-hay Guroo" ("Sat Nam Wahe Guru" by Jagjit Singh). Continue for 3 minutes. To end, inhale deeply, hold, and meditatively recollect the sound you were chanting. Exhale. Repeat 2 more times. Relax.

In the first part of the meditation we break the atom to release power: we break the words, using the length of the breath, and we align the chakras. The central nervous system is involved. In the second part of the meditation we practice Bhakti, devotional chanting. It is most powerful when we chant and listen to our sound at the same time. If we only chant it has only half the power. Chanting and listening to the chant at the same time engages the higher consciousness, the circulatory system and the nervous system. When you develop this listening power, you will be able to analyze what is good for you and what is not whenever another person talks. It is a very simple way to have knowledge. I hope you practice it.

Through this meditation you will master the power of prana, Pavan Siddhi—until the breath of life becomes your own. It will give you Vac Siddhi—the power of speech. What you say with the breath shall happen. It is hard labor. Do this Jaap, repeating it again and again, until you reach 1/10 of the day—2 1/2 hours. Your faces will be bright and beautiful, and you will settle the accounts of everyone you know.

MEDITATION - Experience Trikuti

1. Sit straight like great yogis in a cross-legged position (students must sit facing forward in straight lines parallel to the teacher's bench). Raise the arms to the shoulder height, parallel to the floor, and bend the elbows so that the hands are in front of the heart, palms facing down, right over left, 1 to 2 inches apart. Eyes are focused at the tip of the nose. Chant from the navel in a two and one-half breath cycle, "Ek Ong Kaar – Sat Naam Siree – Wah-hay Guroo," with reverence, to experience Trikuti—the heavens, the underworld and the earth. Continue for 28 minutes.

2. Same posture. Chant long "Sat Naam". Continue for 3 minutes. To end, inhale, hold and meditate on the sound. Join with the whole universe of the sound. Exhale. Repeat 2 more times. Then inhale, hold and raise the arms up. Shake and move the whole body like a snake. Exhale and relax.

MEDITATION - Beyond Time and Space

1. Sit straight in a cross-legged position, (students must sit facing forward in straight lines parallel to the teacher's bench). Place the right hand over the right ear. The ear must be completely covered at the center of the palm so that all meridians connect. The left hand rests on the heart. Eyes are closed. Chant from the navel in a two and one-half breath cycle, "Ek Ong Kaar – Sat Naam Siree – Wah-hay Guroo. Continue for 20 minutes.

2. Same posture. Chant the mantra, "Ek Ong Kaar, Sat Naam Siree Wah-a-hay Guroo (2 repetitions); Siree Whahay Guroo Jee, Siree Wha-a-hay Guroo (2 repetitions)." Continue for 11 minutes. To end, inhale deeply, hold, and press both hands as hard as you can. Exhale. Repeat 2 more times. Relax.

There are two ways of life--sensitive and insensitive. Those who have no discipline of their thoughts are insensitive. With meditation you control them, and control forever. Practice these meditations, teach them and learn them. You will be within the scope of the time.

MEDITATION - The Northern Lights

1. Sit straight in a cross-legged position (students must sit facing forward in straight lines parallel to the teacher's bench). Place the tip of the right index finger on the tip of the left index finger and hold the other fingers with the thumb. Extend the arms up to a 60 degree angle, right palm facing down, left palm facing up. Eyes look straight ahead. Chant from the navel the "Ik Acharee Chand" shabd ("Ajai, Alai" by Gurushabd Singh and Nirinjan Kaur. Jap Sahib, lines 190-196). Keep up! Bring the subtle body into play. Watch your arc line. Feel the Northern Lights! Win! Continue for 8 minutes.

2. Place your hands over your heart and keep chanting, moving the navel. Feel the Northern Lights. Continue for 3 minutes.

