

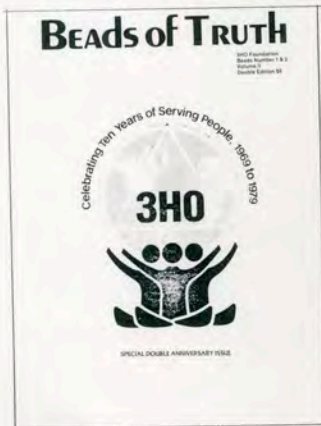
BEADS OF TRUTH

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Editor in Chief
M.S.S. Sardarni Premka Kaur Khalsa
Managing Editor and Art Director
S.S. Soorya Kaur Khalsa
Editorial Assistant
Harbhajan Kaur Khalsa
Production
M.S.S. Shakti Parwha Kaur Khalsa
S.S. Nirinjan Kaur Khalsa
Siri Dharma Kaur
Photography
M.S.S. Sardarni Premka Kaur Khalsa
S.S. Sat Simran Kaur Khalsa
S.S. Soorya Kaur Khalsa
Lisa Law
Swami Singh Khalsa
S.S. Surya Singh Khalsa
Typesetting
Khalsa KompuGraphics
Printing
Arond Printing Service
Circulation
Sat Siri Kaur Khalsa
Illustrations
Siri Ved Kaur Khalsa
Guru Kirn Kaur Khalsa
Designer
S.S. Hari Har Kaur Khalsa



The cover: 3HO's logo depicts the international growth of 3HO (the healthy, happy, holy organization), as well as the strength and balance of the mind/body/spirit integrated through education, science, and religion. This is the pyramid of technologies which 3HO dedicates to the advancement of the individual and the support of the world.

3HO is 10 years new!! The year 1979 is an historic one for 3HO. It marks 10 fulfilling years of serving people. 3HO has not only survived the times — it has *changed* the times. *Thanks to all...*

For *giving* your beautiful, selfless spirit to generate a family of conscious people ...

For bravely *exploring* the frontierlands of human consciousness ...

For *creating change* ... breaking the chains of past neuroses — respecting and living in gratitude for the breath of life ... discovering our unlimited potential as human beings.

Thanks to Yogi Bhajan. He came with a vision to America. Nurtured by an undaunted faith in God, compelled by his wisdom and deep sense of compassion and love, he gave hope to the hopeless, brought awareness to the ignorant, revived humor in the despondent .. through the universal and practical teachings of Kundalini Yoga, the yoga of awareness. "Either you handle the times or the times handle you." (Yogi Bhajan 1969)

3HO was born. A non-profit organization dedicated to lifting up the spirits of people to enjoy a healthy, happy and holy (wholesome) way of life. 3HO doesn't preach; it teaches. It teaches people to teach people to live, to learn, to grow, to feel good about themselves; to make the rest of the world feel good. We are not living "just for the self" moment by moment, but we are building a spiritual nation "for all of us" for our future.

3HO and its teachings are spread throughout the world. Because wherever there are people, there is 3HO. We love people. We like to serve. Come celebrate with us many more years of serving people. *Relax and rejoice!!*

Ten years ago (1969) civil and social turmoil in our country had reached a peak. The six years preceding had seen three of our most popular leaders shot down in the streets. Our cities and colleges had erupted in violence. We were involved in a bitter and unpopular foreign war which claimed the lives of many of our young men. The American home turned into a battlefield, as divorce rates soared; children ran away from home, and racism and intolerance fought constantly to enter our hearts. Drugs became a way of life. Popular songs began to sing of revolution.

In those troubled times, the seeds of a new age were sown. Some of the best minds in the land began to turn away from the conflict, reasoning that to change the system would change nothing. Instead they set out to change the consciousness of men and women.

THE BIRTH OF A SPIRITUAL NATION

Against this backdrop were set the beginnings of the 3HO Foundation. Kundalini Yoga classes began in a garage behind a furniture store in Los Angeles. This yoga as taught by Yogi Bhajan was powerful enough to match the times — a yoga that brought results quickly enough to satisfy even the most impatient children of the "go-go" era.

On January 5, 1969, Yogi Bhajan addressed his first assembled audience. That, quite simply, was the first public announcement of the goals of 3HO. "Our goal," he said, "is not to gather disciples, but to create teachers." It was the "official" birth of 3HO, the healthy, happy, holy organization, so named for what we considered the three sides of the triangle of fulfillment. Within a few months, residential teaching communities were formed and from these, new teachers were sent out to open other centers.

BEADS OF TRUTH

The Magazine of the 3HO Foundation
 Spiritual Guide Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogiji



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Technology for Integrity



It was the dream of a generation to live in peace, honesty and love. By the time most of us had made it to a Kundalini Yoga class we'd been through a lifetime of dead-end roads and paths of false promise, but the hope for Truth and a way to live was still our primary motivation. For those of us who were lucky enough to have survived the drugs, the jails and the suicide of compromise, the experience of Kundalini Yoga gave us confirmation that we weren't crazy for seeking the Truth - that it really did exist and that we had at last tapped into its source.

In the beginning all we could do was rejoice, and rejoice we did. We sang and danced and meditated and laughed and breathed and feasted like we'd never done before. It was a true celebration of Life. But in time we needed a way to live our lives which was in harmony with our experience in Yoga class. We needed a way of life which could uphold our energy, our love, and our consciousness. We wanted to maintain our integrity in our relationships, in our jobs, and in our lifestyle. We needed that bridge which links the experience of meditation to the experience of daily life. From this longing, coupled with the vision and capacity of the Siri Singh Sahib (Bhai Sahib Harbhajan Singh Khalsa Yogiji), 3HO was born.

Our longing became our goal; a Healthy, Happy, and Holy way of life for anyone who sought it. A technology for experiencing expansion and awareness, and a technology for living it.

The Siri Singh Sahib was one among us whose experience was from another time and space, and although he rejoiced with us, showed us how to rejoice and even gave us our reason for rejoicing, he always had his eye on the future. He came with a vision that could see beyond our cultural and experiential concepts, and he has always worked for the future. Despite our leanings to compromise, he has never compromised and that is why we have survived these ten years. For as he said a long time ago, raising the Kundalini is easy, it's keeping it up that is the trick. Having a vision is not so unusual, but living and planning each moment to move closer toward that vision is a mastery few have. He, in his life with us, has proven himself a master human being.

He is like a trail master of the pioneer days, but instead of guiding us across the terrain of our land he is guiding us across the terrain of our consciousness. We still are pioneers seeking the great sea of Infinity and the free land of higher consciousness. But it has fallen into our hands upon this great journey to provide for those who would join us and for those who would follow after us. So from our rejoicing has come our building, and our generations may judge what has been built.

As all things upon this earth, 3HO has changed outwardly in these ten years. By God's Grace we will continue to evolve as well. But one thing remains the same, and that is Kundalini Yoga and Sat Nam. From the circumstances of the times, certain needs arise and fade, styles wax and wane. But 3HO was not meant to establish modes or culture, but rather a truthful way of living. Truth cannot be limited to a style, for it is an essence. The only one assurance that that essence will flow through any style, or culture, or individual is if it vibrates Truth. Kundalini Yoga and Sat Nam make you vibrate.

Kundalini Yoga is as powerful today as it was ten years ago or a thousand years ago. If you do it, you vibrate, if you don't, you don't. If you chant Sat Nam you see the Truth, if you don't you don't. But Kundalini Yoga and Sat Nam always have been, still are, and will continue to be the base of the 3HO Foundation. Kundalini Yoga awakens us to the Truth, Sat Nam links us to it.

In the collective heart and soul of humanity we are charting a way through the wilderness just as those who have come before us have done for us. And if in the future an individual cries out in his soul for the Truth and a path to walk upon, if there is a Kundalini Yoga teacher on the planet, that individual has a chance to find it.

By M.S.S. GANGA BHAJAN KAUR KHALSA

What is Kundalini Yoga? The Yoga of Awareness. We all hear this phrase over and over again. But are we even aware of what vast potential and awareness this yoga has the power to open? It is too incredible to imagine, to even try to comprehend, the beauty of this technology, this science of fine-tuning the total being.

We have all experienced the first Kundalini Yoga class. Think back on that day. For one hour you worked on yourself in a totally different way than ever before. The class is over, you are feeling high and relaxed, glad it's over, thankful to have gone through it. But there is more. There is a new feeling that you are experiencing something very special, and you know you will come back, to learn, to expand and to experience more.

We learn about breath. We realize that breathing is not just something we do. The breath happens, we don't do it. We learn techniques to use the breath as one of the greatest tools we have been given for relaxing, calming the mind, meditating on God, becoming energized, and stimulating circulation, the nervous system and the glandular system to balance the self. And we now experience the breath, every breath, a constant link to the ONE.

We learn about Mantra. Every word, every thought is a mantra. Every melody we hum, everything which runs through the mind, is a mantra. And every mantra has its effect upon the consciousness. So we learn to be selective, to be conscious of what we allow our mind to focus on. And through the technology of Mantra Yoga (an aspect of Kundalini Yoga), we find that certain sounds, when created in certain ways, stimulate the mind in positive ways, bring the experience of bliss, cleanse the subconscious mind, heal the total self, revitalize and bring radiance. Our mind is singing a different tune.

We learn about Kriyas,* ways to use the body (another great tool), to strengthen the nervous system that we may stand through all the tests of the time, to bring the glandular system to its proper secretions, to expand the aura, to rid the body of toxins and tensions, to deal with

stress. We learn to relax, to let go of the past and be carefree, light and fearless. We feel that perhaps we have come upon something very special, and there is no doubt, the experience is very real.

And thus the ball starts rolling. Changes begin to happen and the growth is gradual and deep. We flow with it, for through learning how to relax we have learned to flow with the change rather than resist or confront. Change is inevitable. The mind becomes more and more intuitive. You feel more certain that something is happening. And you can sense that everybody else who is practicing this science of awareness can feel it too. There is a special kind of love within the group, a special kind of union. Together we keep on, keep up. We have found it at last: Kundalini Yoga, the science of union, which unites the finite with the Infinity and the Infinity with the finite.

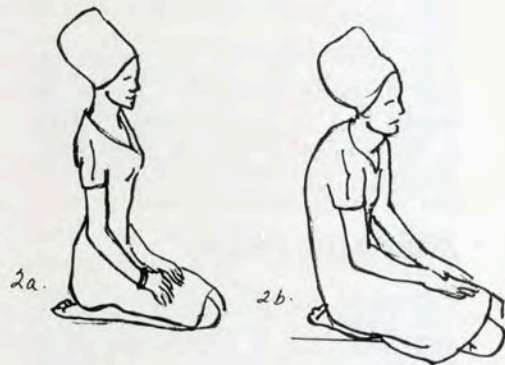
The following are basic Kundalini Yoga techniques.

1. STRETCH POSE: Stretch Pose is the first exercise one should do every morning. Directly beneath the navel point there is a major energy center for the body, which has a definite pulse. By lying down on your back, and putting the fingers of one hand into a beak shape, and pressing them into the navel point, you will be able to feel this pulse. Very often the pulse will not be centered. It may be off to the side, above or below. When the navel is not centered, you are not centered. You may be emotionally off-balance. By doing stretch pose everyday for 3 minutes (right in bed when you wake up!) you are starting the day centered. Remember the body, mind and spirit are all interrelated.

Stretch Pose is done lying on the back. The arms are at the sides, feet close together. Simply lift your head and heels 6 inches from the floor, keeping the legs straight. Focus the eyes on the tips of the toes. The arms come up off the ground and run parallel with the ground, fingers point-

Kundalini Yoga

As taught by YOGI BHAJAN



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* A complete series of exercises or movements which combine the posture, breath and mantra to achieve a particular affect on the body, mind and spirit.

Conscious Cookery

By SIRI VED KAUR KHALSA

When the Siri Singh Sahib first began to lay the foundations of the 3HO way of life ten years ago, we were introduced to a very new kind of diet. Weaned of sirloin, we were given Yogi Steak, (an early version of stuffed chapatis), instead of coffee and coke, our thirst was quenched with the healing and energizing Yogi Tea. As we wholeheartedly and sometimes painfully, kept up through the Kundalini Yoga kriyas (the Siri Singh Sahib then taught twice a day), he would hear our bones and joints creak, and Golden Milk was born. And Potent Potatoes, the king of yogic food, ruled over the ashram menu! Can we recall those days? If you were not yet acquainted with 3HO at that time, can you imagine the fresh new spirit upon which 3HO built its Foundation? That spirit is yet with us, growing stronger, and evolving in ways we have yet to comprehend.

To refresh all of our memories, and to make our bodies happy we would like to reprint these recipes, in their original and accurate form, for all to enjoy.

HOMEMADE YOGURT

A natural cleanser of the stomach and intestines, it neutralizes acidic conditions and enriches the essential flora (bacteria) in the colon (especially helpful when taking anti-biotics). Externally it makes the best shampoo, body cleanser (a wonderful massage/bath), and douche (at end of menstrual period).

To make 1 quart of yogurt, place the same amount of milk in a saucepan. Heat it slowly (so as not to scorch). Just short of boiling, remove it from heat and let cool to lukewarm (about 118°F). As it cools, stir



it occasionally. Then add 2-3 Tbsp. of starter (already made yogurt), and stir gently and thoroughly. You may leave the milk in the saucepan, covered, or pour into sterilized jars with lids. Wrap lightly in a towel, and place in a warm, dark place, where a cozy temperature can be maintained for about 6-7 hours. A gas oven, which is OFF, works well, kept warm by the pilot light. Let it sit undisturbed, so that the acidophilus culture may grow and thicken the yogurt. The Siri Singh Sahib has recommended that milk powder not be added, as it makes the yogurt a concentrated food (which is not easy to digest). Letting the yogurt sit at room temperature for three days will make the best acidophilus drink.

YOGI TEA ©

Siri Singh Sahib Bhai Sahib
Harbhajan Singh Khalsa Yogiji

For each cup of tea, begin with 10 oz. of water. Bring the water to a rapid boil and add (for each cup), 3 whole cloves. Let boil for another minute or two, and add 4 whole green cardamom pods, 4 whole black peppercorns, ½ stick cinnamon, and a slice of fresh

ginger root (ginger is optional). Let this boil, covered, for 15-20 minutes (longer for larger amounts of tea). Then add: ¼ tsp. of any black tea, and ½ cup dairy milk (per cup of liquid). Return to boil and immediately remove from heat.

If you wish to make more than 1 quart, you will need proportionately fewer spices. A good amount of spices to use for 2 quarts of Yogi Tea is about 20 each of cardamom pods and peppercorns, and 15 each of cloves. For cinnamon, use about 3 4-inch sticks and 1 Tbsp. of black tea. Boil at least 30 minutes. Use 1 quart of milk.

Black pepper is a blood purifier. Cardamom is for the colon, cloves for the nervous system, cinnamon for the bones. Ginger is for the spinal fluid, nervous system, and helps when suffering from a cold, flu or physical weakness. The milk aids in the easy assimilation of the spices and avoids irritation to the colon and stomach. The small amount of black tea acts as a mild stimulant and as an alloy for all of the other ingredients to create a unique substance called Yogi Tea.

GOLDEN MILK

Siri Singh Sahib Bhai Sahib
Harbhajan Singh Khalsa Yogiji

This drink (which is wonderful on a chilly morning), is very good for the spine and lubricates the body's joints, helping to break up calcium deposits.

⅛ tsp. tumeric
¼ cup water
8 oz. milk
2 Tbsp. almond oil (optional)
honey to taste

Kundalini Yoga

continued from page 3

Boil turmeric in water for 8 minutes. If it totally starts to evaporate, add a small bit more of water. Meanwhile, bring milk to a boil with the almond oil in a separate pan. As soon as the milk boils, remove from heat. Combine the two mixtures and add honey to taste. For a frothy variation, try whizzing it in a blender for a few seconds with a little nutmeg or ground cardamom. The almond oil is for extra lubrication of joints and vitamin E. (At ladies' camp the Siri Singh Sahib said the oil was optional—if you want to get fat.)

