

**KRI****ATA**AQUARIAN
TRAINER
ACADEMY

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Curriculum Materials for 21 Stages Trainers

This material includes instructions for parts of the curriculum flow that are not in the student manual. The student manual covers all the stages and the three journeys in detail. It has an introduction to all the stages which are used for all the courses. It also includes a few sections which are essential to the stages of the process of meditation.

In this document, I have included the overviews of the day by day course flow and other commentary for the trainers. I have separated the materials the students need for reference and left the course guidance through breaks, discussions and various interactions to the trainer to guide as needed. These are not preformatted as we did for the course manuals in Transformation.

To get a sense of the flow and intensity level for these deep meditation experiences, I have put a flow chart for each of the three journeys through the 21 stages, day by day. Although the sequence of the experiences is part of the course, the timings that are listed for the entire day are just for illustration. The length of the meditations is fixed. The timings for the start, ends, breaks, discussion lengths and others are up to the trainer to provide the best experience. See the letter from the Director of Training for some suggestions.

In addition to the overview provided in the flows of the days, I have added pieces that fill out the sections in the flow that are interactive exercise topics, recommended kriyas, home study for each journey, and other comments to assist in delivering these courses.

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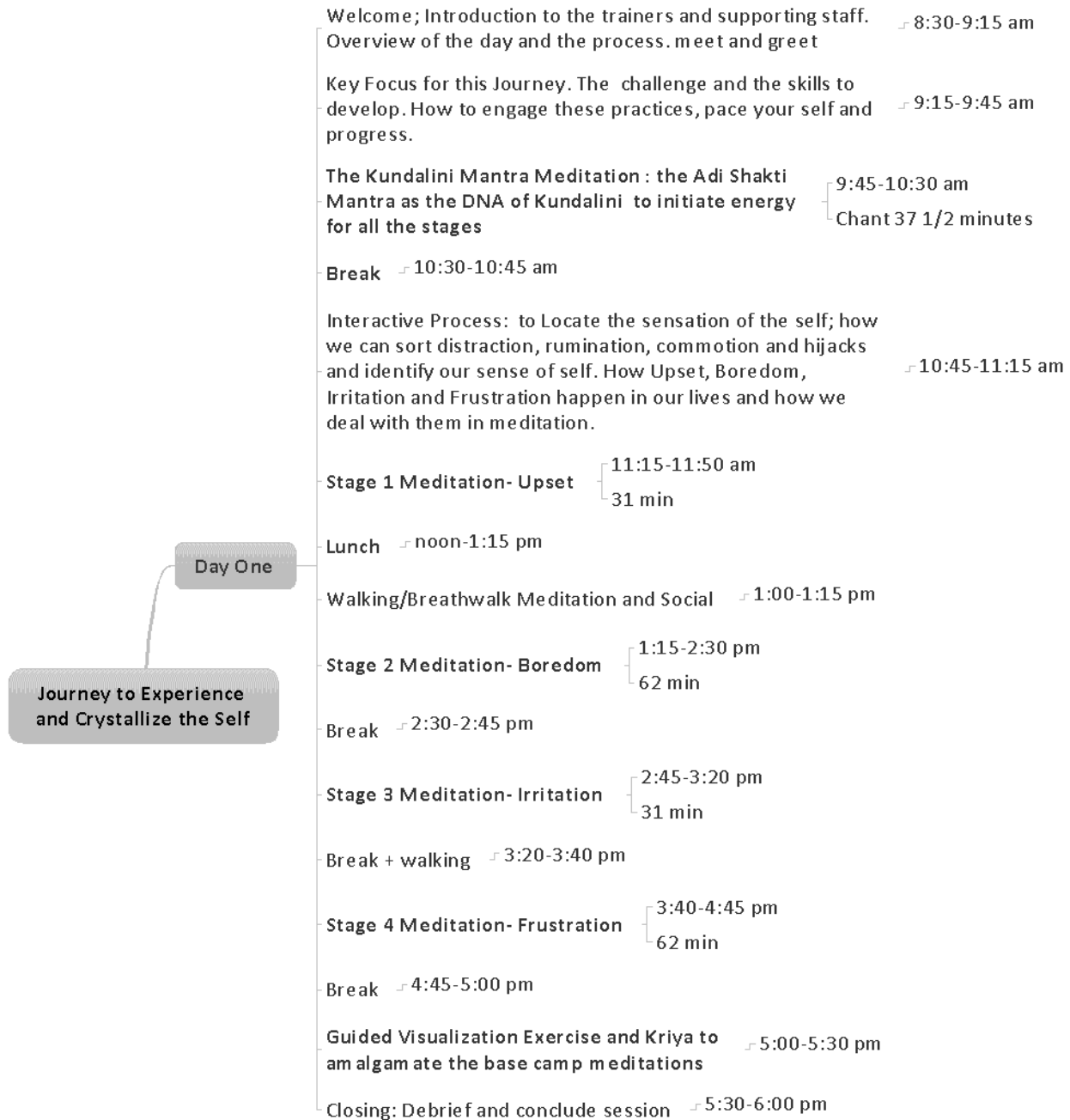
The following snapshots of the course flows show the process and sequence of the course activities to create the depth of experience of the stages of the self in meditation that we want students to reach. Each journey of seven stages is its own complete process. Ideally, a student will take each of the three courses periodically. One may be taken more frequently than others, depending on what the student wants to emphasize in their development. Going through the journeys in order of the stages themselves is ideal, since there is a process of gradual refinement that occurs from stage to stage. The curriculum design preserves the integrity and spirit of what our teacher intended in sharing the experience of stages and deep meditation for everyone.