3. Same posture. Chant from the navel in a two and one-half breath cycle, "Ek Ong Kaar – Sat Naam Siree – Wahhay Guroo." Go into yourself. Continue for 3 minutes. To end, inhale deeply, hold, and squeeze every fiber of your being. Exhale. Repeat 2 more times. On the last inhale, distribute the energy into every fiber. Relax.

MEDITATION - Develop Inner Communication

Sit straight in a cross-legged position. Eyes are closed. Chant Ek Ong Kaar–Sat Naam Siree–Wah-hay Guroo in the 2 1/2 breath cycle. Communicate with yourself. Chant, listen and compute. Continue for 3 minutes. Relax.

Chant Ek Ong Kaar, listening to the sound of the conch in it. When you have an understanding, you will have a reverence for this Guru Mantra which can change you inside-out. If you chant the Ek Ong Kaar mantra in the ambrosial hour for 31 minutes, you will never have to read a book or know anything.

This is simran, chanting with prana—where Pavan Guru is your guidance. It is beyond human. When Pavan Guru presides over you, all knowledge of the universe, all opportunities and guidance are yours, and all misfortune is removed. Make Pavan Guru preside over you with the sound of your conch and it will alert the whole universe. The whole universe will respond, enabling you to complete your communication and your Self. Your Self will start talking to you, and you will sit and be in ecstasy, with no need for manipulation—just to be. This mantra will help you and, with the power of Pavan Guru, bless you forever. It is a little bit of hard work to do, but God likes your work.

MEDITATION – LONG EK ONG KAR (MORNING CALL)

(*Meditation as Medicine*, Dr. Dharma Singh Khalsa, p. 148)

Posture: Sit in easy pose or in a chair with your spine straight.

Focus: The eyes are closed and focused at the third-eye point.

Breath: All breathing is done through the nose. It is a two and a half cycle breath, the first two breaths very deep and long, the half breath is shorter. The breath is further described below.

Mantra: Take a deep breath and chant “Ek Ong Kar.” The “Ek” is very short; the “Ong” and “Kar” are very long and equal in length. Take a second deep breath and chant “Sat Nam Siri.” The “Sat” is very short, like “Ek.” The “Nam” is very long (like “Ong” and “Kar”) with “Siri” just escaping your tongue with the last bit of breath. Take the short half breath and chant “Wa-Hey Guru.” “Wahe” and “Gu” are very short; “ru” is long. Pull in on the navel point on the sacred syllables, “Ek,” “Sat” and “Wa-.” The mantra means there is one creative force whose true essence is beyond description. See literal translation below:

<u>Sound</u>	<u>Meaning</u>	<u>Chakra</u>	<u>Color</u>
Ek	One	1st	Red
Ong	I bow to the Creator	2nd	Orange
Kar	God is the doer, the initiator in the world of action	3rd	Yellow
Sat	Truth	4th	Green
Nam	Name or Identity	5th	Blue
Siri	Great; Seeing beyond the greatness	6th	Violet
Wahe Guru	The indescribable joy of going from the darkness into the light	7th	Lavender

You might think about lighting up the chakras starting with the root / first chakra while chanting each syllable of this mantra.

Comments: This meditation is a classic in Kundalini Yoga. It was one of the first meditations taught by Yogi Bhajan. The best time to practice this meditation is in the early hours of morning, before sunrise. This is when the channels of energy are most clear. This meditation acts on the relationship between your individual soul and your universal soul.

“Before sunrise, when the channels of energy are most clear, if this mantra is sung in sweet harmony, you will be one with the Lord. This will open your solar plexus, charging the solar center, connecting it with cosmic energy. You will be liberated from the cycles of karma that bind you to the earth. No tongue can tell how bright the light of cosmic energy is, but when you recite this mantra daily, you will have this light within you.” -- Yogi Bhajan.

- - - - -

Here is the outline of how I mostly practice it, experience it, and teach it. SCS

Easy pose , hands can be, but do not have to be, in active gyan mudra. The manual says that they can be resting on the lap!!! All teachers should be aware of this whether they agree or not.