POTENT POTATOES

Siri Singh Sahib Bhai Sahib
Harbhajan Singh Khalsa Yogiji

Serves 4-8

4 good-sized russet potatoes
½ cup oil
2-3 onions, chopped
¼ cup minced gingerroot
1 bulb garlic, minced
1 tsp. black pepper
1½ tsp. turmeric
1 tsp. cayenne (more or less to tolerance)
8 whole cloves
seeds of 3-4 cardamom pods
½ tsp. ground cinnamon
⅓ cup tamari sauce
½ pint cottage cheese
½ lb. cheese
1 bell pepper, diced
½ cup pineapple, chopped and drained

Bake potatoes at 400° until crispy on the outside, soft on the inside. Meanwhile, heat oil in skillet and add onions and ginger. Saute until onions are well done. Add garlic and spices. Add a little more oil if it is sticking a lot. Cook until very well done. Add tamari. Cut baked potatoes in half, lengthwise. Scoop out insides and combine with onion mixture. Add cottage cheese. Refill potato shells, forming mounds on top. Cover with slice of cheese and broil until very melted and golden. Garnish with bell peppers and pineapple. Garnish is optional. If desired, the amount of spices may be increased. Always be sure to eat this dish with either yogurt or cottage cheese.



ing towards the toes, (the arms do not press against the sides). In this position you begin BREATH OF FIRE, a very rapid and powerful breath through both nostrils. The diaphragm is used as a bellows. The inhale and exhale should be equal. For beginners who experience difficulty at first in this breath, try concentrating more on exhaling than inhaling. Ideally, this is done for 3 minutes. Beginners may start with 1 minute and work up.

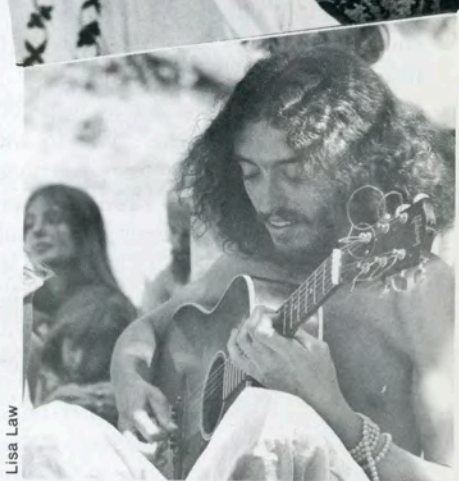
2. SPINAL FLEX: This exercise works on the lower spine, the area of the 4th vertebra where the kundalini energy lies dormant. It works on limbering up the spine, warming the spine, releasing the tension and blocks so that the energy may flow upward. It is an excellent warm-up exercise to do before other kriyas which also work on the spine (bow pose, plow pose, cobra, life nerve stretch, etc.) Sit on the heels, with hands on the thighs. The eyes are closed. As you deeply inhale, push the spine forward, the chest out and the shoulders back (this is called flexing the spine forward), and as the breath is powerfully released, the shoulders come forward and the spine flexes back (a slouching position). The head remains erect. Start slowly, and as you feel the rhythm of the movement and the breath, increase the speed gradually. Remember to use the mantra, SAT NAM, with the breath. Inhaling, and vibrating the sound SAT, exhaling with NAM (Truth is God's Name). 3 minutes.

3. SAT KRIYA: Sat Kriya is just about the most powerful kriya in the science of Kundalini Yoga. With regular practice, it increases the lung capacity, perfects the functioning of all the body organs, stimulates circulation, generates and raises great energy, and can bring you the experience of Kundalini energy rising up the spine. Sitting on the heels, with straight spine, stretch the arms

straight up over the head, so that they hug the ears. Ideally, the palms of the hands will be pressed flat together. Beginners can interlace the fingers and have only the index (Jupiter) fingers pressed together and pointing straight up. The eyes, closed, are focused at the root of the nose. The sound "SAT" is chanted powerfully from the navel-point, the Mul Bandh (root lock) should be pulled (pull up on the muscles of the rectum and sex organ) and the navel should be pulled up and in, as if to draw it up into the chest and back into the spine. As NAM is chanted, (not projected as powerfully as SAT), release the lock. The breath will come automatically. The shoulders will naturally rise up an inch or two as SAT is chanted and the locks are pulled. The spine does not flex. After practicing SAT KRIYA (it may be done 3 to 31 minutes), one should take several long deep inhales and exhales, and then, holding the breath out, pull up on the Mul Bandh, the navel (Diaphragm Lock), and also pull back on the neck, to bring the chin into a lock (like military "Attention!"), then holding the breath out, focus on drawing energy up the spine to the third eye point. (This can be done several times with the breath.) Then relax. Unless this is done as part of a yoga set, as taught by YOGI BHAJAN, wherein it is otherwise specified, the SAT KRIYA should always be followed by a relaxation period which is twice as long as the duration of the kriya.



Early folk-fest chanting.



Lisa Law

From soul-stirring guitar melodies...(M.S.S. Guru Singh Khalsa, L.A (1969)



to another language expressed with tamboura,...(S.S. Vikram Kaur Khalsa, San Diego)



and tabla to keep the rhythm (S.S. Sat Peter Singh Khalsa, Wash. D.C.)

Music, the Companion that Soothes Us and Moves Us

“When you take away a nation’s songs, you take away its spirit.”

Siri Singh Sahib ji

By S. S. GURUBANDA SINGH KHALSA

Through music we have grown; through music we have been united; through music we have been sustained; and through music we have rejoiced in our strength. Truly, at every turn, we, the 3HO Family, have had music as our companion and music as our self-inspiration.

To recall the songs of our past is to retrace our history. Our music started simply when we were first learning the postures and mantras of Kundalini Yoga. How many among us remember the simple strains of “Ek Ong Kar Sat Nam Siri Wahe Guru,” sung *a capella*, which we learned during our first classes with the Siri Singh Sahib? Our American ears, accustomed to rich harmonies, soon led us to divide the simple melody into alternating men’s and women’s parts, and then into multiple voicings. One melody led to another, and soon there were a great variety of tunes through which to sing the praises of *Ek Ong Kar*.

During our early years, when young people of the Woodstock Nation were flocking in great numbers to various spiritual paths and teachers, our family shared in the wealth of inspirational songs and chants that were being sung by our brothers and sisters in spirit. We sang “La Ilaha Il Allahu” with the Sufis, “Om Shree Ram Jai Ram” with the students of Swami

Satchidananda, and “Shalom, Shalom” with Rabbi Shlomo Carlbach. There were heart-opening, devotional songs of Swami Kriyananda like “Listen, Listen, Listen” and “Door of My Heart”, and the ever contemporary Shaker hymn of a century past, “Tis A Gift To Be Simple.” But of all of these divine melodies, one of them, written by a British musical group called the Incredible String Band, was adopted by us forever. It happened that the Siri Singh Sahib had a vision in which he saw the children of the Age of Aquarius being mercilessly gunned down. As they went to their deaths, they sang the song,

“May the Long Time Sun shine
upon you,
All love surround you,
And the Pure Light within you
Guide your way on.”

At the Siri Singh Sahib’s request, these words became our daily prayer with which we closed every yoga class and every gathering.

In 1971, the Siri Singh Sahib led a group of eighty Americans to India to visit the land of the Gurus and, especially, the House of Guru Ram Das, the Golden Temple. In response to his prayers to Guru Ram Das, a mantra was revealed to him, “Guru Guru Wahe Guru, Guru Ram Das

Guru.” It was sung in a sweet and plaintive melody, and its repetition with love brought protection in times of danger, healing in times of sickness, and solace in times of distress. Naturally, as our family musicians themselves turned for strength and support to Guru Ram Das, they began to sing his mantra in new melodies which they played from their hearts. Each morning, Guru Ram Das Ashrams across the country were filled with the haunting, joyful or soulful strains in praise of the Fourth Guru.

After three years of learning and growing under the guidance of the Siri Singh Sahib, we had acquired a strong sense of our own identity as a family and an emerging nation. Mukhia Singh Sahib Livtar Singh Khalsa wrote:

“And when the tests begin,
it seems to take so long.
Don’t you forget that you’re a
hundred thousand strong.
And just ‘cause you don’t
remember, don’t mean
that it’s a lie.
This family’s been sailin’
together most of our lives.
And when we’re together we can
make such a sound,
It’s gonna turn this whole
world around!”

Music leading the mind to relaxed meditation (M.S.S. Krishna Kaur, L.A. teaching a 1971 yoga class)



A group of musicians on the East Coast including Mukhia Singh Sahib Gurshabd Singh Khalsa, Singh Sahib Sat Peter Singh Khalsa and Mukhia Singh Sahib Livtar Singh Khalsa had formed a group called Sat Nam East, while a similar group on the West Coast, including Mukhia Sardarni Sahiba Krishna Kaur Khalsa and Mukhia Singh Sahib Guru Singh Khalsa formed Sat Nam West. These groups released a series of cassette tapes which were circulated throughout our family and provided hours of enjoyment and inspiration. Despite the meager recording equipment and lack of professional recording conditions, they managed to convey the real spirit of our family as it grew with the tests of the times.

Our music was not without humor. Using old rock'n'roll standards as the basis for his clever lyrics, Mukhia Singh Sahib Gurshabd Singh had us all laughing and dancing to the likes of "Crazy Shakti", "Long Tall Yogi", and "What's Your Name (Is it Krishna or Vishnu)?" It was fun and healthy to laugh at our lifestyle, and Singh Sahib Sat-Peter Singh really knew how to play that old rock'n'roll guitar!

Our family proved to be a treasure box of musical talent. There emerged some incredibly sensitive and gifted songwriters like Singh Sahib Gurdass Singh Khalsa, Singh Kaur Khalsa, and Sardarni Sahiba Bibi Bhani Kaur Khalsa, who seemed to pour forth unending streams of touching and inspirational songs. But there were others less well known—singers, guitarists, flautists, pianists—who, in their own ashrams and in their own regions, carried the faith of Sikh Dharma by bringing music to the people. So many of the songs and melodies which we now hold dear were written by these little-known songwriters who were never recognized, nor asked to be recognized, for the divine melodies sent to them by God. Indeed it seemed that every ashram had at least one resident musician, singing its members awake in the morning, leading them in songful prayer, and accompanying them in joyous celebration.

A source of pride to us all, in 1973, some of our finest musicians from east and west joined together to form the Khalsa String Band and to produce the record album, *Spiritual Nation*. Led by Singh Sahib

Sat Peter Singh Khalsa, the group toured the country, playing concerts in colleges, churches, parks and auditoriums, until recording the cassette album, *Sons of the Tenth Guru* in 1974. The stirring lyrics recorded on that album reflected our growing awareness of our identity as the Khalsa, sons and daughters of Guru Gobind Singh, with a heritage and a history which extended back hundreds of years beyond the limited spans of our lives. The songs seemed to say: "What was past is occurring again. What was fading from view is now reborn. The spirit of the Gurus is alive among us!"

The experience of the past-become-present in our lives was enhanced and fostered by the introduction into our lifestyle of what we now know to be an essential ingredient of our Dharma. When we first heard Gurbani Kirtan played by Mukhia Singh Sahib Vikram Singh Khalsa in 1972, few of us realized its depth and power. It may have seemed strange to us children of rock'n'roll, jazz and American folk music, but it was meant for us, and so it drew us back again and again, deeper and deeper into its inner vastness. In 1973, a

**“God respects us
when we work,
But He loves us
when we sing.”**



It isn't difficult to reach a child's natural rhythm.

group of American Sikh women returned from India. To the surprise of all, they had learned to do kirtan. Their voices were like those of little girls or like angels as they sang with childlike innocence, “Jo Mageh...” and “Too Meraa Pitaa...”. It touched our hearts, and soon our whole family was learning to do kirtan. Harmoniums and tablas took their places next to the guitars and dulcimers and flutes, and “SA—RE—GAS” became nearly as common as “SA—TA—NA—MAS” in our 3HO Ashrams.

Gurbani Kirtan was both a powerful and universal mode of musical expression. The Guru's words, cut from the vein of etheric gemstone known as *Naad* or Sound Current, pierced the deep layers of our minds, while the enchanting melodies opened our hearts. People who had never sung or played musical instruments before found creative fulfillment

through Gurbani Kirtan. Indeed, entire lives were changed through the power of Gurbani. The weak became strong; the sick were healed; people who had long remained silent became powerful spokespersons for Truth and righteousness. Some, like Mukhia Singh Sahib Vikram Singh Khalsa, learned to master the powerful and technically effective ragas of the Siri Guru Granth Sahib. They will be our guides and teachers for years to come. Others learned the sad and sweet melodies taught to them by Sardarni Amarjit Kaur, while others took to the simple melodies and soul-stirring percussion of the style of kirtan taught to us by the Akhand Kirtani Jatha, our brothers and sisters in faith who have helped keep alive the spirit of kirtan and freedom for the Khalsa Panth in India. Whichever styles of kirtan we chose to sing, the strains of Gurbani served as roadmaps for the soul, all of them leading to our destina-

tion, our home at the feet of the Guru.

Ten years have passed and our music has grown more powerful, more sophisticated and more uplifting. With each year we have discovered more and more talented songwriters in our midst, and more and more accomplished players to praise God in song. We now have fine equipment and skilled engineers to record and distribute our musical efforts. The possibilities and potentials for the future are limitless. How many songs of the Khalsa are waiting in the ethers to be discovered? Whatever the future holds, the songs of our first ten years are our treasure forever. They are the guardians of our spirit, to be sung again and again, carrying us across all the trials and obstacles that have been set in our way. They are the signposts on our path, marking the road where we have been, and pointing the way to our future.*

Harmonium, guitar, tablas, tambourine, East greets West in a peaceful scene.



3HO'S SUMMER



SOLSTICE



Tantric Yoga, Summer Solstice, 1974, Jemez, New Mexico.



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By ALAN TOBEY

Since 1969 members of 3HO and other interested folks have taken advantage of the peak in universal energy called Solstice, the time twice per year when sun energy is greatest, "to prove to ourselves that we have the spirit to survive through every obstacle". (Yogi Bhajan)

Living in tents, feeling the Earth, those who make the pilgrimage to New Mexico in the summer (and to Florida for Winter Solstice) share silence, singing, working, dancing, exercising, meditation, and Tantric Yoga, the technique mastered by Yogi Bhajan that cleanses the subconscious mind allowing clear vision of the unlimited Self.

Alan Tobey's personal account of the Solstice he attended in 1973 suggests that 3HO is indeed a visionary ("proleptic") lifestyle.

At a turning of the ages the highest calling is to be ready, to become attuned to the new age, and to lead the way. When one is convinced that the world is beginning to change to something fundamentally better, one must join that change, begin to participate in what the future will bring, and by example manifest the promise of that future to others.

For the members of the Healthy-Happy-Holy Organization (usually called 3HO) the world has entered into just such a period of transition between two great historical ages. Through their experiences and the teachings they have accepted, the members of 3HO have become con-

vinced that we are now seeing the end of the "Piscean age," which has predominated for two thousand years, and that a radically different "Aquarian age" is arising, which will be fully established by early in the next century. The change will be from material to spiritual concerns, from factionalism to a pervasive sense of human unity, from the present dominance of "individual consciousness" to a "group consciousness" and "God consciousness"; in short, we shall see the beginning of a truly spiritual global culture. The dynamic of change is as inevitable as the courses of the stars and planets, whose changing angles forecast the new age; and the

force behind it is divine, an impulse in the nature of the Creator.

The Healthy-Happy-Holy Organization sees itself as a family of people who are living and promoting a strong example of the kind of life-style they feel will predominate in the coming age of Aquarius. Founded in this country in 1969 and spiritually guided by Harbhajan Singh of India (known to his followers as Yogi Bhajan), 3HO has several thousand committed mem-

and the Sikh religion. Its core of purpose and action is spiritual, concerned above all with living together in proper relation to God. 3HO is not for those seeking an escape from worldly involvement, for marriage, responsible employment, and social service are normative for its members. For nearly five years 3HO has been a growing religious and social movement striving to aid those fundamental changes of personality and

A DAY IN THE LIFE

It is 4 A.M. in the Jemez mountains of northern New Mexico, June 1973. At 7,500 feet even summer nights are cold, and frost sparkles on the tents that huddle in a grassy meadow. A guitar and two singing voices make a brave sound in the darkness. The melody is Western, a gentle folk tune, but the words are Punjabi, a verse of Guru Arjun's:

December 1974 Winter Solstice Orlando, Florida



Between 1969 and 1979 "the real Woodstock Nation" coming out of deeply-grounded foundations of Nam (God's Name), faith, sincerity and devotion has become the "Steelstock Nation," still standing the test of the times to fulfill the prophecy of Guru Gobind Singh: 960 million Khalsa, defenders of righteousness and Truth.

bers. Its members, who often assume names taken from the Punjabi language, are even by their appearance, in white clothing and turbans, set apart from that majority society whose dominance they see coming to an end.