KRI has yet to conclude the best way for this to integrate into the processes of the ATA structure in terms of requirements for those participants seeking full level three certification by the school.

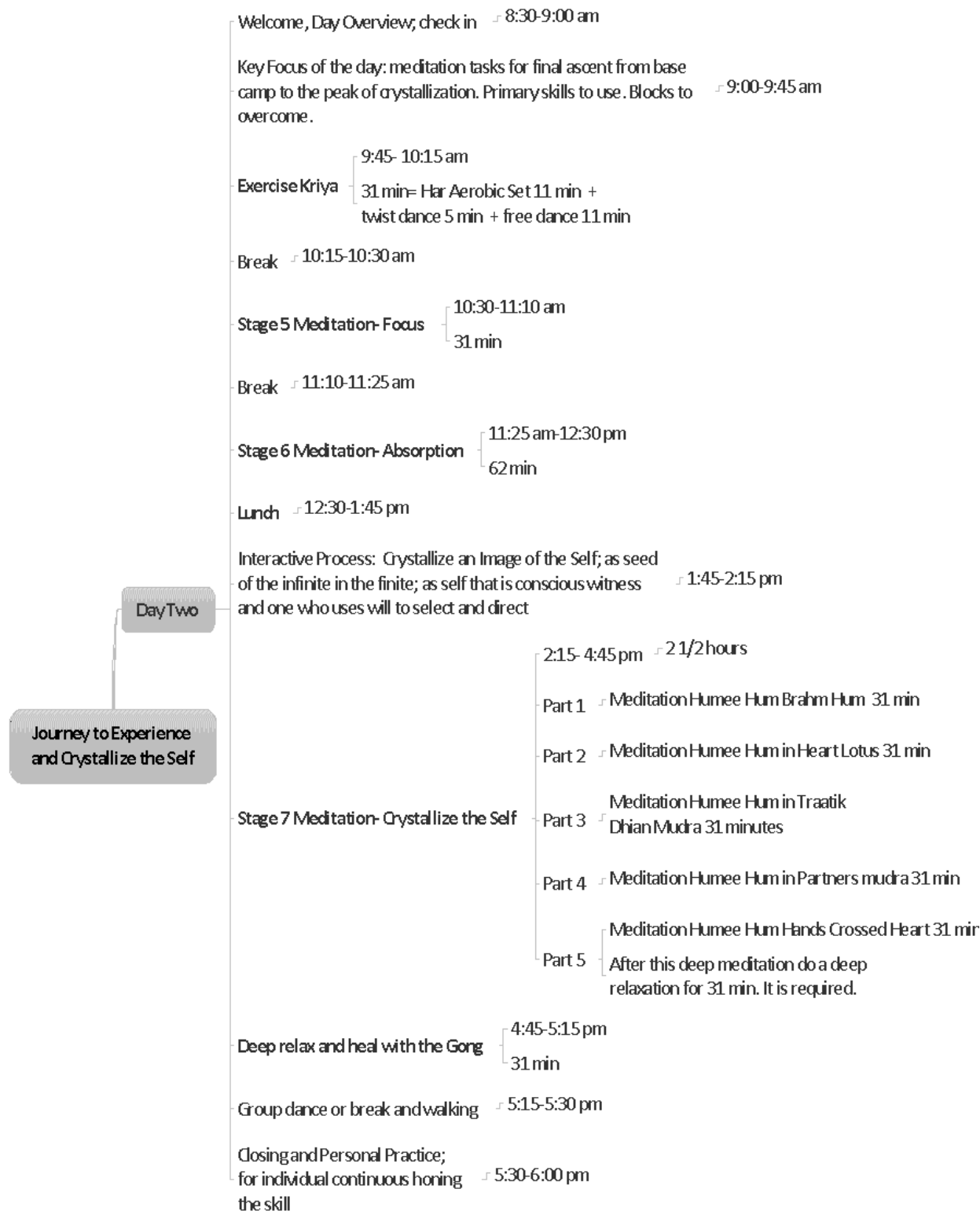
The important things to note are the sequence and timing of the meditations, the division of the processes into four stages on one day and three on the next in each journey, the skill enhancement exercises and the interactive exercises.