- Note for normal Aquarian Sadhana it is not meant to be only 7 repetitions. It must be 7 minutes.
- it is ok to do 40-45 secs per repetition so all can participate. [Aim is 1min for whole mantra]
- maintain medium, not forced, neck lock.
- EK does not have a long intro, ie. Not EEEK, and, though it is sharp, it is not heavy or hard/harsh.
- there does not need to be a long pause between EK and ONG
- ONG and KAR same length
- all sounds comes from navel but can be projected to respective chakras; [colours are an option]
- MB, slight or more, can be held while opening diaphragm for second breath
- SAT up from diaphragm through heart
- no significant pause between SAT and NAAAMM
- NAAAMM moves through throat to end at 6th chakra on MM.
- SRI on last piece of breath, at 3rd eye.
- last inhale does not require release of MB
- take the breath from nostrils through 6th chakra to crown of head
- WA released from crown
- HE is short and flows into GURU, since the 8th part of this ashtanga mantra is HEGURU
- releasing MB as GURU descends
- descent can be experienced straight down in vertical line or down through aura.

.....

Thank you to Sat Hari Kaur [Bologna] for sharing the following:

EK - Contraction of the anus – the basis – the beginning - the first impulse

ONG - Contraction of the sexual organs which is creativity so the process of the creation – in order to live it as a non separative expansion it is necessary to keep the contraction also of the anus – stay connected with the basis

KAR - Contraction of navel point - The power of the manifestation of the creation – you cannot create a house without foundations and creativity – so keep contraction

SAT - Vibration from the heart keeping the contraction of the mul – the hearth can open only if supported by the basis is (the enthusiasm of the navel support the heart) and at the same time there is no reason in the creation if not vibrated and offered from the heart.

NAM - Vibration on the throat – the word – all we have created is the Naam – the name – see God in everything and everyone

SIRI - Bring vibration to 3rd eye - keep consciousness of the entire journey (so also keep all the contractions and vibrations) so that we are awake and present in the journey instead of getting lost on the way

WAHE GURU - Creation is completed and we are conscious of the creation (and creator) so we can relax (also relax the contraction)

.....

Adi Shakti Mantra & the Meaning of Sadhana from KRI: Guru Charan Singh, Director KRI; *SCS slightly edited*

The times are changing. And along with those changes come stress - at work, at home, in our communities, and even the environment. Sadhana is a way through these challenging times—Sadhana cultivates steadiness and vitality in the face of change. Sadhana allows us to know the unknown and to face the present moment with security and stability. You may think of it as your chore – it is a self-discipline. With sadhana, we have an opportunity to remove a lot of stuff from our subconscious. It can be quite joyful. Imagine sadhana as the entire universe dancing around you and you're simply trying to get into rhythm. Part of the rhythm is simply showing up. I think you should show up even if you don't know why.

It's a good idea to be regular in your sadhana, even if you're irregular as a person.

Sadhana isn't only a discipline; it's a dance with certain steps. In every single sadhana, you want to complete those steps. You want to internalize them, because if you don't, you never get into rhythm. You're always heading in the wrong direction. Sadhana is a dance between the body, the mind, the soul and the universe; sadhana is the discipline to know when to lead and when to follow.

Ek Ong Kar Sat Nam Siri Wahe Guru. What does it mean? Wake up! Awaken—it is the kundalini awakening mantra. And each syllable within the phrase can be thought of as a gesture—a step in the dance.

First we say **Ek**; it means 'one'. If you vibrate with the word, then you become instantly open to everything at once. If you are truly one with the gesture, you will experience no boundary—all barriers will drop away.

As soon as you say Ek, you're totally open; you're one; you haven't divided anything yet; you're without thought. Does that make sense? There are other experiences available from this same word—for example, you could feel strong by chanting a long Ek, drawing it out; or, you could say to yourself,

"I've really had it with all this stuff" and the sound becomes more like 'Ick'. Your subconscious is funny.

