

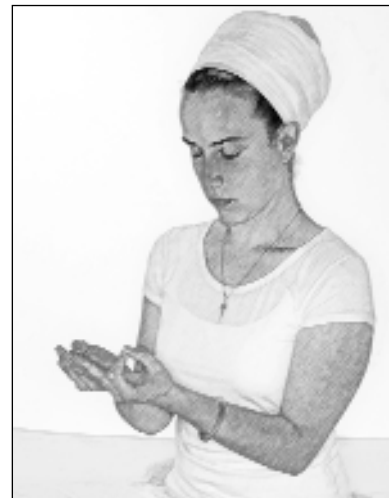
The Complete Adi Mantra for Individual Meditation 1 of 2

Sit in an Easy Pose, with a light *jalandhar bandh*.

EYE POSITION: Focus your eyes on the tip of the nose.

MUDRA: Bring both palms in front of the Heart Center facing upward. Touch the sides of the palms along the little fingers and sides of the hands, as if you will receive something in them. Form Gyan Mudra in each hand.

BREATH PATTERN & MANTRA: Chant the entire mantra **3-5 times** on one breath. Keep the number of repetitions per breath constant. The sound **DAYV** is chanted a minor third higher than the other sounds. The sound of **DAYVAA** carries slightly on the **AA** sound.



ONG NAMO, GURUO DAYV NAMO, GURUO DAYV NAMO, GURUO DAYVAA

The sound of **ONG** is created in the inner chambers of the sinuses and upper palate. It is the **NG** sound that is emphasized. The first part of **NAMO** is short and rhymes with **HUM**. The syllable **GU** is pronounced as in the word *good*. The syllable **ROO** rhymes with the word *true*. The word **DAYV** rhymes with *save*. The **AA** in **DAYVAA** is chanted with the mouth open and the sound vibrating from an open throat.



TIME: Continue for **11-31 minutes** for a powerful meditation and guidance. Yogi Bhajan did not restrict longer periods of practice.

COMMENTS

To center before a set of Kundalini Yoga we chant the Adi Mantra, *Ong Namō Guru Dev Namō*, three to five times. Adi means the first or primal; mantra is the creative projection of the mind through sound. This mantra is the first creative action. It centers you into the Higher Self and reminds your lower mind that it is not your ego that will practice or teach Kundalini Yoga. Technically, it links you into the Golden Chain. The Golden Chain is the inner spark of kundalini that is passed from person to person; teacher to student; guru to teacher; cosmos and God to Guru. By chanting this mantra and linking to the Golden Chain, the exercises and meditations that you practice are guided by your higher consciousness and all the teachers that have brought this opportunity to you. It makes you very receptive and sensitive to the message of your body, mind, and intuition. It is used as a link when you teach and as preparation for your personal practice. However, it is not an individual mantra, complete in itself. It is a hook that creates a flow, which you serve. If you need an individual, spiritual link and source of guidance, then there is another form to use: the Complete Adi Mantra.

The complete individual form of the mantra immerses you in awareness and guidance for your personal situation. It establishes a guiding beam between you in your immediate state, and your higher consciousness, that is true through all states. It is very useful if you are entering Shakti Pad in Kundalini Yoga. It is also excellent as a means to gain perspective and direction.

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The Complete Adi Mantra for Individual Meditation 2 of 2

ONG NAMO, GURUO DAYV NAMO, GURUO DAYV NAMO, GURUO DAYVAA

Yogi Bhajan explained this when he said, "Use this mantra in its complete form anytime you have a lack of faith or any similar thing. Many of you will enter Shakti Pad, or you are in it, this mantra will help. With the grace of Guru Ram Das, when this mantra is chanted five times on one breath, the total spiritual knowledge of all teachers who have ever existed or who will ever exist on this Earth, is bestowed in that person."

ONG is the creative energy of the total cosmos and consciousness of the Creator as experienced in this Creation. It has the connotation of energy and activity. It creates involvement without attachment. It generates shakti, the generative force of life. Note that the sound is not **OM**. That sound is for withdrawal and relaxation. **NAMO** means to bow to or to call on. The connotation is one of respect and receptivity. It is the type of bowing that grants dignity through acknowledging a higher consciousness and discipline.

ONG NAMO calls on your consciousness to become subtle and receptive to its own higher resources. It instructs the conscious and the subconscious to let go of the normal restrictions imposed by the limited ego. **GURUO** means wisdom or teacher. It does not mean a personality. Rather, it means the source of the knowledge; not just any knowledge, but the kind of knowledge that transforms you, that alleviates pain, and that increases your awareness. **GURUO** in the spiritual context is the embodiment of the Infinite. The word can be broken into parts: **GU** means darkness or ignorance; **ROO** means light or knowledge; **GUR** means a formula to systematically attain a goal; so a **GURUO** is something which can give you a **GUR** to transform your **GU** to **ROO**!

DAYV means subtle, etheric, divine or belonging to the realms of God. It implies sophistication and wisdom. **GURUO DAYV NAMO** calls on the subtle wisdom that guides you in an impersonally personal manner. It is a wisdom that is stored and transmitted through the subtle and radiant bodies of the aura. It is the realm and guidance of Guru Ram Das.

If the limited individual ego in which we normally live is a small pond, then **ONG NAMO** releases us into a vast and endless ocean. **GURUO DAYV NAMO** gives us the experience of the wisest seaman and all of his charts to guide us to the many ports we are to serve and experience.