The times attached to this flow are suggestions. That will vary according to your situation and judgment. The times of the meditations themselves are part of the meditations as given. For example, to optimize group participation, orientation and the different backgrounds of the students who come for the practice, whether in the ATA or not, trainers may add an afternoon or night before doing the process of a journey. This time might be used to create a group connection, review all meditations, mantras and understand the expectations and the basic approach. With everyone oriented to the material and the same goal, the course can have greater impact and success.

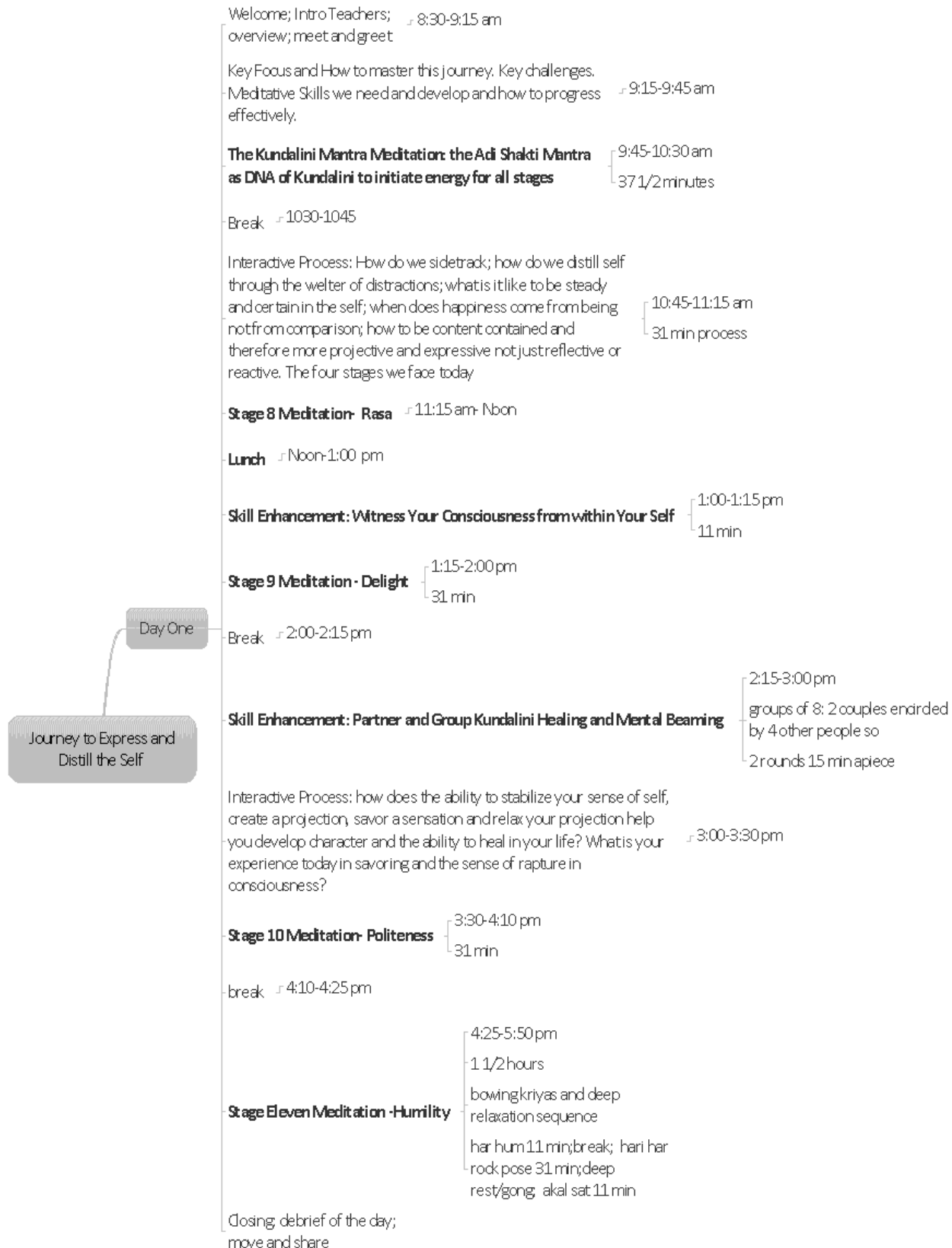
Journey to Experience and Crystallize the Self - Day One