There are many potential experiences, but as a sadhana, Ek consolidates total openness in an instant, poof, all at once. The next word is **Ong**, the sound of the gong, which always expresses a sense of expansion. So first, we experience total openness, Ek, there's no distinction; and then Ong, the universe taking birth; me giving birth to me. Does that make sense? First— Ek—I'm me without any prejudice, without any judgment, without any fragmentation; then Ong, the creative energy to express my destiny.

Ek Ong **Kar**: You've expanded and now you project out, because Kar means all those thoughts and actions in the creation. So think of it—Ek Ong, the universe has created the field of action; Kar, so you act. Ek Ong Kar—what a joyous state to start with! So we're already in pretty sweet fulfillment and we're only through the first third.

What's the next word? **Sat**. What's the energy of Sat? The expression of Sat? The word Sat means existence—what is—because what's true is what is; what is, is what's true. There is no gap. Sat is your being in existence, that sense of coming into your being, crystallization of the self. And the Self is unlimited.

Nam is an interesting one. We translate it noun, identification, identity. All of existence gains an identity.

What's the gesture of identity? What's the dance of identity? What do you do when you have an identity?

What does that mean? There are things I can do and there are things I can't do as Gurucharan—right? If I'm a human, if that's my identity, there are certain things I can do and not do as a human, correct. Identity has a *bantar** and *jantar*; it has structure. So identity requires a confrontation, a qualification. Many people enjoy Sat, that great vast being: I'm being; I'm one with existence. But then Nam comes along and—oops, identity crisis. Because Nam demands that you qualify yourself: Does this thought or action qualify as Nam in this moment? It requires discipline and surrender and courage. Yogi Bhajan asked again and again—can you qualify? So Nam is the poke, provoke, confront, and elevate. It's not that we poke each other or confront each other, but rather our Self—in our sadhana! Nam is your greatest gift. Sometimes we get lost, we hook into self-existence, Sat, as the essence, the 'real thing'. Yogiji would say, So what? Everything has existence. You can't get out of it. So that's not so interesting. But Nam, now that's interesting, because every identity, every word we speak, creates identity and shapes our total effect in the world and our experience of ourselves. So the fundamental gesture in sadhana is confronting the thought. If you go through your entire sadhana and never confront the thought, did you really do sadhana? I don't think so. This took me a long time to learn, because I would sit down and all I wanted to do was just bliss out. Nothing wrong with that is there? So I'd chant Ek Ong, bliss out, and say, I could go on for 20 hours—the more bliss the better. But in the end, there's a kind of bliss that should come from your being, your mastery of your Self. So

during sadhana, Nam is not just generating a good feeling or going to a positive place or entrancing yourself in a certain thought because it feels good and you don't want to deal with your other stuff; that's not it. Sat--you're in your being; Nam—this is me, my identity. So be it, be it so. Sadhana must have this aspect to it, this gesture. Otherwise you've gotten vast, you've projected, but you've forgotten Nam and your sadhana is incomplete.

What's the next word, **Siri**. What's it feel like? What happens to the mind? Siri brings you to *shuniya*, a moment of stillness. It means great; it means beyond; it means you went past whatever you had been feeling, thinking, living. Suddenly you're a hero; you've gone beyond the ordinary. And if someone sees a heroic act, they say Wah! You've stilled your former, small self and for a moment, you've become zero. So Siri is a stillness, a focused *shuniya*, because without that you can't manifest Wahe. Without that moment of *shuniya*, you're just hoping.

Wahe becomes a question not a reality, not the true merger, the vastness, the surrender, the experience that is Wahe Guru.