3HO was created on American soil out of American and Indian elements; it is not a purely *imported* movement which groups like Hare Krishna have claimed to be. The roots of 3HO lie in three traditions of northern India: Kundalini Yoga, Tantric Yoga,

society that it sees as necessary for the transition to the Aquarian age.

Although I studied 3HO as it exists in the San Francisco Bay Area, through participation in 3HO classes and special intensive courses, here I will describe 3HO's most important national gathering in order to develop important issues that are not as obvious at the local level. In order to see in one image what 3HO has become and is becoming, I will focus on the 1973 Summer Solstice Sadhana which I attended.

Ad guray nameh, jugad guray nameh, sat guray nameh, siri guru devay nameh — "We bow to the Wisdom (or Word) which was in the beginning, we bow to the Wisdom which has been through the ages, we bow to the Wisdom which is Truth, we bow to the great shining Wisdom." As the musicians walk along the rows of tents, the people inside stir and stretch; some softly call out "Sat Nam," a name for the God who is truth absolute (Sat) and is known also through His manifestation in cre-



June 1971 Summer Solstice Paonia, Colorado

Sadhana means "spiritual discipline". Just as the horizon naturally gives birth to the sun each morning, so we creatures of the One Creator can realize the value of practising yoga and meditation and chanting God's Name, especially in the hours before dawn when personal commitment is tested, abundant energy is rewarded and the labor of love gives birth to radiant, balanced individuals.

ation (Nam). God's Name is at the core of 3HO's theology and praxis.

From the beginning of the wakeup there is an hour for people to arise, dress, perform personal exercises or devotions, and walk to the central meeting area. They come wrapped in blankets or sleeping bags against the cold, the men with their long hair tied up in turbans, the women also with their heads covered. They sit down quietly in front of an outdoor stage and wrap themselves into a bundle of motionless attention, for the reading of the morning prayer has begun. It is a Sikh prayer, one of the many in the *Siri Guru Granth Sahib* extolling the One God. The Punjabi words rise and fall in an intense rhythm.

The prayer ends by 5 A.M. The leader of today's morning sadhana calls the group to attention (it now numbers several hundred despite the cold and the hour) and leads them, their eyes closed and their palms pressed together at the center of their chests, in the mantra (verse) that opens almost every 3HO session: *Ong Namō / Guru Dev Namō — Ong*, the Creator, *Namō*, I bow to him; *Guru Dev*, the wisdom or teacher both within and without, I bow to him. It is a way of "tuning in" to a receptive and centered attitude of mind felt to be essential in the practices to follow. Punjabi words are used because it is said to be a "mantric language"

*A flag is respected as the symbol of a nation's unity — here the American nation and the Sikh spiritual nation (represented by a triangle of white and a triangle of gold with a blue *Adi Shakti*, Symbol of the Primal Creative Force. The Sikh Dharma flag was raised for the first time, at the '72 Summer Solstice). "When the flag of a nation is torn down, it represents a nation is dead. It doesn't mean more; it doesn't mean less." Yogi Bhaijan*



June 1975 Summer Solstice Pecos, New Mexico

in which words have not only meanings but also specific sound "vibrations" with effective resonances in the body and mind.

Morning sadhana begins with kundalini yoga, a tradition of exercises, chanting and meditation aimed at gaining conscious control of the processes of the body and the mind.

Though the sets of Kundalini Yoga exercises differ from day to day, there is a certain commonality about them. Often they are very strenuous, and what is stressed is not physical strength but strength of will, the ability to "keep up" beyond the point at which you *want* to quit (not, it is emphasized, *have* to quit). The exercises are all related both to physical effects and to possibilities for spiritual concentration. Most are done with a silently held mantra as a means of keeping full attention on what is happening. All are done with the awareness of their after effects; each exercise is followed by a period of deep relaxation with eyes closed, time to *feel* what is happening within.

It is this *feeling* after the exercises (often compared with — though felt to be better than — being high from drugs) that is for many the initial attraction to 3HO. In one's first yoga classes this state is often the connection with one's previous experiences of altered consciousness. What may be first experienced as merely a familiar feeling of being "stoned" becomes with the help of the teacher's interpretation the mark of a more comprehensively related inner conviction — that of being a "cosmic body" (my term), a universally related being attuned to all of life. This cosmic awareness (or God consciousness) becomes in turn the source of a new referent image — the universe as one harmonious organism — which provides a way to understand all natural and social phenomena. Kundalini yoga, then, is the means by which in 3HO common physical experience becomes the basis of shared spiritual conviction.

Morning sadhana moves on to the chanting and meditation aspects. The chanting remains the same from day to day; the mantra is considered absolutely central to the whole 3HO way of life. It is *Ek Ong Kar Sat*



Every aspect of food preparation is shared, made more enjoyable by spirited music and well-organized dish cleaning stations.



June 1972 Summer Solstice Mendocino, California

Nam Siri Wha Guru, usually translated as "One God has created this creation (*Ek Ong Kar*); Truth is His Name (*Sat Nam*); Great is His indescribable wisdom (*Siri Wha Guru*)." But the meaning of this mantra is inseparable from the way in which it is chanted and the resonances its sounds have in the body.

The chanting continues for a full hour without pause; when it ends there is a glimmer of light in the eastern sky. Now perhaps six hundred people shake out their stiff legs and fold them again for the morning

meditation, today on "the primal sounds" *Sa-Ta-Na-Ma* repeated aloud to a four-note-melody for five minutes, whispered for five minutes, repeated mentally (silently) for ten minutes, whispered for five minutes, and finally six more minutes aloud. One should become totally involved in the mantra, so that it shuts all else out. 3HO has dozens of different meditations, and 3HO members are encouraged to use whichever meditation seems appropriate at a particular time. After a few minutes of silence at the end of the



Doubly blest, the easily digestible food is served in an atmosphere of quiet appreciation after sadhana and Tantric Yoga.

session, Yogi Bhajan's wife reads in Punjabi from the Sikh scriptures, today a composition of Guru Arjun's (1503 - 1606) called "Sukhmani Sahib." People sit and listen, relaxed.

By this time the sun has risen, and the day begins to warm up. The group gets up, stretches in the sun, then stands for the raising of two flags: the American flag and the "flag of the Aquarian nation," which has white and yellow diagonal halves, and in the center a large blue Sikh symbol representing "Adi Shakti" (primal energy, the source of all creation). As the flags go up the group sings "God Bless America," and the leader then directs them to send their "energy out to the nation as a whole, so that once again it can become a nation whose trust is in God."

By now it is nearly eight o'clock and after three hours of work and concentration appetites clamor. The members of 3HO, now about a thousand strong, quickly assemble into double lines and sit cross-legged on the ground facing one another. The servers soon bring food up from the kitchen area, a brief blessing is spoken, and the food is served down the lines. There is a striking absence of conversation, for a major part of the special discipline of Solstice is a discipline of silence. Everyone present is to speak only spiritual songs and

chants or mantras; for daily needs, writing, gestures, and a multitude of variously inflected "Sat Nams" are supposed to do. The effect of the silence is to make the time an even more reflective one; without a chance to verbally share experiences, each person is forced to make his own evaluation of the daily events.

After about an hour of free time after breakfast, parents can take their children to the children's camp for care in small groups during the main hours of the day. By nine-thirty most people are back for the morning class, dressed now even more uniformly in white. Today's class concerns early child rearing in 3HO with emphasis on the Montessori method of education, which Yogi Bhajan has recommended. On other days topics will range from nutrition and cooking to a question session of the Sikh Dharma to a session on the legal aspects of running a 3HO ashram.

The class ends by eleven, and immediately the groups begin preparing for the day's tantric yoga session. Tantric yoga is normally performed with a partner of the opposite sex, for it consciously works on the "different polarity energy" of male and female. Couples sit down in long, very straight lines facing one another, packed shoulder-to-shoulder in the

lines and back-to-back with the next line; across the main area perhaps ten of these double lines are formed, stretching seventy-five feet from the stage. Monitors circulate to assure that the lines are perfectly straight; if they are not, the "magnetic field" of the group will be awry and the energy of the Yoga will not "flow properly."

Tantric Yoga is not a daily part of 3HO life. It is taught only by Yogi Bhajan himself, at events like Solstice or in special tantric courses. It is claimed that only one master of tantric yoga can be alive at one time, and that Yogi Bhajan is the "Mahan Tantric of this time." To put it more practically, the techniques are so powerful that they must be tightly controlled; the straightness of the lines and the stress on specific dress are social reinforcements of the special quality of the endeavor. Once the lines are set people begin to settle down, becoming relaxed and centered, and a period of chanting begins — the same mantras as this morning with more easily singable melodies perhaps, plus special chants calling on Guru Ram Das, fourth of the ten Sikh gurus and Yogi Bhajan's "special protector," for help.

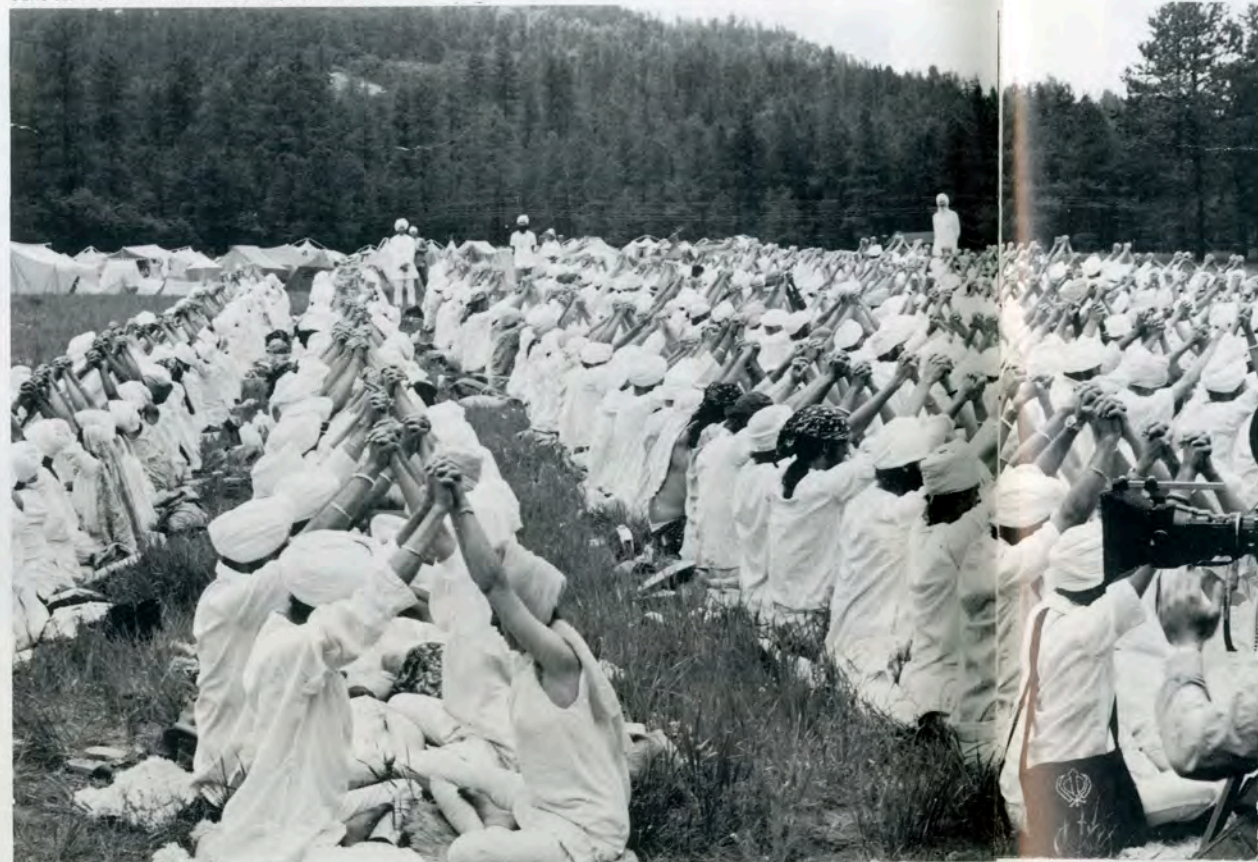
Yogi Bhajan arrives without warning. Though he walks quietly, he is a huge man, six feet two inches tall



June 1978 Summer Solstice Espanola, New Mexico

"If you don't know your longitude and latitude, where you are, you also won't know what your destination is." Tantric Yoga will bring you to the point where crossroads meet ... and then you may want to chant Mul Mantra for an hour, as did those who attended the '78 Summer Solstice, to remember and experience the truth that all things come from God and all things go to God.

June 1974 Summer Solstice Jemez, New Mexico



Tantric Yoga, polarities meeting in a bridge to unified concept.

June 1971 Summer Solstice Paonia, Colorado



Tantric Yoga helps confused souls to fuse their minds with the universal rhythm of dance.

and weighing 220 pounds, with a massive chest and a big black beard. He wears a turban as always, and today a simple white robe. He seats himself on the stage. The tantric sessions usually begin with a talk, sometimes with a single focus, more often rambling over a range of topics. Today Yogi Bhanan talks directly about the Solstice:

At a solstice you have to break your patterns. You are here to go through certain changes... We are here to prove to ourselves who we are and what we will be. We are practicing here a way of life, we are practicing a strength in us. We are trying to prove to ourselves whether we can relate to soul or not.... Either you undertake the responsibility and be what you should be, or you can never break the patterns....It would be very silly of you to come here and not test yourselves....Here you come to build what we have lost. Here we want to build a nation which we have lost. Here we want to lay the foundations of the future. That is the purpose of us to be here today: to prove to ourselves that we have the spirit to survive through every obstacle.

His tone is exhortatory, challenging; his words are practical; he is laying

out a vision of the possible to his followers. He goes on to talk about the goal of tantric yoga:

Ego is a beautiful thing, and one must have ego, but you cannot use your ego to block you. Your subconscious mind must not make you to live in fear, and it must not negate you....This is a problem of every individual, and in our life we suffer through it. Damage to the personality of the individual is sometimes far great [sic], and it takes sometimes few years to get out of it....There should be no sacrifice that should be costlier than building a new beautiful creative nation. So all the dirt that is stuck in the subconscious mind must come out, and you must allow that to happen, so that the outcome may be totally clean personality.

Yogi Bhanan's Tantric Yoga, then, has a consciously psychotherapeutic purpose: what he has called "burning the subconscious mind," that is, eliminating the restrictions on life in the present resulting from negative memories and patterns (karma) from the past. Beyond this individual goal the tantric yoga of 3HO has a corporate aim: to move people from habitual

"individual consciousness" or mere self-reliance to a habit of "group consciousness" and then to "universal consciousness." The group consciousness is symbolized in the collective nature of the endeavor; and the state sought through the exercises is an analog of the "cosmic body" awareness of kundalini yoga: a way of experiencing fundamental ontological unity with a harmonious universe, a new source of motivation for action.

The lecture ends abruptly — "All right, set yourselves" — and the exercises begin. Tantric Yoga exercises in 3HO generally have four characteristics in common in addition to requiring men and women to exercise together. First, they are usually of quite long duration, often thirty-one to sixty-one minutes. Second, they are difficult, either physically or emotionally; they may involve strong physical effort to the point of great pain, of holding one difficult position motionlessly for the whole time; or they may evoke strong emotions (such as fear, anger, or love). Third,

they provide strong aids to concentration; since one has to maintain a precise position or motion and repeat a complicated mantra in an exact rhythm and in conjunction with a partner, the mind cannot easily wander. Fourth, there are strong subjective aftereffects: you may feel "stoned" or physically exhausted or emotionally drained or elated.

Yogi Bhanan has said that the purpose of the exercises is to replace negative habits of mind with positive ones, and that the beneficial effects may not be felt until much later, even after Solstice. But under the discipline of silence there is no opportunity to share what has happened over the past four hours, or even to make sense of it in any terms but your own.

In the afternoon there are voluntary assorted classes: T'ai chi and Aikido and Kung Fu (everyone in 3HO is admonished to learn self-defense); pressure-point massage for aiding physical ailments; music and the techniques of chanting texts from the

Siri Guru Granth Sahib; homeopathic medicine, a session on ashram publicity and public relations. About a dozen merchants set up their wares: yoga clothes and turbans, meditative beads, posters, Sikh jewelry, and other adjuncts to a particular way of life. Other booths offer new services within the 3HO family: a prepaid group legal plan for Californians, a computerized astrological data service, a place to subscribe to 3HO publications. The mood is that of a country fair, albeit a strangely silent one.