Journey One to Experience and Crystallize the Self - Day Two



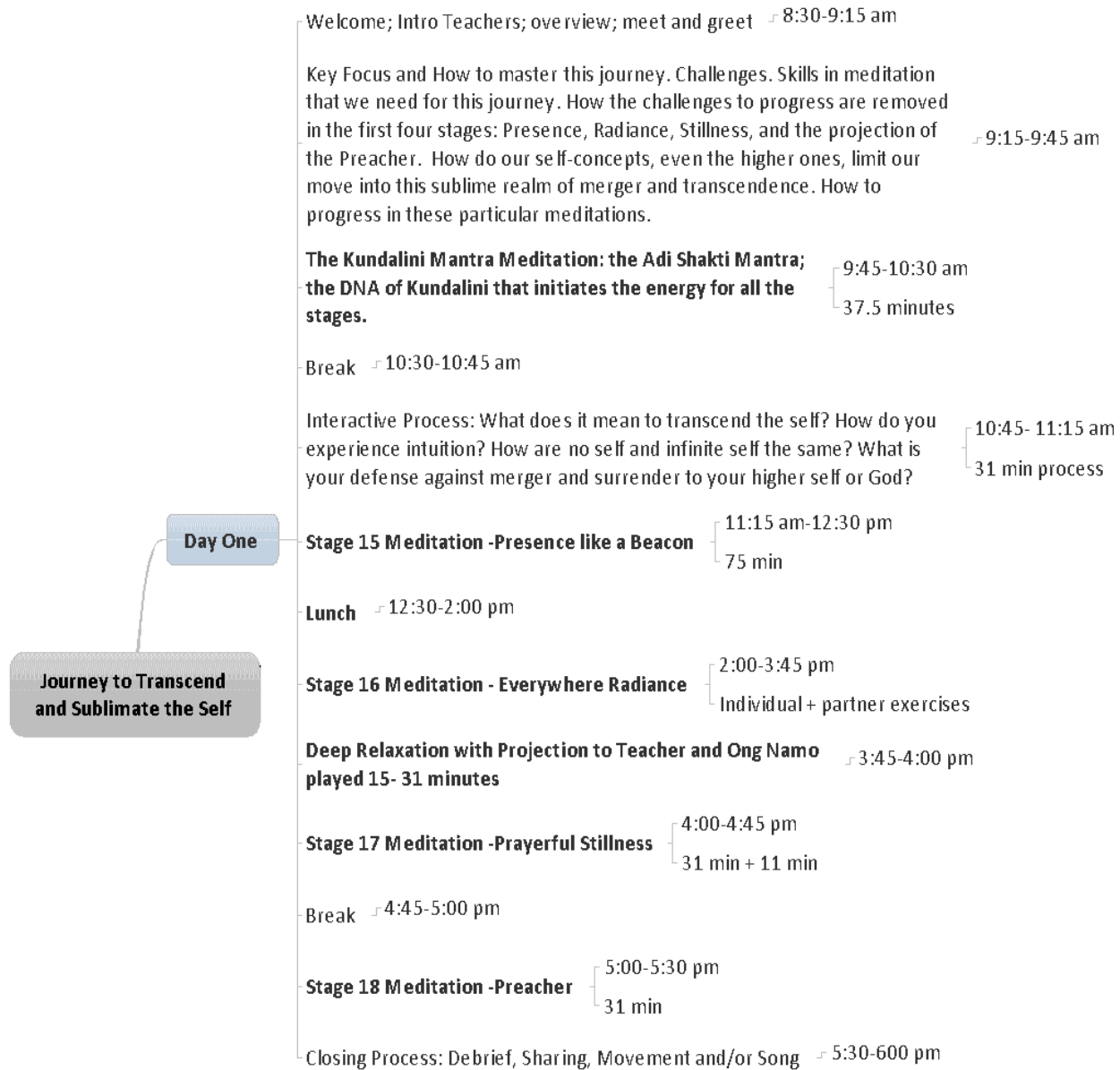
Journey Two to Express and Distill the Self - Day One