And what's the final word? **Guru**. Guru is transformation. You have all that you've gone through, you've cleaned out the closets of the mind, you've gone to the temple, you've presented the being, you've totally opened, you've expanded, you've merged, you've bowed; now the instruction comes. Guru is the teacher; guru shows you the way. So, what are you going to correct? How are you going to do it? That's when you're given an experience, an insight, a transformation. When we practice sadhana as a life-long discipline, it frees up so much energy, so much vitality and grounds us in such a vastness of reality that we can take on anything,

anytime, anywhere. It gives us flexibility and resourcefulness, caliber and character. It gives us courage. Think about it, you can live drawing energy from any chakra. And when you're young, you don't have to worry. Everything is working—hormones are balanced, cells are regenerating, there's lots of energy from the first three chakras. Then you get into middle age; things are still pretty good. You've been working out, doing okay, no problem. Except—if you're still drawing on the same source of energy as when you were young, you're going to eventually fall apart. You have to tap into that energy of compassion and connection, clarity in your projection, or you start messing up. It's a different energy, different bodies, make sense? You have to have emotional relationships that make sense. You have to have a lifestyle that supports your identity. You get a little older and you have to start drawing energy from your subtlety, from your spirit.

In the old days, to be an elder meant possessing a special force. It was a time of enormous vitality. Baba Deep Singh, at the age of 80, took up a great sword and went to war. The story goes like this: the enemy cuts off his head and he just grabs it and keeps going, walking toward the Golden Temple! Freaks everybody out! As he approaches the temple, he throws his own head through the gates and onto the prakarma. And the enemy says to itself, "I'm not dealing with this guy!" and retreats. So what is that? Oh, he's weak and old. No! You can be; but you can also switch to a source of energy that goes along with this stage of life, this subtlety, this enormous power. When you find that source of vitality that is your consciousness itself, that's called living, that's called sadhana. Sadhana gives you a link—through all the chakras—to that core energy that is you.

Until then, it's not actually an experience. It's imagination, fantasy, emotional satisfaction. It's called all sorts of wonderful things. It's what drives Country Music. So we're describing this simple way of being. Take up the mantra and in the vastness of our group psyche (that's why we do group sadhana)—somebody's sad, somebody's mad, somebody's glad, somebody's bad—you can always accept somebody else's problems more than yours. So their stuff slips in, your stuff slips over there, the whole thing gets exchanged, and sure enough this Nam thing starts happening, and you get catalyzed, you become you. Otherwise, you can locate yourself in a nice safe corner where you can say, I did sadhana. But ask yourself: Is sadhana doing you? You have to do the dance. That's where you get your sweet fulfillment and delight. To enter into that play and allow the confrontation, the expansion and the energy of sadhana to transform you. It's going to be fantastic! [Bantar and Jantar are two stages in the sequence of creative expression from inner essence to full manifestation: *antar*, *bantar*, *jantar*, *mantar*, *tantar*, *patantar*, and *sotantar*. Bantar is associated with structure in time and space, when the thought begins to have dimension. Jantar are the qualities associated with the form.]

CODE 0 MANTRA

SAT Gold Age TRETA Silver Age DOAPAR Copper Age KALI Machine Age

= 8

CREATIVE
COSMIC
WISDOM
ENERGY

+ PRANA

LIFE
WORLD
UNIVERSE

- APANA

EK ONG KAR
SAT NAM SIRI
WAHE GURU

one creator creation

truth

name

great wow! wisdom

2 1/2 Hours 40 Days

From <http://www.harisingh.com/AdiShaktiMantra.htm>

Ek Oooonggg Kaaaaarr; tongue against the palate on Oooonggg, all the breath out, then inhale deeply and chant...

● **Sat Naammm Siri** (sounds like City); vibrate the skull on Naammm, all the breath out, then inhale 1/2 breath and chant...

● **Whaa He Guuroo;** all the breath out, then inhale deeply.

REPEAT and CONTINUE

IMPORTANT: Pull the navel back sharply toward the spine during the expression of these 3 sounds, **EK, SAT,** and **WHAA.** Observe all the sounds resonating as in a bell throughout the cranium. Keep your spine straight and maintain the neck lock. Continue for 11 or 31 minutes. Then, inhale deeply, hold the breath 10-20 seconds, then relax.

MORE SPECIFIC DIRECTION: from some early students of YB.