After dinner there is the evening kirtan (session of spiritual singing). The medium is guitar (both acoustic and electric), the idiom is folk and rock. 3HO's musicians have developed dozens of ways to sing the main mantras in a modern American style, and they have written their own songs as well. Suddenly the group seems like any other group of young Americans grooving to the music that is uniquely theirs. It is part rock festival, part summer camp, part joyful worship. But always the spiritual

content goes along with the musical form, so that even when the music is hottest people may be singing *Ek Ong Kar Sat Nam Siri Wha Guru*. The music goes on into the night but people gradually drift away; by nine-thirty the session has broken up.

The long demanding day has been a good one for most. At home in an ashram, so much would never be packed into one day. There would be the morning sadhana certainly, with a similar pattern of exercise, chanting, and meditation; that is the center and source of 3HO's life wherever it may be. Most of the other events would occur over the run of days and weeks of life together. But Solstice is a time to work intensively and full time at what the participants are and wish to be. They have enjoyed the days and the work of building themselves, each other, and their new society toward a nation they hope will stand the test of the times and emerge finally as a healthy, happy, and holy brotherhood.

Before the 1974 Summer Solstice Yogiji stated that men were to run the Children's Camp and no mothers were going to be allowed to work with the children. "There was never a more well-balanced pressure in my life," wrote one of the men, "Boys were made into men in that children's camp" (Pressures were relieved, however, when the children and guides felt bushed at the same time.)

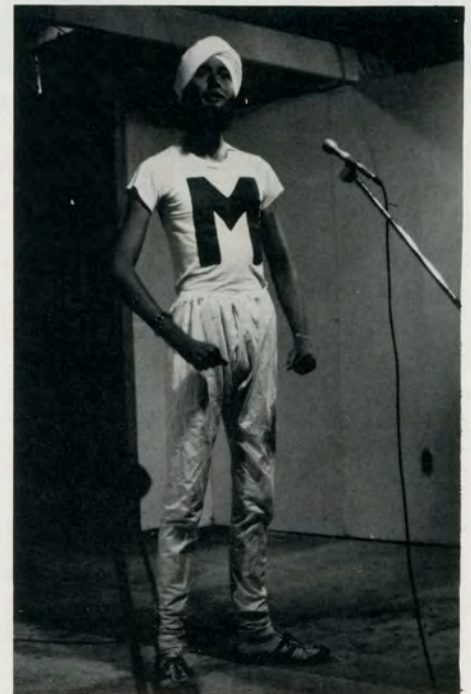
June 1974 Summer Solstice Jemez, New Mexico



June 1974 Summer Solstice Jemez, New Mexico



June 1975 Summer Solstice Pecos, New Mexico



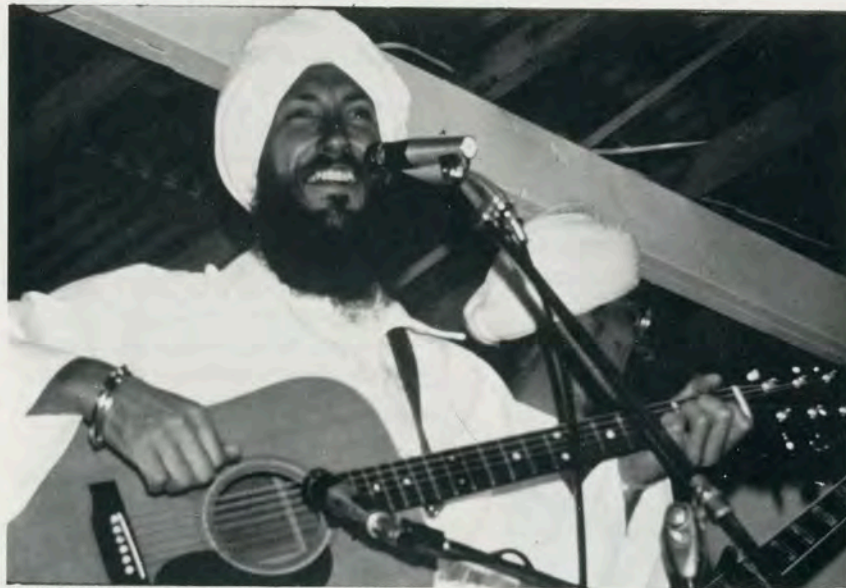
June 1978 Summer Solstice Espanola, New Mexico



Given an opportunity to rise, the Spirit won't stay down! A game of volleyball, a tug of war, or an open microphone are just excuses to celebrate the wonder of being alive.



June 1969 Summer Solstice Santa Fe, New Mexico



June 1978 Summer Solstice Espanola, New Mexico

December 1975 Winter Solstice Orlando, Florida



June 1974 Summer Solstice Jemez, New Mexico

Top photo: Yogi Bajan teaching Kundalini Yoga, a technology for emptying yourself to welcome in the Universe.

Mid-page: There are probably more musicians than not in 3HO with recordings of newly-inspired songs being aired during evening programs at Solstice (above left), or auditioned before a woodenly still — but no less appreciative — audience.

(Above right, S.S. Guru Darshan Singh and S.S. Sat Kirpal Kaur)
Bottom photo: "Where can you get a better price on a genuine wool sheepskin?" From East Indian kurtas (dresses) to American Indian turquoise turban pins, and all points in between, the wares sold at the Solstice Bazaar are generally at bargain prices and hard to find in the community-at-large.





Unless you aspire to becoming two bodies and one soul, "don't get married," warns M.S.S. Shakti Paruha Kaur. When the marriage rite has begun for those who can embrace such a commitment, there is the Siri Singh Sahib's further direction: "You will not relate from this minute to each other. You will relate to the Will of God. That is how you can perform your duty on this earth as one unit. Whatever he is, he is you and you are him." And so marriage becomes the perfect yoga, never negating the other who is really the Self.

FROM THE PERSONAL TO THE INSTITUTIONAL

Most of the dynamic of Solstice works at the level of the individual, to strengthen each person's commitment to the 3HO life-style and thereby to build a company of strong individuals on the way to spiritual liberation. Solstice is also the major occasion for developing the group consciousness of the members of 3HO — generally through shared participation in the disciplines and specifically through three major public events: induction into the Sikh community, Sikh ordination, and a mass wedding. These events work to build 3HO as an institution in the same sense that the daily disciplines build individuals.

Yogi Bhajan continually asserts that he has come to America not to create disciples but to train teachers — that is, not to establish a population of dependent followers but to develop independent, spiritually liberated people who can spread the teachings and be an example to others of



MSS Lehri Singh Khalsa and MSS Ganga Bhajan Kaur Khalsa take wedding vows — June, 1970.

God consciousness. So there are no rituals for becoming a personal disciple of Yogi Bhajan, or even for becoming a member of 3HO. But there are opportunities to make personal commitments; foremost is the ceremony of becoming formally a Sikh.

On the ninth of the ten days of Solstice, those who wish may join the Sikh Dharma Brotherhood. The ceremony is simple: a brief address by one of the regional teachers, several appropriate readings from the *Granth* in English; and then each person who wishes to comes forward in turn and bows to the ground before the holy Word (Siri Guru Granth Sahib). By this action a person symbolizes his willingness to make the following specific formal commitments, which are the Sikh Dharma:

1. To accept that there is but one Creator God, and to accept the *Siri Guru Granth Sahib* as his only Guru until death.
2. To arise each day before the sunrise and to meditate on God (through doing morning sadhana) in the "primal hours of the day."
3. To keep his physical form "as God made him," which means to keep the hair uncut and not to shave. The man also promises

to wear his hair in a knot on top of his head and covered with a turban, the woman to wear her hair up and covered also.

4. To follow a vegetarian diet, abstaining from meat, eggs, alcohol, tobacco, and all mind-altering drugs.
5. To earn his living righteously "through the sweat of his brow," without deviousness or exploitation; to share with others, help the poor and needy, defend the weak, and be of service to the community.
6. To live the life of a householder with one wife or husband for life, being neither celibate nor promiscuous.
7. To be available for military service in case of national attack — or for alternate service if one objects to the military.

This ceremony does not change one's life; rather it is a formal announcement of a way of life already taken up and internalized. Those who remain in contact with 3HO come to live a disciplined life in some degree; when the disciplined activities become a normal part of one's life, there is no reason not to formalize it. Yet the step is symbolically significant, for one thereby becomes a Sikh and accepts a whole culture and a foster nationality as well as a new way of life. Many people have begun to live

some aspects of the Sikh life-style even before they come into contact with the 3HO; they tend to find in 3HO a way to integrate the piecemeal elements of a life-style they had picked up elsewhere. Most people had come through a "hippie" period and were ready for some sort of discipline. But it is a longer step from hippie to Sikh — and in one sense that is what 3HO is all about.

On the last day of the Solstice, everyone not previously ordained who was then heading a 3HO ashram — and his or her spouse as well — was made a Sikh minister through a simple series of promises made in the presence of the Guru (*Granth*).

The Sikh wedding ceremony on the last day of Solstice consisted of four readings from the *Granth* about the spiritual goals of marriage (in Punjabi and then in English), after each of which the twenty couples being married bowed down to the ground before the Guru as a sign of their commitment first to God and then to each other. From this spiritual center, however, comes a strong and more general commitment that relates to 3HO as a broader social movement than merely Sikhism. There is a strong commitment to life in the world, symbolized by the requirement that 3HO members live as householders with families. 3HO marriages also represent a social critique of American culture in general. Yogi Bhan teaches that only emotional and spiritual stability in the home can create stable children, and only through stable positive children will a stable society arise. He sees the insecurity of the home and family as the major source of America's social neuroses; hence, he expects 3HO marriages to be strong, spiritual, and permanent. Great stress is placed on the heavy commitment of marriage within 3HO.

Out of this commitment to traditional monogamous marriage comes a reevaluation of the place of women in American society. 3HO would agree with the women's liberation movement that American women have been exploited and treated as sexual objects; but the two movements differ strongly in their prescribed alternatives. Rather than striving to make women the exact equal of men, 3HO

would restore women to a place reflecting their "proper differences" from men. Women are "the grace of God," the first guru of their children, and the source of social stability in a society. It is their place to be reflective of the more directly active male energy in a spiritual partnership, to be one pole of a relationship that tries to move beyond polarity, as in the tantric exercises. This does not mean that "a woman's place is in the home;" it means only that her special and proper responsibility is for the stability of the home, in a life that may include any amount of activity in the wider world. The fact that women in 3HO are ordained as ministers — for the first time in the history of the Sikh religion — is a strong indication of their fundamental equality.

The public ceremonies, then, indicate the institutional direction and goals of 3HO. Though its forms are broad and the ethos broader still, 3HO's central core is Sikhism. Just as the Sikh mantras pervade the otherwise "practical" yoga traditions, so do the Sikh symbols and rituals pervade a life-style that on its surface is not so different from the life of many contemporary secular sectarian movements. Recruitment to the committed Sikh core is through helping people to realize that the way they have come to live through 3HO

is really Sikh, so that there is no reason to avoid taking the formal step and confirming that choice of life-style. It is all quite benevolent and also very conscious, an effective way of building a *Sikh* Aquarian nation out of a sympathetic post-hip generation.

THE PROLEPTIC ETHIC

The Healthy-Happy-Holy Organization is filled with seeming paradoxes, component elements that rarely go together anywhere else. In India the Sikh religion and the many traditions of yoga have nothing to do with each other; in this country some native Indian Sikhs denounce Yogi Bhan for attempting to join them. Nor are personal spirituality and social concern or patriotism and leftist political views usually combined in one organization. But it is precisely this blend of polar elements that distinguishes 3HO as a movement attempting to get beyond normal polarities and social constraints into a more fundamental experience of the unity of all things. It is just this process, with unity as a goal, that 3HO sees as the underlying dynamic of the transition to the coming age of Aquarius. Its attempt to go through the process *now*, therefore, is at the core of its self-image as a pioneering social movement.

One of the most unusual apparent

Taking Sikh vows in an Amrit Ceremony is committing to values that will still be valuable tomorrow, uplifting the flow of your own spirit in a holy assembly of creatures assuring the human self.



December 1976 Winter Solstice Orlando, Florida

contradictions in 3HO is that it represents an "Eastern worldliness" — neither the socially escapist path that many Eastern religions have offered to Americans nor a secular reform movement. The source of this characteristic is deep within 3HO's theology. The central name for God is Sat Nam — both transcendent, unchanging truth (Sat) and that truth as it is manifested in the shifting forms of the creation (Nam). God himself is beyond the polarities of transcendence and immanence, a pervasive unity more fundamental than the apparent contradiction. On a more practical level, 3HO people do not chant *Om*, the familiar mystical syllable, because they say it represents the vibration of the divine apart from the world. Instead they chant *Ek Ong Kar* — Creator and creation are *one* — a paradoxical unity with which they seek to attune themselves. And their personal goal is to become '*jivan mukt*' — spiritually liberated while still alive in the physical world. These theological images imply that the search within 3HO for the most fundamental unity of mind and life must be pressed in both polar-opposite directions: inner personal experience of the unchanging divine and life in the transitory world. This is the core insight which Sikhism contributes to 3HO.

It is not surprising, then, that 3HO is seeking a course other than the polarities of exclusively inner religious concern and exclusively outer social involvement. 3HO's chosen alternative — a familiar one in American history — is that of exemplary prophecy. Exemplary prophecy is precisely the establishment of a comprehensive life-style that embodies one's goals for society; by manifesting and enjoying proleptically (before the time of widespread fruition) what one expects the future to bring, one hopes to influence society and bring nearer the time of fulfillment or ease the transition.

For 3HO, then, social reform is advanced by living, now, the life-style of the coming age of Aquarius. In a society that it perceives and experiences as sexist and sex obsessed, for example, 3HO does not directly challenge sexist institutions and

attitudes but instead creates strong egalitarian marriages and establishes a "Grace of God Movement for the Women of America" through which women can learn their proper way in the world. Or in a society it feels to be preoccupied with money and possessions and riddled with economic inequities, 3HO does not abet Marxist style class conflict but rather demonstrates a better way: living simply and communally, sharing with others.

This proleptic ethic is a powerful motivation for activity in the world, for every act is a potential vehicle for establishing the truth of one's belief. One's own inner life, one's family, one's living situation, one's economic arrangements, and one's community all become charged with a strong proleptic imperative: all must become new, the future must be manifested now in every area of life. In 3HO all must become fully healthy,

*"You are all fortunate, you are brothers in love and in soul." Yogi Bhaijan
It would be difficult to experience Solstice without feeling gratitude — especially for the opportunity to express gratitude.*



June 1971 Summer Solstice Paiona, Colorado

happy, and holy.

It should be easy to understand why the Summer Solstice Sadhana is for 3HO the cornerstone of its corporate life for the individual, it is a time to strengthen one's exemplary life-style and to grow in the anticipation of one's liberation. Corporately, Solstice is an "errand into the wilderness"; like the Pilgrims of an earlier America, 3HO's goal is to be a "city set upon a hill," a saving moral example for the larger society. Since this example can be manifested most purely in apartness, the very isolation of Solstice makes it the strongest source from which more normal ashram life can draw.

3HO's proleptic ethic explains the attraction of the stringent disciplines at the core of the 3HO life-style. For the disciplines do not merely prepare one to live the life, they *are* the life. They are not just physical and spiritual calisthenics, they are means and end in one package: dharma. The early morning sadhana is not a temporary burden; it is a joyful opportunity to participate in God's future now by experiencing a proper physical, mental, and spiritual harmony with the universe. And all the strenuous physical and emotional effort of Tantric Yoga is a marvelous opportunity, now, to get past the male-female polarities and the limitations of the individual ego that the whole world will have to struggle with for years to come.