Journey Two to Express and Distill the Self - Day Two



Journey Three to Transcend and Sublimate the Self - Day One



Journey Three to Transcend and Sublimate the Self - Day Two

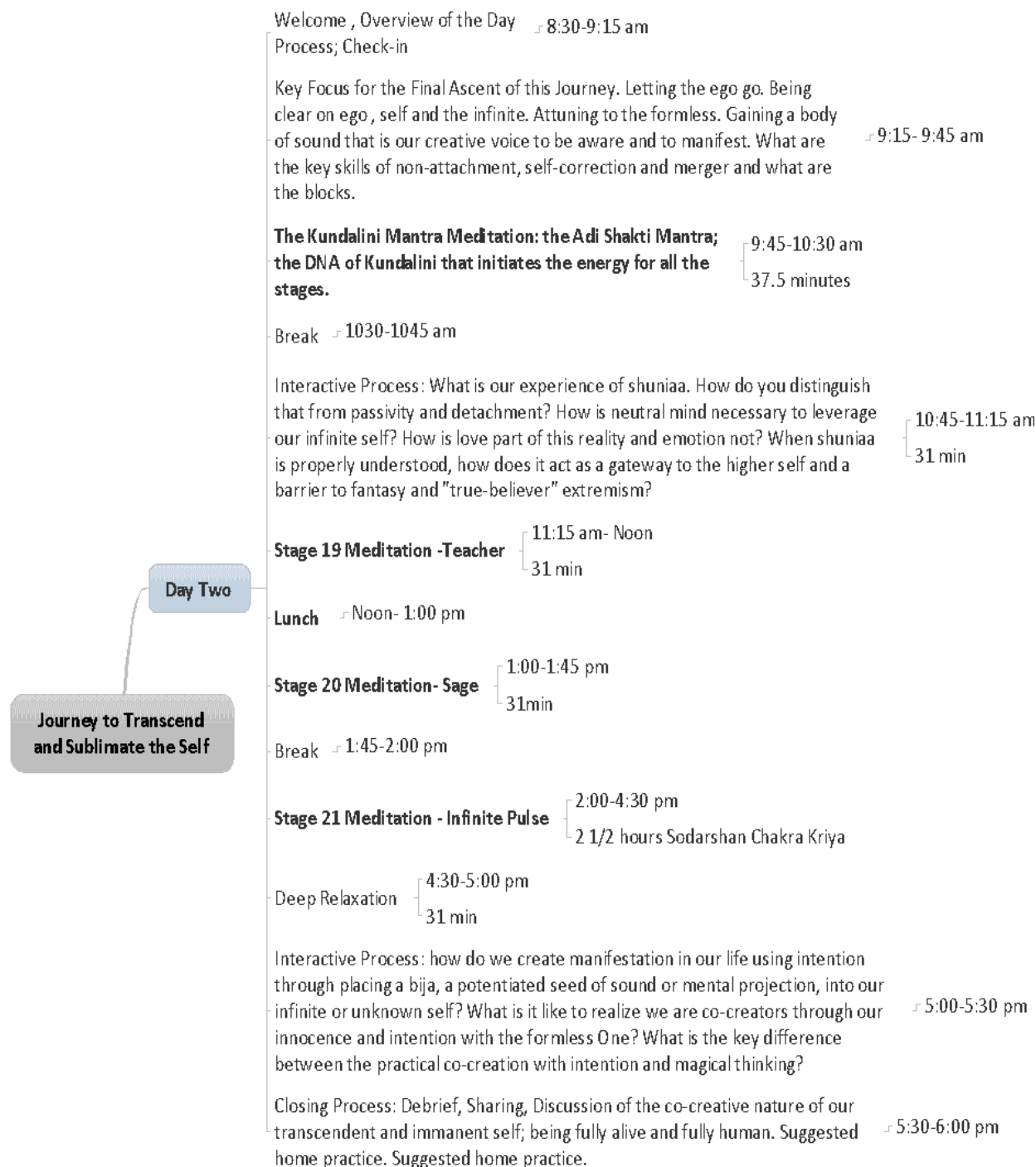


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Curriculum Transition Pieces

By this I mean the parts of the daily flows that orient students to the activities, create transitions between sections, and adjust the space and energy of the gathering in the way only the trainer can assess and do.

Daily welcomes. This refers to normal daily orientation as needed. It includes some brief overview of the day and logistical items if needed. We included a meet and greet process on the first day of each journey. Ideally it is some process that connects participants and alerts their minds to the direction of the particular journey. On the second day of the journeys we included a “check-in” but this is any activity that helps people relax, connect and process their experiences and changes.