It is an Ashtang (8 piece) mantra, i.e., EK OOOONGGG KAAAAARRR - SAT NAAMMMM SIRI - WHA/HE GUUROO. A very short 'HE' (HAY) is correct, and the 'SIRI' at the end of the 2nd part is done when the lungs are almost completely emptied. Full inhalations for the first two parts and a very short inhalation for the third part. To get the maximum benefit, try to get the mantra to last a total of 60 seconds, including the inhalations - this way you will get the effect of breathing 2-1/2 breaths per minute. After 11 minutes your brain's frequency will slow down, and the pituitary gland will start to secrete more efficiently. -- AFTAB SINGH

On 'WHA-HE GUROO', keeping the vowel sound in 'HE' (HE/Hi) short is what it is according to the Gurmukhi rules or pronunciation. A lot of people hold 'HE' as if it were the long-vowel 'AY', but it's actually somewhere between short-vowel 'e' and short-vowel 'i'...and it's kept very SHORT in length. -- HARBHAJAN KAUR

Even some old-timers still forget that this is an Ashtang (eight syllable) mantra, in that they fail to recognize HAY-G'ROO as the eighth syllable, and running it all together by keeping the HAY very short and the GURU connected with it, almost as one syllable. Also, the neck lock is to be applied...as well as during other meditations. Make sure the pitch doesn't get too low -- if it does, just bring it up a bit. -- SHAKTI PARWHA KAUR

Yogiji originally taught "EK ONG KAR SAT NAM SIRI WHA GURU." We have it like that in the earliest literature. There are a few - just a few to my knowledge - cases where Yogiji subsequently corrected his teachings and this is one of them. As I recall, by 1972 Yogiji was telling everyone to say "WHA-HAY GURU". -- RAVITEJ SINGH, -- GURU FATHA SINGH

The original Mantra Sheets distributed in early 1970 had the mantra WHA GURU. After the 1st yatra to India, 1970-71, Yogiji made the correction to WHAHE GURU. A careful reading of the Gurmukhi script...shows not only the correct pronunciation but also the correct emphasis. The first sound "WHAA" is pronounced with a bit of a "V" sound. The vowel "aa" is long and with strong emphasis. The second sound "HE" is short with weak emphasis. The third sound "GU" is short with weak emphasis. The fourth sound "ROO" - the "r" is hard, almost like a rolled "d", the vowel "ooo" is

long and with strong emphasis. Perhaps a better transliteration would be: WHAA HE GROO. --
KIRPAL SINGH

I first learned this mantra in Fall of '69 and it was "WHA" then. Then when I was in L.A. through the first 6 months of 1970, we always chanted it as "WHA", I assume because that was how Yogiji's teacher taught to him that way and he didn't question. As far as how it got changed, the way I heard it was that Shakti Parwha Kaur asked Yogiji why it was always "WHAHE" in Gurbani, but "WHA" in this mantra...To which Yogiji replied something like, "You are right, here's how it should be from now on." He then gave the new version with "HE" in it. I clearly remember adding the "HE", and not liking the change at first because I had spent hundreds (thousands?) of hours inside that mantra, and was very much imprinted with it. Anyway, that's the history as I remember it and maybe it should be noted that both versions were part of the evolution. -- LIVTAR SINGH

. Regarding the WHA GURU question, WHAHE GURU is the correct form. Yogi Bhajan was very emphatic regarding the issue. I recall him admonishing students several times that WHAHE GURU is the correct expression for the Adi Shakti Mantra meditation. I was also advised that he corrected Indian musicians on the same issue, i.e., WHA GURU is NOT correct. Only WHAHE GURU is acceptable.

The sound OOOONGGG should resonate throughout the nasal-cranial cavities with the tongue touching the upper palate lightly to cause the entire cranium to vibrate like a bell. On the sound **NAAMMMM**, bring the lips together and let the **MMMM** sound resonate throughout the cranium. Inhale deeply after 11 minutes, 31 minutes, or 2-1/2 hour durations, hold the breath for 10-20 seconds. Relax. -- HARI SINGH