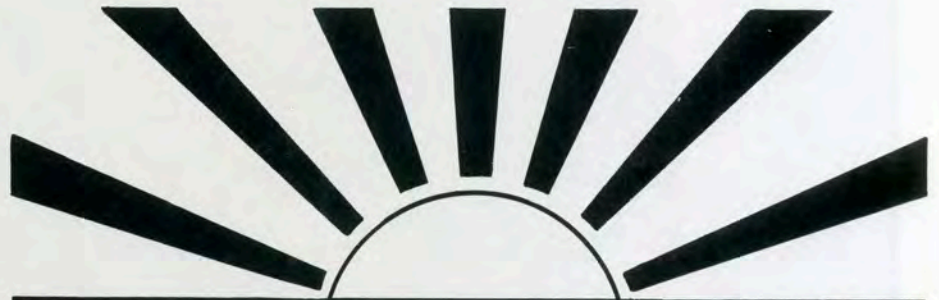
3HO's multifaceted idealism explains to some extent the nature of its population. 3HO, like many movements that have arisen from the recent counterculture, is largely composed of the cream of America's youth, the white upper-middle class, those who have been given material and educational advantages and yet have turned their backs on "the best" that America had to offer. It is, in part, *because* these young men and women have been trained to be idealistic, to be interested in the possible more than the actual, that a strong vision like that of 3HO appeals. Anyone who does not believe in the possibility of positive change, and who is not willing to try to manifest that change proleptically in his or her own life, will not remain long in 3HO.

PROSPECTS

It is too early to guess what 3HO will become. A movement less than five years old at this writing, 3HO has not yet needed to face the long-term problems that an exemplary movement must overcome if it is to survive and prosper. 3HO is only beginning to move away from its economic dependence on the dominant society; its children are too young to present an internal challenge to the group's way of life; Yogi Bhanjan is still an active leader, able to head off any factionalism or differing

interpretations of the teachings; and any tension between mass appeal and purity of life-style is not yet salient in a still rapidly growing movement.

Yet 3HO's resources for doing what it says it is going to do are considerable: the yoga disciplines for health and for strength of body, mind, and emotions; the group life for reinforcement of individual gains in a testing social setting; and the Sikh center for its explicitly spiritual sources. Perhaps — for the members of 3HO at least — the age of Aquarius is truly not far away.



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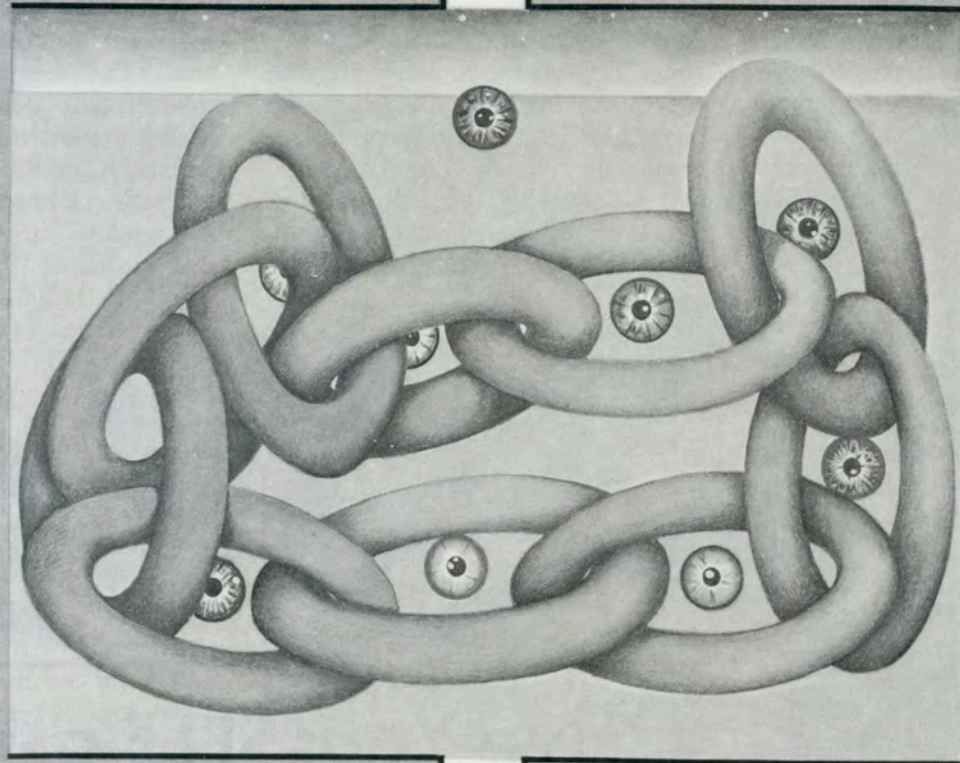
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“ ... I am not free.”

ILLUSTRATION BY ALAN MAYNARD

Everyday we hear of crimes and punishment. But we rarely go beyond that. What really makes up a prison? Is it the walls, the time, the other people who surround the individual? Few of us want to think in terms of the reality of prison life. For if we did, we might be forced into action. Not necessarily to free prisoners, but to help make the months or years pass more productively. To be of service to the prisoner we must look within and find parallels to our own experience.

Look closely. We all live in one kind of prison or another, captives of time, space, our pasts, our culture, etc. Who among us can fail to see the imprisonment we experience by our own expectations? With this awareness we are able to share the sense of human containment in its most obvious and intense form.

The most obvious fact about prison is that for awhile you can't get out, so walls and bars impose a variety of pressures upon the individual's spirit. Pressure, though, does have its blessings. Just as a piece of coal can turn into a diamond through pressure, and oil cannot flow before pressure is applied, so often the human spirit evolves to great heights as a result of many trials and a great deal of pressure.

Many political and spiritual leaders have found the fuel of inspiration and intellectual thought in prisons — men like Ho Chi Minh, Mahatma Gandhi, Eugene Debs, Eldridge Cleaver, George Jackson, Reverend Phillip Berrigan, Malcolm X, Sri Aurobindo, St. John of the Cross. Artists have written about it, whether in poetic or story form. Fyodor Dostoyevsky, Alexander Solzhenitsyn, Woody Guthrie, Bob Dylan, Gregory Corso,

Dick Gregory, Pete Seeger all found new depths of the human spirit through their experience in captivity.

There is a story told by the Siri Singh Sahib about Ghandi. "I remember when Mahatma Gandhi was imprisoned. When he was released, he requested, 'Can I stay one week more?' They asked what kind of guy is this? He said, 'It is a very big jail, there are a lot of people here, and I have been teaching a special course on meditation that will take a week more to finish. If I am given a one week extension, I can teach these people and I'll be grateful if you allow me to stay here.' The Superintendent said, 'We will charge you four rupees, (half a dollar) a day, for that week if you want to stay; otherwise you'd better get out. We don't need you anymore.' Can you believe that kind of consciousness? His consciousness was that he never felt imprisoned."



Differences are naturally to be expected between persons imprisoned for trying to maintain spiritual values and political freedoms and those brothers and sisters imprisoned for a variety of anti-social acts, yet the transforming effect of Gandhi-like consciousness on persons whose whole lives have been utterly barren of moral sense is well-illustrated throughout Sikh history, dramatically so in the story of Guru Nanak and Kauda, the man-eating Bheel. Mardana, Guru Nanak's companion, left camp in search of food, when Kauda, a notorious cannibal, captured him. Kauda had a big pot of boiling oil in which to roast his victims. Mardana prayed to the Guru to save him, but Guru Nanak had already seen his distress and was on his way. He arrived just as Kauda was preparing to throw Mardana into the boiling oil.

Kauda hesitated when he saw Guru Nanak and Bala approaching; hoping to have two more victims he rushed forward swinging a rope. As he approached, the Guru raised his hand and Kauda stopped, trembled, from head to foot, and fell onto the ground. Unable to move, he looked up helplessly. Kauda said, "It has been foretold that a man of God would save my soul."

"God is merciful," said the Guru. "He is all compassionate. He forgives all those who repent and abstain from doing wrong."

"I will do as you bid me," said Kauda. "Accept

me as your disciple."

"Listen," said the Guru, "and act on what I tell you and thus win Grace. Learn that attachment, greed, anger and harmfulness are the four streams of fire. These consume mankind. Only virtuous action can quench the fire and open the treasures of bliss. From now on resolve to harm no one, be merciful and serve all those who need your service. Concentrate your mind on the Creator, learn to love Him with all your heart and mind, just as lovers do, and make His Name the sustenance of your life." Kauda was completely converted and lived out the remainder of his days as a devoted disciple.

In his travels, Guru Nanak experienced the trials of prison life — and as with many other holy men his time behind bars had an immense effect on those both within and without its walls. The wanderers, Nanak and Mardana, captured by a Moghul army, were imprisoned and placed under the superintendence of Mir Khan, an officer in the army. Both enslaved, they were ordered to work, Nanak carrying loads on his head and Mardana caring for a horse. As Mir Khan approached, he saw the Guru's bundle raised *above* his head without any support, and the horse contentedly following Mardana while he played sacred music.

Later on at the prison campsite, women were huddled together, grinding corn. The Guru had been given a handmill for the same purpose, but it turned itself as Guru Nanak continuously sang God's praises. It was not long before they were freed and interviewed by the emperor, who easily recognized their spiritual qualities. The Guru returned to the prison camp to sing hymns for the prisoners whose treatment he deplored. Through the Guru's inspiration, the emperor freed all the captives and clothed them in robes of honor.

Through political intrigue, Guru Arjun, the fifth Sikh Guru, fell into the hands of enemies. They began to torture him in many ways — pouring burning hot sand on him, setting him in red hot cauldrons, and bathing him in boiling water. He never uttered a sigh or a groan during the five days before his blistered body was thrown into a river, the result of a request that he might bathe.

A temple in Lahore bears the inscription of his own composition:

*Perform ablution, remember your
God, and your mind and body
shall be free from disease.*

*Millions of obstacles shall be removed
by God's protection, and good
fortune shall dawn on you.*

*I have uttered the composition and
hymns of God.*

*O my brethren, ever sing, and heed
them, and the one perfect Guru
will preserve you.*



Emperor Aurangzeb ordered the Hindus forcibly converted to Islam. The Hindus came to Guru Teg Bahadur. He didn't follow their religious customs, but helping the oppressed was the mission of the Sikh Gurus. He told them if conquerors want to make you convert to Islam, let them first convert Teg Bahadur. After brutal tortures and starvation, the Guru still remained true to his beliefs. Guru Teg Bahadur, the embodiment of patience and forbearance, composes poetry as he awaits his beheading. The body was perishable, but the principles would endure.

Guru Arjun's son, Hargobind, arrested by the emperor, was sent to Gwalior, a prison camp for princes and officers. There was a great joy there when it was known that the Guru was coming. The camp contained many who had been deprived of their lands, and who now, emaciated, filthy, foully-clad and subservient to low wardens, lived out a miserable existence. The Guru's first act was to cause clean clothes and better food to be supplied to the prisoners and to make the prison environment more liveable in many other ways. He spent twelve years as a prisoner in the fort, remarking in letters of consolation to the Sikhs that he was happy where he could repeat God's Name.

Guru Teg Bahadur was another whose dharma was to include martyrdom. When invading soldiers arrested him, they asked him who he was and were delighted to hear that the Guru of the Sikhs had been captured. It would mean a reward. The Emperor ordered the Guru's imprisonment with sufficient guards placed over him to prevent escape.

When the Governor of the Delhi jail heard that

three of the Guru's Sikhs had escaped, the emperor ordered the Guru to be locked in an iron cage and a sentry with a drawn sword placed over him. Guru Teg Bahadur wrote and sent his son the 53rd Slok:

"My strength is exhausted, I am in chains, and I have no resource. Sayeth Nanak, God is now my refuge; He will succour me as He did the elephant."

The 55th Slok:

"My associates and companions have all abandoned me; no one remaineth with me to the last. Sayeth Nanak, in this calamity God is my only support."

The Guru's nine-year-old son, Gobind Rai, responded with the 54th Slok, his only couplet contained in the Siri Guru Granth:

*“Strength is thine, thy fetters are
loosed,
Thou has every resource;
Nanak, everything is in thy power;
it is only thou who can assist
thyself.”*

The ninth Guru was pleased with this response of a son who related only to Infinity, and remarked that Gobind Rai was fit for the Guruship.

This young temporal and spiritual leader wrote of his martyred father, “There was weeping for him in the whole world, but rejoicing in paradise.”

Persecution and imprisonment of Sikhs continued. It did not extend just to the leaders of the faith, but touched all. Hundreds of Sikhs were brought daily to Lahore; in the dark and narrow cells they were imprisoned, starved and tortured. Little babies were cut to pieces and placed in their mothers' laps. These brave mothers persisted in service and in chanting of God's name. During the British colonial era, continuing through the 1920's the Sikhs were officially persecuted by the British authorities. It is in this period that the great saint, Bhai Randhir Singh, imprisoned for many years by the government, inspired millions through his love and courage in all situations:

“It was the rainy season. One day the dark clouds were thundering in the sky, and it had just begun to rain. I was sitting under a tree in the courtyard when a wave of divine inspiration welled in my soul, and I burst into song: “Manan pran man rangila,” in the musical mode, Rag Malar. It was the raga of the rainy season, and the song was the most suitable for the time and occasion. My voice soared to the highest pitch, and its music thrilled the whole of my inner consciousness:

*Friend, contemplate the Lord day
and night.*

*Waste not a single moment;
Serve the Sant (the Guru) with
devotion,*

Renounce all pride and egoism.

*My enchanting and cheerful Beloved
Is the pride of my life.*

*I am bewitched by His playful
wonders:*

Contemplating Him bliss is attained.

The rust of the mind is removed.

*Ineffable is the experience of meet-
ing Him.*

It is beyond expression, sayeth Nanak.

— Guru Arjun

“The whole of the prison was thrilled by the melody of the song. The labourers left their work and came running to the place. All the passages leading to the place and the courtyard were now crowded with people. Even those who were guarding the prison gates came running to the place. The melody of the song reached even the bungalows of the officers outside the prison. The jailer was seriously upset. He ran breathlessly to the prison to see what was the cause of such a loud outburst, but by the time he reached the place the song had ended. I do not remember what the jailer said to me at the time, but in the discussion that ensued, his main objection was that it disturbed work. He asked me never to sing a song during work hours, because the prisoners and labourers stopped work and the whole administration suffered. The work of the prison also suffered. According to their rules of the prison, singing aloud was prohibited. I told him I could not help it at certain moments of inspiration. It was better to keep me in the solitary corner of the prison.”

— Bhai Randhir Singh

By S.S. KAIVALYA SINGH KHALSA

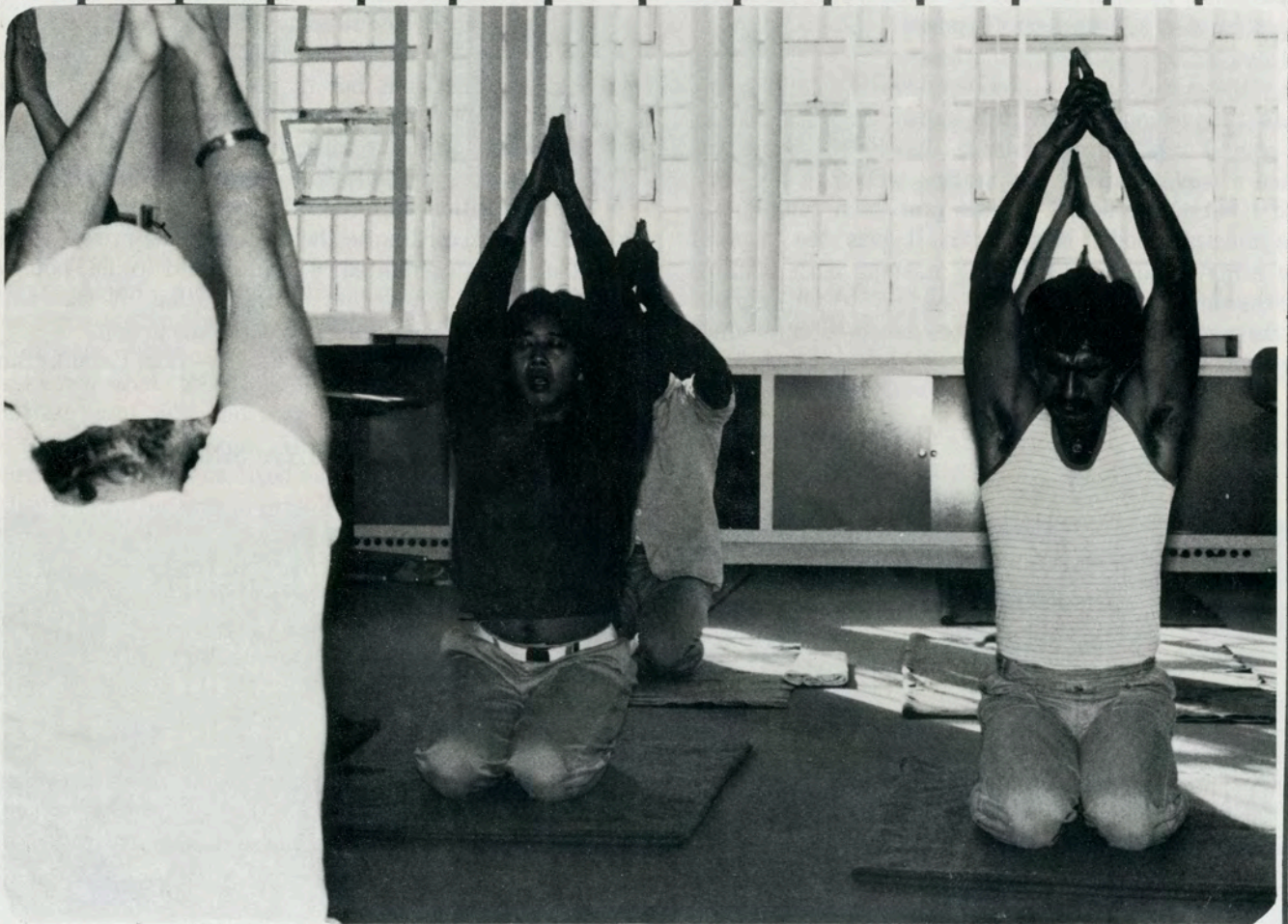
“Your honor, years ago I recognized my kinship with all living things, and I made up my mind that I was not one bit better than the meanest of the earth. I said then, and I say now, that while there is a lower class, I am in it, while there is a criminal element, I am of it, while there is a soul in prison, I am not free.”