Closing Processes. These will vary as the creativity of the trainer and the needs of the group. It is always to help consolidate the experiences and help students take this into their non-workshop life. At closing of each journey we also give students a suggested home practice.

Breaks. These are at key points and are suggestions. The idea is always to allow normal self-care during this intense meditation program. They are also to create a measured buildup of the effects of the meditations as we progress from stage to stage. The specific instructions are up to the trainers. They are generally around 10-15 minutes but may vary as needed and as time allows.

Deep Relaxation. This is normal and can be guided according to the trainer. A few meditations require the deep relaxation; these are indicated. Quiet, music and or gentle gong is up to the instructor. Here is an example of the instructions for this after one of the deep meditations:

After this deep meditation do a deep relaxation. It is required. Lie down on your back. Relax each part of your body. Feel your navel center, heart center and brow point. Gradually relax your mind into a positive uplifting vastness. Go beyond being. Let go of all efforts.



Listen to a gently played gong or relaxing mantra music. Ideally listen to 31 minutes of an orchestral Paiste gong played gently.

Relax for 31 minutes.

Gradually come back to your body and full alertness after the relaxation. Take a break. Walk, chat, and take care of personal needs. Anything but meditate. Come to earth and appreciate the journey you took.

Key Focus Discussions

These are sections done each morning to outline the central features of meditation that we develop in the day's stages. It is based on the materials in the student manual and the experience of the trainers. It includes the challenges natural to the stages that are dealt with. On the first day of each journey this discussion is about the first four stages and gives a context to how we prepare our mind with the new level of skills in meditation to cultivate and stabilize our growth. On the second day it is a similar discussion but informed now from the experiences of the previous day of meditations. It is about the final ascent leading to the deep 2 ½ meditation practice. It identifies the main skill and the challenge of the highest stage of the journey. Here are brief topical notes for each of these key focus discussions in the curriculum flows. Besides these thoughts we rely on the experience, wisdom, and humor of each trainer to make this discussion relevant and effective:

First Journey Day One

Key Focus: how do we sense our self when we are under so many emotions and reactions to our emotions? Our mind must learn to recognize its own defenses of boredom, irritation, frustration and upset. The first task is to become mindful of our feelings as we let them pass through us. The second is to be alert and to stay present for all our experiences without isolation or mental withdrawal. To begin this journey we initiate the kundalini energy so that all the chakras can be flexible and we can wake up and change. Discuss how to pace yourself and how to let each shift of consciousness from the meditations settle into your psyche. Consider the challenge and the skills to develop. What is the best way to engage these practices, pace yourself and progress?

First Journey Day Two

Key Focus: what are the meditation tasks for the final ascent from the base camp of skills and stages from day one to the peak today to crystallize the sense of self? Discuss the primary skills to use and the blocks to overcome. What is the enticement of absorption and how does focus help us enter into a flow in life? Is focus an effort or effortless if we begin to sense the current of the self?

Second Journey Day One

Key Focus: How to master this journey. What are the key challenges in the first four stages? What are the basic meditative skills that we need to develop and can we progress effectively? What does it mean to be aware that we are aware rather than simply mindful of things? What is it like to sense the presence of the light of self and how it changes with each interaction? How do we engage things fully and not be lost to unintentional self-hypnosis or mental hibernation?

Second Journey Day Two

Key Focus: what are the skills of meditation we need and how we attend to them during this final ascent of this journey. How does elevation and neutrality let us act as a controlled rather than an uncontrolled polarity? What are the blocks and diversions at this stage of the path? Why do we say in this part of the journey to recognize rather than seek?

Third Journey Day One:

Key Focus: How to master this journey. What are the challenges of this journey through the stages and what are the specific skills in meditation that we need. How the challenges to progress are removed in the first four stages: Presence, Radiance, Stillness, and the projection of the Preacher. How do our self-concepts, even the higher ones, limit our move into this sublime realm of merger and transcendence? What are practical examples of this shift of perspective that accompanies the subtle opening of intuition in these stages?

Third Journey Day Two:

Key Focus: for the final ascent of this journey the core process is to let the ego go. How can we become clear on ego, self and the infinite? What happens to our perception and our sense of self as we attune to the formless? What does it mean to gain a “body of sound” that holds and projects our creative awareness to manifest from our formless infinity? What are the key skills of non-attachment, self-correction and merger and what are the blocks we confront at this stage? How does the power of bhakti and shakti both serve your consciousness at this stage?

