

Additional Resources for Chapter 1

Notes from the AQUARIAN SADHANA MANTRAS from the ANS CD recording (Sadhana for the Peaceful Warrior)

First mantra

We start with the Morning Call, which is colloquially **called Long Ek Ong Kars**. It is a very efficient and effective mantra done in 2 ½ breaths. When you listen to it, it has an effect, but to feel its true glory requires you to understand how to move the energy through your body in a disciplined way. Here's how it's done:

When you chant **Ek**, squeeze the anus muscle and hold. On **Ong**, add the squeeze of the sexual organ muscles, and then on **Kar**, contract the navel point back up towards the spine. Holding all three locks simultaneously is called **mulbhandh**, the root lock. All of this is done on one very long and slow exhale.

Now, hold this lock as you inhale. You will notice that the ribs will need to expand slightly out to the side. Keep holding the mulbhandh and as you chant **Sat** feel the squeeze continuing up through the solar plexus and the heart chakra area. It is as if you are being zipped into a wet suit. As the sound current shifts to **Nam**, the tightening continues up by adding the **neck lock**. This means that the neck lengthens and thus draws the chin back in and the chest will have lifted slightly to meet it.

Finally, when you absolutely thought there was no breath left in your body, you chant **Siri** and project it through the third eye, between the eyebrows. With all these locks applied to your body there really is not much space for the final inhale, which is why yogis describe it as a half breath. You will feel it coming right up under your collar bone.

With **Wahe**, visualise the energy rising up through the crown chakra, at the top of head. On **Guru**, all the locks release and the energy flows back around you, like a fountain, to start again. This all takes a lot of practice and many years to master. Start now!

If you find keeping up with the Morning Call on the CD a challenge, then skip this track and do it at your own speed while you build up to it. Enjoy chanting the mantras.

Second mantra

These *Sadhana for the Peaceful Warrior* chants come together as a flow, a progression, to bring you a sense of completion. **Wah Yantee** sees us at the start of our journey home. We have already set up our commitment for the day, we have made it here at least. We all are ready, now in the early morning, gathered together on our horses, like knights, to ride off on our quest. The horses are fresh and keen and, of course, we too are full of enthusiasm. An air of excitement surrounds us. Inside, however, we feel a slight sense of apprehension perhaps: today, I have dared to trust the process in my innocence.

Third mantra

Ek onk kar, sat nam, karta purk, nirbhau, nirvair akaal murt, arjuni, saibhang, gur prasaad, JAAP! Aad such, jugaad such, hay bee such, nanaak hosee bee such.

The **Mul Mantra**. The word *mul* itself means root. The Mul Mantra is the very beginning of the Japji which we recite earlier in the morning and is a synthesis of the whole teaching: it is the spring from which everything flows. Just as a tiny trickle of water emerges from the earth at the spring, gradually to become a babbling brook and then a steadily flowing river, so we need to accept that natural law too. This patience gives us the sustenance to go the distance: slow and steady wins the race. In our current climate full-on fast has become the norm so much so that we have forgotten not only how to relax but also that essential truth, “Patience Pays”.

Fourth mantra

Sat Siri Siri Akal takes us through our deepest fear, that of Death. One thing for sure in this lifetime is that you are going to die! The only choice you have is how you die. When we accept death as our purpose, then finally we stop worrying about our life’s purpose. You may die as a saint, a hero or a giver; you already know how it will be. So why not waltz with Death now? Take her as your partner in your arms; she smiles sweetly, and you enjoy it!

Fifth mantra

Rakhe Rakhanhar balances the left and right hemispheres of the brain. It continues to break down our habit of perceiving in terms of duality: life or death, day or night, hot or cold, man or woman. We meet our enemies when longitude and latitude cross. With Rakhe Rakhanhar we gain our altitude as if we were an eagle soaring high up in the sky seeing the whole picture.

Sixth mantra

Wahe Guru Wahe Guru Wahe Guru Wahe Jio is the active self-sensory chant, or mantra. To transform history into mastery and to make an enemy into a best friend, we travel through the five elements (tattvas), each one corresponding with one of the five enemies. We begin, as usual,

very gently and with great reverence. Everything comes from, and everything returns to, the Earth, Ma, “dust to dust”. This element is therefore sung by feminine voices. Then the male voices sing alone during the Water element representing its Father quality (see the last few lines of the Japji). The Fire is lit and the play between the feminine and masculine is initiated. During the Air element we experience an incredible union within us. We are whole, complete and fulfilled. During the final two minutes or so of the mantra, representing the Ether element, we expand our consciousness to be in ecstasy from the total, calm silence within. Our heartbeat has merged into that of the Divine within us. Wha He Guru!

For the **Wahe Guru Wahe Guru Wahe Guru Wahe Jio**, we usually sit in *virasana* or Hero’s Pose. Again, this may take several years to get comfortable in so please use padding and cushions to support you wherever you need them. To come into the posture, start by kneeling. Take the weight of your body on your fists at your sides and lift your body enough so that you can reposition it over the left heel. Keeping the right foot flat on the floor, bend the right knee up so that it is level with your chest. Gently lower your body down so that the perineum (between the anus and sexual organs) is resting on **your left heel**. The body remains dynamic and alert with the spine straight so it does not sink onto the foot. Put your hands together in prayer pose close to your chest. If it is just too much, then please feel free to come back to sit in easy pose.

We have just taken the shortcut through 1, 2, 3 and 4 to reach the 10 (1+2+3+4). The fourth Sikh Guru was Guru Ram Das, with whom Yogi Bhajan and Kundalini Yoga have a special connection. He is the symbol of healing, grace and harmony.

Seventh mantra

Now, we reach the final of the Aquarian Sadhana mantras, **Guru Guru Wahe Guru Guru Ram Das Guru**, which was given to Yogi Bhajan by Guru Ram Das in a vision. This is the time to sing of the victory of coming back home. Our *jivanmukta*, totally liberated soul, has achieved total self-victory through *Akal Moorat* (undying). This is home, the destination we set out for, our Camelot.

This sadhana was recorded live with teachers of the Amrit Nam Sarovar school, who came from all over Europe to be together in our home in the French Alps. It is here that we open up the space for people to experience that very quality of kindness and peace which so many are searching for. It is as if we all need to have a sacred pool into which we can dip to feel the incredible power of peace within us. Then we feel that sweetness in all life in all its many different identities.

We finish by chanting the farewell blessing ‘**May the long time sun shine upon you, all love surround you and the pure love within you guide your way on**’, followed by three long **Sat Nams**. Sat means Truth and Nam is your identity. Now, after having given up a tenth of your

day, you will feel what is the Truth of your Identity, and be ready for the rest of your day. Enjoy it and feel the blessings come to you.

Sadhana is the science of self-victory. After all, there is only one war for us to face: the war within with our five basic instincts. These manifest as the five enemies of greed, lust, anger, attachment, and pride. When we reach a state of non-reaction to these we enter a domain of deep, deep inner peace. This is what we mean by the way of the warrior. It is actively passive – there is nothing to fight. However, to achieve that peace requires effort. Getting up early in the morning for sadhana is part of that. Just to rise before the sun is to combat our attitude of duality, to leave the warmth of that bed is a battle won with our attachments. We start to assume responsibility for our lives and for the baggage and rubbish that we chose to carry with us.