— Eugene Debs

The Body Imprisoned But the Soul Is Free

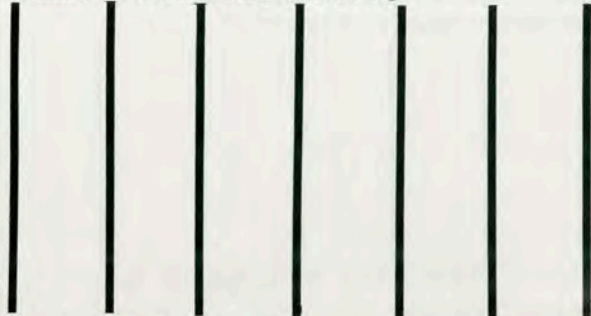
Kundalini Yoga in the Penal System

By S.S. KAIVALYA SINGH KHALSA



Members of the 3HO family recognize the need for service in prisons by spiritually-oriented people. Judging from the various contacts we've made, it seems there are well over a hundred yoga programs in local, state, and federal correctional institutions throughout the country. More are needed. In a prison world where there is little love or positive communication, and where there is such a constant struggle for emotional and physical survival, yoga and meditation are essential.

We have a precedent for such commitment in the Sikh history of sacrifice, and we have sufficient encouragement from those who claim that through Kundalini Yoga and contact with 3HO they have found strength of mind and body, and joy in living.



My Dear Brothers and Sisters of 3HO,

As my address suggests, I am in the Maximum Security Housing Unit, here at the Virginia State Penitentiary. I have been thusly housed ever since April 8, 1975. Over the last couple years, though, I have been progressively getting more interested in spirituality. There is much I need help with though no one seems to have time for people in prison anymore. I am a Mestizo (half breed), North American Indian and white. I am 23 earth years old, born June 9, 1954; and I have been in prison, on this sentence, since November, 1973. I go up for parole in 1980, and it is my hope that when I walk out these prison gates this time, it will be for the last time.

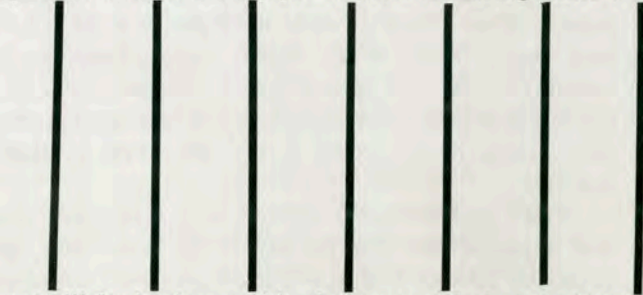
I have done much studying on my own, a little Za Zen Buddhism; I have an English translation of the *Bhagavad Gita*, by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada; I have studied the Christian *Bible*, and had discourse with Baptists, Catholics, Methodists, Witnesses, and others, and I just can't commit myself to their doctrines. They all say, either outright, or subtly, that unless one is a member of OUR group, one can't hope to see, or be with God, the God-Head, or what have you.

Now, I love the works of Kahlil Gibran, and subscribe to many of his beliefs. And last evening, I was turned on to Bead no. 36, *Beads of Truth* magazine of the 3HO Foundation. I stayed up all last night reading it from cover to cover, two times! I was filled with respect and warmth for Yogi Bhaijan and all Sikhs.

Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogiji is without doubt one of the wisest men this country has seen in its 200 years of history as America. The White Man did not listen to the Indians: "They are savages and ignorant," they said of my people; but my people knew God and they did

Every few months hundreds of prisoners gratefully receive copies of *Beads of Truth*. Many of them have become faithful practitioners of Kundalini Yoga, and some have even become newly committed Sikhs. Many write poetry and warm letters of thanks to this magazine and 3HO Foundation.

Following are a few such letters, accounts from those who found their way "out" by Guru's Grace, and are helping others to find their way. Following the letters from prison inmates, are a few out of the numerous letters of recommendations we have received by wardens, directors, psychiatrists, probation officers, and other prison programs. Finally, there are suggestions from Kundalini Yoga teachers on how to begin prison classes and the joyful aspects of sharing "time".

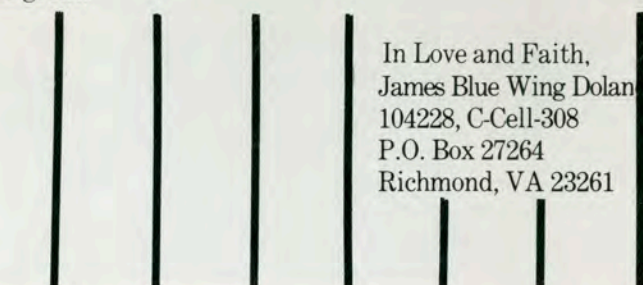


not kill for land or gold in the name of God as the White Man did — and does. The White Man does not even listen to his own Ministers. His grip is not what it once was, and his peoples are troubled.

America is great, I agree, but it is still spiritually weak. How can it be spiritually strong when it treats its peoples as it does?... But maybe the time of Oneness is upon us. I do not hate the white man, as I am half white, and I do not hate what I am...besides, it is only a flesh tone, a skin color.

Anyway, the reason for my writing is two-fold. I don't have any monies, as I cannot work, and have no one on the outside who can send me any, but I would like very much to receive *Beads of Truth* magazine. Also, I would like any material you could spare concerning the 3HO way of life; and if it is possible, could you, would you, give my name to someone of 3HO, for purposes of spiritual correspondence? The library here does not carry *Beads of Truth*, and the individual from whom I received "Bead NO. 36" is leaving for another institution this day and will be taking this magazine with him.

And so it is that I humbly ask your assistance in this matter. Any aid you render will be utilized and carefully studied. I am looking for a religion to which I can devote my life, and my need for such a religion is great.



In Love and Faith,
James Blue Wing Dolan
104228, C-Cell-308
P.O. Box 27264
Richmond, VA 23261

My dear sister in the Khàlsa, Nirinjan Kaur,

Sat Nam and thank you for the beautiful and inspiring letter you sent me! I hope that when this letter finds its way to your hands, all of you there at the House of Guru Ram Das will be in good health.

I feel very blessed about the way things are going for me here. It is all His will, and I am only too happy to be a part of, or rather do a part of, His bidding even though it be such a small part. I am teaching yoga and meditation classes here in the prison. The yoga classes are an hour and a half long, five days a week, devoting at least twenty minutes to half an hour for meditation. We also have special meditation classes three times a week at night. All in all I'm kept pretty busy. Wahe Guru! Even when I'm not teaching class, I have the honor of serving many of my fellow inmates in terms of advice and opinion about diet, health habits, religion, etc. My time is passing quickly!

From the moment I arrived here I felt that there was a special purpose for my being here other than to pay off karma. God and Guru have never abandoned me for an instant! Quite the contrary, they continue to inspire me with the light to vibrate the Nam so that I can help others on my way. This is my mission, and I am forever grateful to God for it. I would like to share with you a small verse that came to me a few days ago after my morning Sadhana.

*There are places deep inside a man
that he has never been
until he's spoken to himself
and listened within.
There will be times throughout his life
when he will softly say,
"I feel, I know..., I've been here,
but can't recall the day."
Though life is for the living
and death is for the dead,
the soul keeps on remembering
and coming back this way
until at last the dawn breaks,
revealing very bright
that Soul and God are one.
In His Name we find the light.*

All love in His Name,
Humbly yours,
Guru Dev Singh



Practicing the Sikh way of life, Guru Dev Singh was quoted in Lompoc's Prison Newsletter as saying that "the effect yoga has on the mind and body can't be measured."

August 27, 1978

Dearest Siri Singh Sahib,

Sat Nam! Greetings and happy belated birthday to you! I received your letter of August 12, 1978. It was, as always, a blessing and inspiration well worth waiting for. Thank you!

I decided after much meditation on Guru Ram Das to go ahead and make the move to Safford Prison Camp — your letter provided the final coup-de-gras that the decision was right. We shall start classes here September 5th. Already we have ten people signed up through the Education Department, who want to do Kundalini Yoga. Wahe Guru!

I am enclosing a picture of some of the members of the class back at Lompoc. The one wearing the turban and holding the flute is the teacher now. His name is James Molina, a good man, very dedicated and sincere about the Dharma. He has learned to tie a turban and is adhering to our code and way of life. He has come a long way with your humble servant and I am sure will continue to grow in the eyes of God and Guru Ram Das.

He is another one of the strong reasons why I felt my leaving would not be that detrimental to the class — it is in good hands, and he will be there for two years more — while I, God and Guru willing, have only five more months before I am released.

All in all it has been a blessing of the Most High to be able to serve and yet grow in such capacity; and your letters and encouragement have been most inspirational because they reflect the selfless love you have for your sons and daughters of the Dharma.

On behalf of all the students in both prisons, and your humble servant, we thank you and love you in God's Name.

Guru Dev Singh

Longevity

A poem by Phillip Abdul Raheem, imprisoned in Angola, Louisiana

What is the secret of age
taught by the Sage?
Teach us, O turtle,
older than a century
"I walk . . . never run
I sleep . . . in the sun"
Teach us, O stone,
older than history
"I am silent . . . never nag
Stillness is also my bag."
Speak to me, little ant,
pioneer of evolution
"Know thy place . . . and keep it
Serve thy brother . . . as thyself."
Tell me, O fish,
Older than the earth
"Move with the current
And stay in thy element."
Sing to me, O Master of the sky,
"Make joyful noise unto the Lord
Sing praises with music of thy Soul
Brush aside earthly dust.
Unfold thy wings and fly on high."

"It is all His will, and I am only too happy to be a part of, or rather, do a part of His bidding even though it be such a small part. I am teaching yoga and meditation classes here in the prison."



**“I was in prison
and you visited
me.”** (Matthew 25:31)

Dear Baba Singh:

Sat Nam!

It is a pleasure to tell you, in writing, what our Yoga class has meant to me personally. My entire work week of forty hours or more is filled with responsibility. I have to complete many tasks on time because the work of fellow staff members, and what happens to some inmates, depends on me; other people look to me for guidance and direction; I am always busy. On Friday evenings, when our class convenes, it is very relaxing to take my place among the other members of the class and give myself into the hands of our teacher. If only everyone who gives orders and makes decisions could experience the joy of being humble in this way!

The second great benefit has been knowing all our teachers, talking with them and learning from them. It has been my privilege to meet Yogi Bhajan only once, but I feel his presence at every class. I think we all do, and I know he speaks to us through our teachers. Yogi Bhajan and our other teachers also speak to us through *Beads of Truth*. So far I have only two copies, but I treasure them and read them over and over.

The chanting is something I enjoy very much and look forward to hearing every week. Each of our teachers has a beautiful voice in his own way and each expresses something distinctive and individual by his chanting. When I am chanting properly, I can feel the vibrations inside my head first and then feel them reverberating throughout my whole body. When I am chanting at home alone, early in the morning, or sometimes riding along in my car, as the chant continues, I begin to feel lighter and happier, my body feels less heavy. Soon the sounds seem to take over and “do themselves”, without my doing them, and if I don’t stop at this point, I lose the sense of myself as a separate being and feel a part of the One great Cosmic Being. I had read and heard of this happening, but never quite believed it until I experienced it myself. One morning while I was chanting EK ONG KAR SAT NAM SIRI WHA GURU JI, and this feeling of oneness was progressing, I saw in my mind a picture of a great waterfall rushing over the side of a cliff to the sea. There were clouds over the sea drawing moisture up from it, and rain falling behind the waterfall, feeding it. I understood that this cycle of water coming from the sea and returning to it was our cycle of life, always changing, always the same, always returning to the same source.

Through our lessons in breathing and meditating on Sat Nam while breathing, I have had a similar experience. I’ve learned that life and energy are all

around me, free, just waiting for me to take them in and use them, and that this life and energy do not stop with me, but continue their eternal and ceaseless flow. Learning a new way to breathe has helped me with a physical problem also. For several years I’ve suffered from allergic rhinitis. Sometimes I could hardly breathe through my nose for a week or more at a time, and took medicine every day to relieve these symptoms. Now it has been months since I’ve been troubled with difficulty in breathing. There have been times when doing “upsidedown” postures and breathing properly that so much mucous and foreign matter has run from my nose I’ve had to stop the exercise to blow, and this has helped my allergy problem considerably.

As far as the class benefits are concerned, I’ve developed a new closeness with all the other class members. One of them said to me, “You come and take instruction just like the rest of us, and it makes a difference not having someone over you.” I’ve seen a real growth in personality in the class members who have persevered when discipline was demanded. They are now better able to handle difficult situations, and it is not just a matter of rigidly controlling themselves. They go *over* difficult situations rather than *through* them with gritted teeth. They have immeasurably gained in their own opinions of themselves, and, whatever they may have done in the past, I am sure that in the future they will no longer cooperate in their own degradation by other people. A woman who knows herself to be the Grace of God is not so easily exploited by someone else.

The class is relatively small now, but the entire institution benefits by having this nucleus of committed and disciplined people in it. Each person in the class is aware that our teachers are *giving* their time and talents to us, and each is striving to radiate these benefits to her friends, in her own way. I would like it if we could reach more of the staff, but, perhaps they are being reached, indirectly. The women in the class are learning not to judge others and to serve without thought of reward.

I personally have appreciated that Yoga has never asked me to judge or to reject my own religion, Christianity. In fact, all our teachers have spoken respectfully of my Master, Jesus, which is more than many exponents of the Christian religion have done for the Masters of other groups. It was Jesus who said to his disciples, “...I was in prison, and you visited me...”(Matthew 25:31).

*May the long time sun shine upon You,
All love surround You,
And the Pure Light within You,
Guide your way on.*

Edith Jean Cooper
Federal Correctional
Institution
Terminal Island
San Pedro, CA

Changing attitudes ...

To Whom It May Concern:

Yoga classes were initially started because of the expressed interest of 3 to 5 inmates. The interest has been maintained and passed on to others. Classes presently have approximately 30 participants.

The participants generally express very favorable comments about the classes. They feel that it is beneficial to them both mentally and physically. Attendance is relatively consistent and many have asked that classes be held much more frequently.

I have observed various degrees of change in the attitudes and behavior of many of the students, especially those who become further involved in the practice of yoga and meditation. Their attitudes are generally more positive, they seem to become more "mellow" and there seems to be an increased concern about maintaining and developing one's mental, spiritual and physical health.

D.B. Nakashima, Ph.D.
Staff Psychologist
United States Penitentiary
Steilacoom, Washington 98388

Appreciating truth ...