Interactive Processes

These are meant to be interactive discussions. This can be done in whole groups or small or in partners or a mix according to what is needed and what fits the flow, energy and size of the group. Each one is in the curriculum flow to help the students elaborate in their own terms their experiences, changes and challenges. They will encounter unfamiliar levels of experiences and

themselves in the meditations. This is a chance to work both with the questions that the journeys give us and the skills in meditation that we gain. It is each person formulating their experience and deepening their understanding. Here is a brief note that gives the topical areas for each one in the curriculum flows.

First Journey Day One Morning

Interactive Process: group discussion about how we locate the sensation of the self. How can we sort out distraction, rumination, commotion and hijacks and identify our sense of self? What are your experiences of this? What is it like when your mind entrances you instead of supporting your awareness? How can you recognize when you wake up from distractions? Can you notice before you are into an entrancement of emotion? How do Upset, Boredom, Irritation and Frustration happen in our lives and how do we deal with them in meditation?

First Journey Day Two Afternoon

Interactive Process: Sit in small groups. Meditate for 5 minutes. Bring your self into a deep neutral mind. Sense your self as a presence. Become conscious that you are the one who can witness and sense everything. Meditate on the sensation that you are a seed of the infinite in the finite realms of time and space. You flow through life. You are bright. You can easily select a sensation that you originate and one that you let into your consciousness. When you are completely aware and objectively present to your self as a witness, let your mind give you an image or a metaphor that captures that sense of your self. Then share the result with your partners in the small group. As you ready yourself for the deep 2 ½ hour meditation, what is it like to focus on the sensation of focusing until you are a pure witness?

Second Journey Day One Morning

Interactive Process: How do we sidetrack; how do we distill our self out from the welter of distractions that beset us whenever we engage in our projects and relationships in the world? What is it like to be steady and certain in the self? When does happiness come from our being and not just from comparison to others or from our acquisitions? How can we use the meditative mind to be content, contained and therefore more projective and expressive instead of just reflective and reactive? How do the four stages we face today of Rasa, Delight, Politeness, Humility help us deal with others in a way that honors and maintains our integrity of self? What is your experience if you lose this meditative stance in a relationship; how does that affect the relationship with your self?

Second Journey Day One Afternoon

Interactive Process: how does the ability to stabilize your sense of self, create a projection, savor a sensation and relax your projection help you develop character and the ability to heal in your life? In the healing exercise what meditative skill was most important? In order to truly let your awareness create healing you have to let all your sensations into your awareness. What is the meditative skill that lets your self stay present and healing happen? How have you blocked that healing place and thought you could not heal when in fact it is a natural capacity in all of us? What is your experience today in savoring and the sense of rapture in consciousness?

Second Journey Day Two Morning

Interactive Process: Discuss what holds us back from accepting our own elevation in consciousness and character; what is your experience when you beam your mind and suspend into a naad? In this process we direct our naad and energy through the central channel and tap the kundalini. What makes this easy and effective in your experience? What is the effect of beaming your mind into the infinite?

Second Journey Day Two Afternoon

Interactive Group Process: How does absorption into your elevated self help you act practically and intuitively in everything you do? How does this help relationships? What is needed during the meditation to sense your self sensing your self and stay deeply in the flow of the naad? What is it like to immerse oneself into naad? If you have gone deeply into the naad before, how do you stay present and aware and not simply attend to the pleasant feelings it brings? What do you think is the simplest and best way to prepare for this stage of meditation?

Third Journey Day One Morning

Interactive Process: What does it mean to transcend the self? How do you experience intuition? How are no self and infinite self the same? What is your defense against merger and surrender to your higher self or God? What is it like in your personal life when you overcame that hesitation? Under what condition does giving only give you more of your self?

Third Journey Day Two Morning

Interactive Process: What is our experience of shuniasa? How do you distinguish that from passivity and detachment? How is a neutral mind necessary to leverage our infinite self? How is love part of this reality and emotion not? When shuniasa is properly understood, how does it act as a gateway to the higher self and a barrier to fantasy and "true-believer" extremism?

Third Journey Day Two Afternoon

Interactive Process: how do we create manifestation in our life using intention by placing a bija, a potentiated seed of sound or mental projection, into our infinite or unknown self? What is it like to realize we are co-creators through our innocence and intention with the formless One? What is the key difference between practical co-creation with intention and magical thinking? What can it mean to use the energy, the tapas, of deep meditation to clear your fate and support your destiny as a complete human being who is creative, divine, prosperous, grateful, courageous, kind and humble?

Skill Enhancement Exercises

There are three of these in the process of the course. They are included in their own section in the student manual. They fit into a specific place in the course curricula. They are all during the second journey. Each one focuses on a part of the meditative skill that we develop as part of deep meditation in the stages. They are between the stages and are to ensure a focus on the skills needed and to deepen the understanding of what abilities those skills give to the practitioners. The student manual has detailed descriptions. Here is a shortened topical list of them.