To: Yogi Bhajan, Sat Nam,

This letter is to let you know about the favorable impressions I've gotten from our young men's reactions to the Yoga Class. For the first time these young men are relating to one another, appreciate the beauty of truth, and help one another face their problems in a positive way. Sant Singh has been of great value to these young men, helping them to see there is more to life than the delinquent scene they have long lived with and that there is hope for all of them in the future if they live the truth that is within themselves. (Just to know that there was truth within themselves was quite a revelation to these young men!)

Tho the way is slow, I've seen the improvement, and those who attend class faithfully feel it, and are beginning to live this way of life. They are smiling, thanking God for his gifts, for each other, for their class, their life, their friends, their bodies, and can see happiness in their future.

Hopefully, the program will continue so others may join with them and find the joy and happiness in themselves.

Hazel Grode
Wales Boy's Home
Wales, Wisconsin

Evaluating Yoga ...

Mr. Hari Singh began teaching Yoga Classes here January 10, 1974 on Thursday evenings. Twenty-two residents signed up for his classes and took the 16PF Personality Test before beginning the classes. By the end of April, he had made 12 visits to the institution. Twelve residents who attended 16 or more of Mr. Singh's classes, have retested on a different form of the 16PF Personality Test.

...In general all the results taken together would indicate that the Yoga classes seemed to increase self confidence, independence, and a reliance on their own internal values and ability. From observing the classes and talking to the individuals who stayed with it I would say that the classes require a high degree of self control and motivation. The classes tended to become more demanding and physically rigorous as they progressed. A certain type of resident, the more intellectual, more ambitious type found the classes rewarding and satisfying. Many of them have asked when classes could be resumed again...

My own feeling is that as long as the classes are of benefit to even a few residents we ought to encourage their continuance. We are very fortunate to have an instructor as skillful and as dedicated as Mr. Singh.

Dr. Nancy M. Steele, Ph.D.
Director Mental Health Services
Colorado State Reformatory

Relaxing tension ...

I would like to express my gratitude and appreciation to your organization for the time and energy given residents of the Honor Farm. Although this is not a maximum security detention facility, the anxieties and tensions of being confined to any degree are the same. Residents have expressed experiencing a greater amount of relaxation after attending Yoga classes, led by Pritam Singh, a member of your staff. My special thanks to him for sharing his knowledge of Yoga with residents. Since the weekly class occurs on my shift, and has for several months, I have seen first hand the beneficial results of Yoga. I know our staff and Director feel the same.

Sincerely yours,
James B. Soetaert
Acting County
Probation Officer
Juvenile Hall
San Rafael, California

Sharing Technology and "Time"

Virginia

Established organizations such as OAR (Offender Aid and Restoration), A.C.L.U. and Vista, which have daily contacts with inmates and the administration, are often able to help set up classes either as separate programs or as part of theirs. OAR was our channel through the chaplain's office in getting our classes started in Richmond city jail.

Testimonial letters and letters from prison officials already instituting classes in Kundalini Yoga will be useful to take along as they reveal the success the 3HO Foundation has already had using the techniques of Kundalini Yoga to bring order and meaning to the lives of those serving terms in prison, thus enabling them to return to society as productive, useful persons who were previously drop outs, drug addicts, and generally undesirable citizens.

Once classes have been approved, a room separate from nonparticipating inmates should be requested for the privacy and mental security of those doing yoga. Also, permission for the inmates to bring their blankets to sit on is important. It is best to start with small classes, a dozen people is good. Begin with ONG NAMO GURU DEV NAMO and word will get around by evening that it's worth attending.

Singh Vir Singh

Kansas

One gentleman first came to class in a wheel chair. He could not twist his spine because someone had broken a board on his back. God somehow inspired him to attend class. First he would just move his legs, arms and head. As he began to feel better and walk with crutches, he began to do more and more exercises. One day during class we heard this tremendous crack in the middle of a twisting exercise ... his back had gone back into place! Doctors thought it was a miracle.

"Miracles" can be expected as the expanded vitality and awareness gained by practising Kundalini Yoga spreads (see 3HO Centers list in the back of this issue for information on classes nearest you, or to make contact with someone about having a class started in your area). And what better place is there for sharing the technology of "inside" work than on the "inside" of prisons?

Attitude is the most important thing. We're not teaching yoga to help the "poor prisoners", because actually the only work we ever do is on our Self — we teach because by helping others we are blessed.

S.S. Kaivalya Singh Khalsa

Massachusetts

... We are involved with both men's and women's houses of correction in the Boston area. At Bellricka Prison we are teaching Kundalini Yoga to men who are imprisoned and awaiting trial because they could not afford bail. Their situation is in many ways worse than the inmates' because they're not included in the standard prison programs (work/recreation/counseling, etc.) that, at least for some, make life more bearable. Often these men are detained for a year and more waiting for trial — a clear violation of their constitutional rights.

We teach weekly on a voluntary basis. Thus far, the classes have averaged around 13-14 men (usually in their late teens, early twenties) and the response to yoga is enthusiastic. The man teaching the class, Amrit Singh Khalsa, has had previous experience with juvenile delinquents and is well qualified to teach and establish a meaningful rapport.

I (Avtar Kaur Khalsa) have been teaching yoga classes at Framingham Prison for Women over the last five months and it feels like we are steadily building a valuable presence in the institution. The key has been consistency — going and teaching regardless of the size of the response. Classes range in size from one to eight. The women were put in prison for everything from radical political activity to drugs to theft.

I held a special event based on nutrition and health of body and mind. We talked, did yoga and shared in vegetarian fare from the Golden Temple. This attracted a broader segment than the group usually draws to class. A few women were already vegetarians, and more are now getting conscious of healthy foods and fit bodies. I have weekly orders for granola, nuts, seeds, etc. from our store. This food interchange has been a very positive educational feature and has relaxed and warmed up the group...

...I am confident that this is only a beginning. We have such a valuable technology to offer people locked into unhealthy bodies, confused minds and oppressive institutions. It would be wonderful to extend our services to include post-release work and follow-through with individuals in counselling and yoga therapy. Presently, our teaching is completely unsalaried. Hopefully, as we become trusted, visible as effective, we will be able to work out payment for our time. This will allow us to extend ourselves further in this most inspiring seva.

Humbly,
Avtar Kaur Khalsa

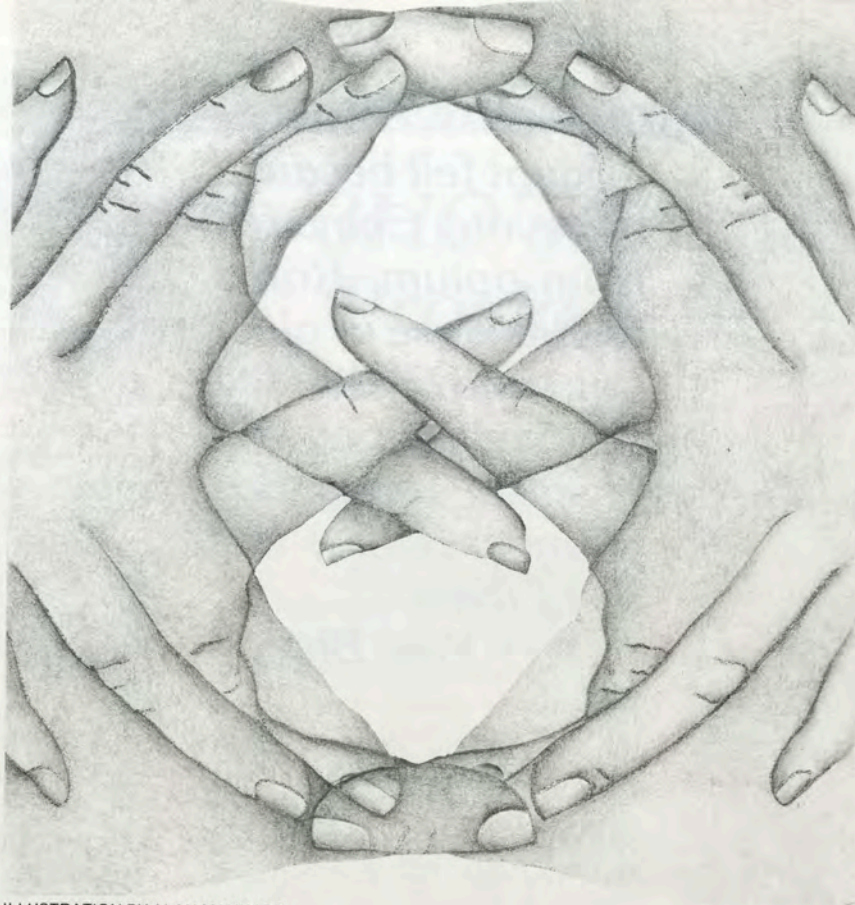


ILLUSTRATION BY ALAN MAYNARD

MEDITATION A MEDICATION

*Old and "New Age Techniques" provide
a system of self-healing and harmony.*

By M.S.S. SAT NAM SINGH KHALSA

The therapeutic community existed over forty thousand years ago. That is, at one time communities lived according to the laws of nature and therefore lived healthy, happy, and holy (wholesome) lives. By trial and error a system of self-healing that integrated the body, mind, and spirit had been discovered that you might say was the first holistic model. Men and women at that time lived simply, rising with the sun, and eating food that was looked upon as medicine rather than mere gratification for the taste buds. As much of a habit as it is for you and me to brush our teeth in the morning, these people did their yoga and meditation. They knew how to cleanse the interior part of the body as we know how to cleanse the outer

part, and they knew how to cleanse the mind of negativity, doubt, and duality. They mastered these techniques and attempted to pass them on to their generations. These people lived long, happy lives without experiencing fast foods, cheap thrills, and debilitating diseases.

Their inner harmony allowed them to understand their obligations as men and women within family and societal structures. It was understood that woman is the creator of all mankind, as that is the vessel through which all human beings are born and nurtured, she by nature possesses the qualities of patience and tolerance.

The man is more external, just as his reproductive organs are external. He plants the seed which the woman

then nourishes and grows. His physiological functions are different from a woman's, as he attempts to find his place in the material world. He builds, destroys and turns over in order to understand himself. The results are that he supplies the food, clothing and other necessities of life for the family, and inspires other men to see the woman's grace.

Children surrounded by this secure environment revered and respected their elders as guides. These experienced guides could act as points of reference for the children in order that they could learn to work together for the benefit and productivity of the whole community. Their values and their lifestyle maintained harmony.

The techniques used by these early people are now being referred to as "New Age Techniques" because they are once again being recognized and reinstated by organizations like 3HO Foundation which make possible a holistic, natural approach to living, a simplicity overlooked today by the most "highly developed" nations. Families no longer exercise universal consciousness; attention has been brought back to the small family unit, and then even further to the individual. The knowledge base already discussed was lost when families and individuals began acting for their own best interests without considering those of the whole. This selfishness has caused limitation, and when one feels limited, he will be less creative and more insecure. Insecurities create a need to look to the external in an attempt to correct the imbalance and give security and peace. When one continues to feel insecure, he will also feel inferior, which leads to depression, which decreases motivation and action. Experiences will then become superficial, full of fear and separation.

Most people have only been able to experience the surface of life; they were not able, nor have they been given a way to experience the fullness of life, the joy of living, the bliss and ecstasy of living. The average American spends six hours a day watching T.V. We have learned that if we do not like the message we can switch it off. We have learned, at a great cost, that it is not necessary to commit to anything because there is always something that can replace it. **Without commitment human beings cannot experience their own excellence.** Without experiencing their own excellence they have to feel depressed, alienated, and alone.

The only recourse open to American people to deal with such a state of affairs was to drown it out with alcohol or numb themselves to death with heroin, or escape into an altered state of consciousness with psychedelics. As soon as we feel any distress or dis-ease we run, I mean we run, to the medicine cabinet for relief. The T.V. advertises a pill for every hole in your body. Try this, try that, try anything that will remove the

“Egypt fell because of peyote, China fell from opium, Rome fell because of alcohol, and India fell from marijuana and hashish. Today, this country (USA) has all of them.”

— Yogi BhaJan

pain, so say the drug companies. Why don't they just one time try saying, "TRY MEDITATION INSTEAD OF MEDICATION?" Although the West has the most advanced technology in terms of the production of materials, and although the per capita income is one of the highest in the world, this country finishes in the lower quarter among the Western industrialized nations in terms of the healthiness of its lifestyle and knowledge concerning human technologies.

Yogi BhaJan, our spiritual teacher, has been teaching in this country since 1969. It is his teachings that are responsible for the development of our drug program in particular and our way of life in general. He simply stated what he had been taught: that we as Americans once again must learn and practice the universal teachings that were once taught so long ago. We must learn to live according to the laws of nature and for others. We must learn how to cleanse our bodies and minds, we must learn to strengthen our nervous, muscular, circulatory, respiratory, and glandular systems and then to bring them into balance. We must once again learn what it is to be a human being and what the requirements are. And once we have learned these things we must share them with others who are in as much need now as we were when we first discovered them.

The solution of this country's prob-

lems, of which drug abuse is just one symptom, is as a nation, to begin to live naturally with respect for all people. We are already bearing witness to these changes — the amazing upsurge in natural foods, holistic health movements, no smoking ordinances, etc. The time is now and now is the time.

We feel that our program must be studied as the prototype of future drug programs. There is no other natural healing detoxification and rehabilitation spiritual community in the country. It is in this community that we are living the purity of the ancient teachings, and it is in this community that we have helped so many clients not only become drug-free, but free of their old selves that caused them so much pain and suffering. The best programs have less than a ten percent success rate. Why is it that our program in Tucson, using techniques that are thousands of years old, has one of the highest rates of success in the country (over forty percent for the last fiscal year)?

We have seen human beings with drug problems undergo rapid healing. This healing has manifested itself in terms of changing skin color and texture due to the detoxification of the body, changes in language use, in posture, in willingness to relate to others' needs before their own, in their increasing ability to cope with stress, and in general, a change in personality. We have witnessed people who have come to us in very depressed, lonely, alienated, self-denigrating states leave with a glow on their faces. There is no question in our minds that many of the people who come here for help change their self concepts drastically. And more importantly, we would like to feel they have changed their level of awareness or consciousness which we feel controls and determines thoughts, attitudes of self and others, and behaviors. "Integration of one's personality at higher levels is the outcome of balancing the physiological systems of the body with the mind and the spirit."* the assumption here is that a more self-actualized person, a more integrated person, a more enlightened person, a person who has learned to manifest and achieve his higher hu-

man potentialities will less likely become addicted to substances that restrict the use of this higher level of awareness or limit him directly because of legal and social sanctions.

On the basis of this assumption, we have designed a program that can increase the possibility of a person with drug problems to experience "highs" of a different nature, which are produced by his own nervous system. He learns to become master of his own energy and fate. He learns self-control and therefore is well on his way to self-mastery. Thus our goal of treatment goes much further than just adjustment to the norms and values of society. We try to provide a way for the individual to pull himself up from the morass of the mundane in order to experience the potentialities of the infinite. "If it makes sense to look beyond drugs in treatment, then it makes sense as well to look beyond the return to drug use or abuse as the sole measure of effectiveness of a drug program." [Treffert (1976), Dembo (1976), Seney (1972), Ellsworth (1976)].

* Yogi Bhaian, 1977

Drug Rehabilitation

3HO's Foundation Provides the Base

The 3HO Drug Program is a subsidiary of the 3HO Foundation or the Healthy, Happy, Holy Organization. The 3HO Foundation, Inc., is a non-profit, tax-exempt organization founded for the purpose of providing the basis — through instruction and practical application — of a new lifestyle for persons who seek to enjoy health, happiness and direction in life. The techniques of this organization have been employed very successfully in the rehabilitation of people with both drug and alcohol problems within the 3HO Drug Program, established in 1973 following the successful formula established under the guidance of Yogi Bhaian

in Washington, D.C. and New Mexico.

The clients of the program are referred from all parts of the country and even from different parts of the world. Some are referrals from other agencies, some have heard about the program from friends, some are straight from the street. They may have been in many programs and used drugs for many years, or they may have had a habit for only a short time. Their ages may range anywhere from 18 to 35, or even older. Whatever the case, the client comes to us looking for something stimulating and different. He is looking for something which will work — not just a substitute drug.

Clients practice a meditation which stimulates those areas of the brain responsible for habit patterns.