Second Journey Day one between Stages 8 and 9

Skill Enhancement: Witness Your Consciousness from within Your Self. This practice develops the ability to see your self watching your self. It moves meditation from observing mindfully to sensing your own sensitivity. It opens the upper centers of the head to be aware of the flow of your life and past lives. It begins the process to savor life from inside the consciousness of sensations rather than in sensation only.

Second Journey Day one between Stages 9 and 10

Skill Enhancement: Partner and Group Kundalini Healing and Mental Beaming. This is a pivotal experience for many students. It focuses on how we can join into the experience of another person and regain our own self after. It is the essence of many forms of kundalini healing. It provides an example of how we merge as an individual with another and how the group consciousness is affected simply by observing healing in others. This deepens the experience of the next stages.

Second journey Day two between Stage 12 and 13

Skill Enhancement: Pranayam Clearing with Breath of Fire. This 31 minute exercise is a meditation on breath, purity and lightness of the self. It balances all the meridians and helps pass the critical barrier into merger and enlightenment where we cannot bring any baggage from the past. For this clearing the somatic base is very important. This also reminds students of Yogi Bhajan's charge to master 31 minutes of Breath of Fire.

Kriyas

Both of these kriyas are to help and integrate the processes of the first journey as we crystallize the sense of self. Each trainer may have equivalents they favor. You may have more time in your course and wish to add kriyas at sadhanas that support the physical, mental and spiritual needs of the day. The few that are in the curriculum flow during the processes of the first journey are listed here:

In the First Journey beginning of the day

The purpose of this kriya is simply to wake people up, distribute and generate energy and move circulation to prepare for the day. This can be anything that works. I recommend the Har Aerobic Kriya for 11 min then 5 minutes of the twisting dance exercise and then 11 more minutes of free style dance and bhangra. That is variety, energy, large movements and fun.

In the First Journey end of the day

Guided Visualization Exercise and Kriya to amalgamate the base camp meditations. Here is a brief description. This has two parts.

Part One: The kriya is found in the KRI manual Reaching Me in Me on pgs. 9-10. It is called "Balancing the Three Psyches". This kriya is only 15 minutes long and actively prepares the mind to balance the three sources of your active psyche.

Part Two: this is a visualization led by Yogi Bhajan. It supports one of the primary tasks of these stages to let go of the emotions and the self-judgments you have. In it you consciously shift to a sense of your self that relies on the infinite.

Sit in easy pose. Place the right hand in a fist with the index finger pointing up with your arm next to your side. Bend the left arm so the forearm is parallel to the ground; arm at the side and with the palm facing up. Make a gyan mudra. Focus the eyes at the tip of the nose.

Now inhale and chant the Gobinday Mukanday mantra either monotone or musically. Survey your emotions and all the reactions and difficulties you have faced. Sense all the emotions that have passed through your mind during the meditations. Become aware of all that you

have learned and all your mistakes and misunderstandings. Appreciate all the strength you have gained and all the integrity you have found in your heart as you. Then as you chant project all your gratitude to the infinite that supports your journey through time and space. Feel you have all the support and protection to accomplish what is true in your soul and heart. Continue 11 to 15 minutes. Then inhale, hold and relax.

Home Practices Recommended

At the end of each course we want to recommend a home practice. The students have a wealth of materials and profound experiences together. One of the expectations we share is that we repeat these courses when we can- once a year or at least periodically to keep developing the entire process and depth of meditation. When we do that they are never the same because we have matured and our circumstances have changed. We are able to derive increasing benefits from the practices of the 21 stages of meditation.

We do not have a requirement for this course. Practice whatever has struck you as most needed for yourself.

We will however make a simple recommendation. For a 40 day practice to directly polish the primary skill of the journey they complete do:

Journey One	31 minutes of Humee Hum Brahm Hum in Traatik Dhyana Mudra as done in stage 7
Journey Two	31 minutes of the Laya Yoga Kundalini Mantra as in Stage 14
Journey Three	31-62 minutes of Sodarshan Chakra Kriya

In addition we encourage students to experiment with the Kundalini Mantra- the Adi Shakti Mantra. On its own do it for 37 ½ minutes. At some point do the 2 ½ hour 40 sadhana of chanting this in the morning.

We do not track this aspect of the course, but encourage it and hope some partners or groups will do it together to share experiences. Ideally the 40 day long ek ong kar will be part of KRI's ongoing global offering and this recommendation can align with that.