Before anyone can enter the program, a screening process is required. Because yoga is an important part of the treatment, prospective clients are asked to attend one yoga class daily for three consecutive days. This orientation gives some idea of what is involved in keeping up on the program. If, after completing this requirement, the individual still wishes to enter the program, an intake interview takes place. A treatment plan is made according to his or her specific case, and the client is given a schedule and a copy of the rules and regulations. The interview is videotaped in order to show his condition before treatment, allowing him, and anyone else, to see the great change from before treatment to graduation. A new client is also required to have a physical examination by a medical doctor. Yogic principles are applied in accordance with the results of the medical examination to rapidly rebuild the body to a healthy state. After intake the client writes an autobiography in order to give the counselors a better view of his situation.

A great strength of the program is the total change of environment. The environment is 180 degrees different from anything the client has known before, which allows him to leave behind his past and begin building a new self-concept and identity. His old habit patterns must be replaced by new. For example, there is no smoking, no drugs of any kind, no loud music, no pool games, no card games and no T.V. sets.

Certain aspects of the program further help this break from the past. Immediately upon entering the program, the new client is given a new name to use temporarily. Being related to by a new name or identity usually inspires change and growth. The client is also given new clothing. He is asked to wear white, modest clothing while in the program. He is also given a room to share with one of the family members. This limits the opportunity for clients to get together and discuss drugs or their pasts, since the family members who do not have a drug problem will not relate to the client's past.

The program is divided into three phases, each lasting approximately

45 days. Phase one, the first 45 days, is a period of intense physical cleansing and detoxification. This process is speeded up as a result of the nutritious, light diet and yoga. By eating strictly vegetarian-fruitarian diet, poisons and toxins are eliminated from the body. In addition, these foods demand less energy to digest, enabling the body to get more vitality from the food than it could with a heavier meat diet. It is also realized that without oxygen, a person would die within five minutes. In a vegetarian-fruitarian diet the blood is thinner, allowing greater amounts of oxygen to reach the cells, tissues, and organs which results in a healthier body.

A phase one client is required to attend three yoga classes each day. These classes are designed to rebuild parts of the body which have been damaged by an unhealthy diet and drug use. Meditations included in these classes help the client to gain control of his own mind giving him the ability to focus or concentrate on one thing.

Hot and cold baths are another technique which helps in the detoxification process. In the hot bath toxins and poisons are eliminated in the sweat, and the cold bath gets the circulation going once again. The baths are also useful in helping clients to relax, minimizing withdrawal symptoms. Herbal teas and massage therapy are additional aids to relaxation

during withdrawal. In fact, massage can help to minimize withdrawal symptoms as much as 80 per cent.

As mentioned earlier, the client is put into a situation which will help prevent him from relating to the past to any large extent. For this reason, phase one clients are limited in the amount of outside contact permitted. They are not allowed to make or receive phone calls or visitors, and cannot read newspapers or magazines.

Instead, clients are kept busy throughout the day with yoga, recreation and work around the facility. Some of the recreation planned is swimming, running daily, wilderness hikes, etc.

At the end of each day the clients are responsible for writing an assessment of their day, their thoughts and ideas, and the feelings and changes going on inside. This not only gives them an insight into themselves, but also helps the counselors to understand what the client is going through and what help he needs to make it through the program successfully.

After the intense physical cleansing of the first phase, the client is moved on to phase two and begins to gain more privileges. He can begin to have outside visitors, receive phone calls and letters, and read newspapers. With the discretion of the staff he may be allowed to leave the center with other family members, or even to work from time to time in the family businesses. Any money that he earns is placed in savings for the time when the client will graduate the program and need to support himself. Although these changes are taking place, the basic daily schedule remains the same, so that the client is still attending yoga classes and working around the facility. He must still maintain a vegetarian-fruitarian diet, though some heavier foods can begin to be added to his diet. This phase also lasts approximately 45 days. If the client seems to be adjusting to his new schedule fairly well, then he will be moved on to the last phase, sometimes referred to as the reentry phase.

In this phase more stress is placed on making plans for the future. The client begins to think about what



he wishes to do with his life once he leaves the ashram. While still in this phase he may be placed in a vocational school in order to learn a trade, he may return to high school or college to get a degree, he may work in an ashram business, or he may find a job outside the facility but continue to live within the community. This phase generally lasts from 45 to 90 days, and during the last month of the program, the client will be carefully assessed and viewed in order to see how he adjusts to his increased involvement with the outside community. At this point the client is given more responsibility in the handling of money he earns. He is allowed to carry and handle his own money although some of it is saved for his support upon leaving the program. The client does not graduate until he has a savings of a few hundred dollars, a job and a place to live. Otherwise he will very likely return to the streets with no money, no job and no house, and end up going back to his old friends and habits.

When a client graduates, he agrees to follow an aftercare plan for the next year. This followup care involves filling out a form every three months which contains a self assessment and progress report. Other acquaintances are also asked to mail in assessments on the client. These could be written by the client's doctor, minister, parole officer, parents, teachers, etc. Follow-up also includes attending two yoga classes each week at this center or any of the 108 3HO centers in the United States.

As every table must have 4 legs, so does the 3HO Drug Program have its "4 legs": yoga, nutrition, meditation, and constructive lifestyle. Meditation, mentioned briefly, is very important in this time of "T.V. turners." In other words, people cannot concentrate or focus on one thing for long enough to do them any good. Their minds are jumpy, and they cannot create or produce. They are bored and do not know what to do with their lives. Meditation helps us to gain control of the mind making it possible to wait long enough to see the fruits of our actions. You cannot plant a seed and then pull it up to see how



An important part of the program includes outings to mountains and deserts allowing the clients to get back into the natural harmony of the Earth.

it is doing. You must patiently wait until it grows.

Meditation also teaches a person to go within and become acquainted with himself. In this way he can learn to solve his own problems. We call this "counseling without counselors," and feel that it is very important training since the clients will not always have the program and its staff to help them solve their problems. Yoga rebuilds the physical body, nutrition is important in maintaining health as well as cleansing the body of toxins and poisons, and the lifestyle involves living in a family situation with a constructive, positive and new vibration.

The 3HO Drug Program was devised and created to give people with drug problems an atmosphere and the conditions with which to change old habit patterns for more rewarding patterns of behavior. Currently funded by the state of Arizona and the federal government through an umbrella agency in Tucson, it has become renowned in the field of drug de-

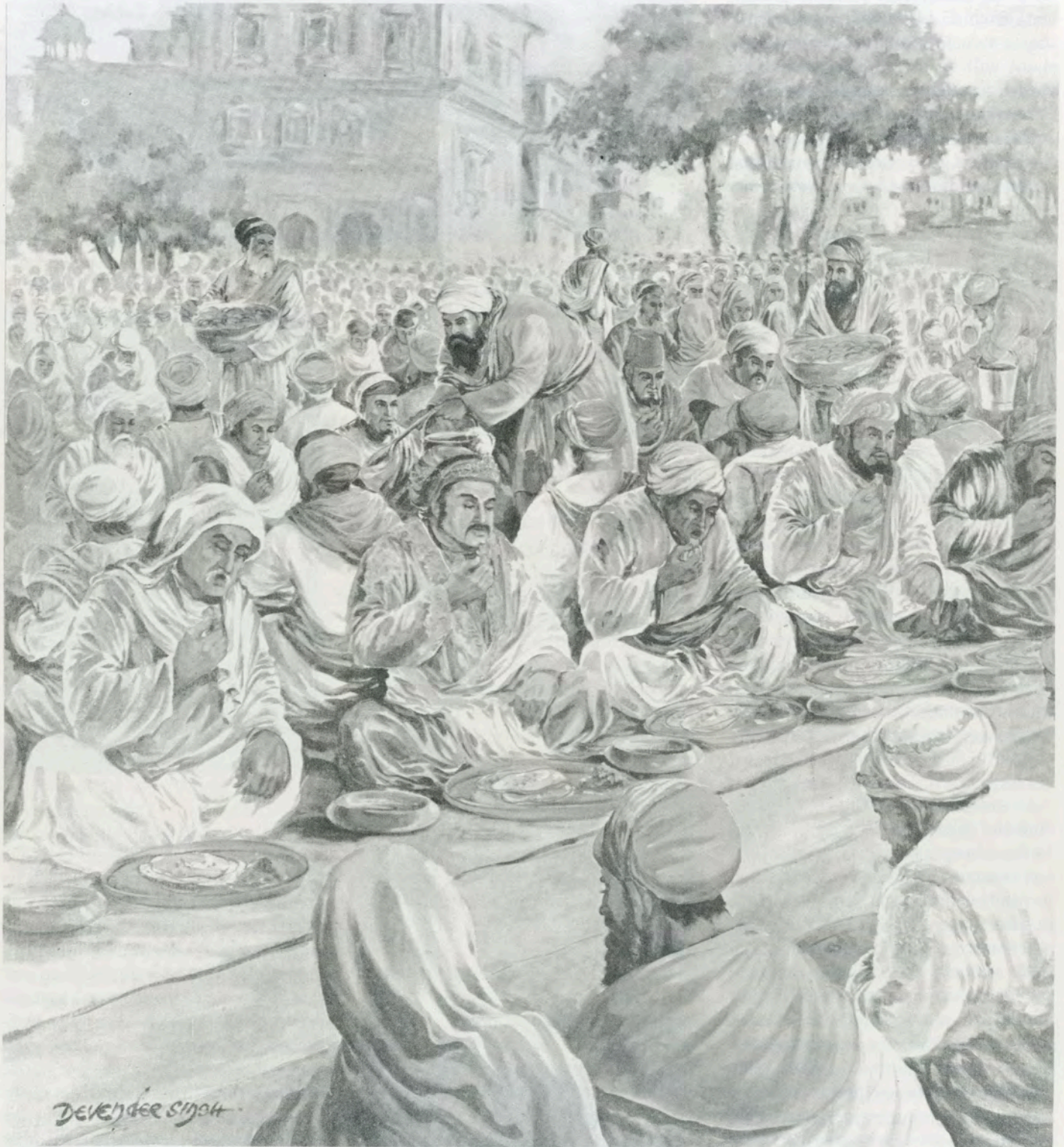


toxication and rehabilitation because of its high success rate (50 per cent now), and has recently been approved by the Joint Commission on Accreditation of Hospitals. More and more people are beginning to see this program and its techniques as an outstanding alternative to most systems existing today which have very little success in comparison (2 per cent generally).

We attribute that success to applying Old Age good sense to New Age challenges and gratefully recognize Yogi Bhanjan for selflessly and tirelessly sharing these techniques.

GURU AMAR DAS' FREE KITCHEN

By M.S.S. SAT NAM SINGH KHALSA



BEFORE PAYING HIS HOMAGE TO GURU AMAR DAS JI EMPEROR AKBAR ENJOYS *GURU-KA-LANGAR* (COMMUNITY KITCHEN) IN THE COMPANY OF THE COMMON FOLKS....

In 1971 many of us were blessed to go with our beloved teacher, Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogiji, to mother India. We visited some of the many holy places of India and many gurdwaras¹ representing a very fine heritage in Sikh history. Of all the places we visited, the beautiful Golden Temple with its divine nectar tank, healing vibrations and sounds of Gurbani Kirtan is still felt in our hearts and heard in our ears.

There is one experience in the Golden Temple which stands out in my mind: the thousands of people coming there everyday to be fed at the Golden Temple Free Kitchen. I had the blessing of serving in the 'Free Kitchen' and looking into the eyes of many who came to be fed. I can still see brown-skinned people with hands cupped in a gesture of receiving their daily food. I saw how much they appreciated what was being given to them, and I knew that when I returned to America, with the Guru's grace and the help of Sikh members of our community, we would establish a 'Free Kitchen' in Tucson, Arizona. Though the hunger problem is not as extensive as what I had seen in India and other countries I visited, there are definitely many people in this country who do benefit by the opening of a 'Free Kitchen'.

When I returned home from my trip I discussed my feelings with members of our Tucson ashram. We knew it would mean a considerable financial investment. At that time we had funds we were planning to use for opening a Golden Temple restaurant. After a short discussion we agreed on feeding the poor before opening up any kind of business for profit. With the aforementioned funds we acquired a facility in a small house located in a community where we felt we could be of the most service. On May 4, 1972 we served a fine Indian meal of chapatis, curry, and dahl in the first 'Free Kitchen'.

We were ready by noon, but not for the 250 - 300 people who came needing to be fed. In fact we got to the point where we had to begin emptying our cupboards until they



LOS ANGELES GURU RAM DAS ASHRAM BROADWAY SERVING LANGAR TO 200 PEOPLE WEEKLY IN THE DOWNTOWN AREA.

were bare in order to provide for everyone. Although our own dinners were sparse that evening we all felt blessed to have had the opportunity to serve in this way.

Reflecting over the day's events we realized the variety of people who we had served in the 'Free Kitchen' that day. Some were black, some white, some Mexican, some Indian, some in rags, some in suits; they could have been Hindu, Buddhist, Christian or Jew, it made no difference. All were sitting together as a family at the Guru's table. We remembered how Guru Nanak had fed the poor. I recalled how kings and princes, rich and poor of all castes and religions has sat before Guru Amar Das to eat the Guru's langar, marking no distinction between any man. Just as the sun shines equally on all, they sat together and shared companionship and brotherhood. So it came to be that we named the free kitchen the 'Guru Amar Das Free Kitchen'.

The next day when the 'Guru Amar Das Free Kitchen' opened, a wonderful thing happened. So many people had heard about and gotten into the spirit of the 'Free Kitchen' that many came with food and contributions, a number of them were people I knew had been to the 'Free Kitchen' the day before, people with little

or no money, coming with food that they had gathered themselves from the community.

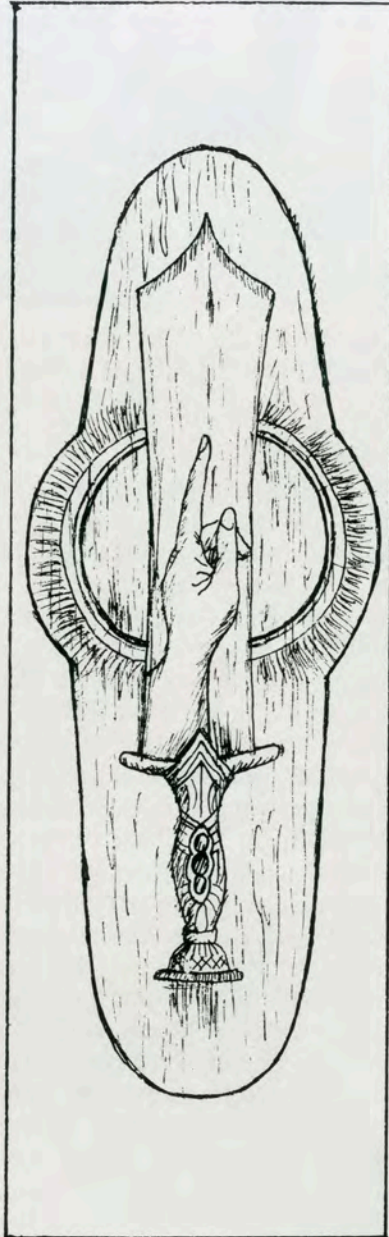
Six years later, people are still being fed at 'Guru Amar Das Free Kitchen'. If the roof of the ashram would blow away, the walls crumble, or we had only enough food to feed our own, there would still be no hesitation in feeding first any who came to us in need.

We have now grown to the extent that we are receiving a federal government grant for this service and are in the process of establishing another 'Free Kitchen' on the south side of Tucson. (At the time of this printing the Government grant has been withdrawn but Dasvandh has been able to give financial assistance.) In the years to come there will hopefully be many 'Free Kitchens' in this country.

We are very thankful to all our brothers and sisters, both in the ashram and in the community, who have sacrificed to make the 'Guru Amar Das Free Kitchen' a reality. We especially give thanks to our inspiration and guide, Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogiji, who opened our eyes and hearts to the needs of others by his perfect example of humility and service. All has been by the grace of God and the blessing of Guru.

From Mantra, to Meditation, to Movement, to Mission:

*The Birth, Growth and Expansion
of the Grace of God Movement
of the Women of the World*



By SARDARNI SAHIBA SHANTI
SHANTI KAUR KHALSA

"I am Grace of God, I am Grace of God, I am Grace of God...." These words are a most precious gift through which a woman may relate to her own divinity, dignity and nobility. The highest nature of woman is expressed through her power in co-relation to the Creator, her beauty, her grace and her capacity to shape and transform humanity. The Grace of God mantra gives each woman the technology to look deep within her innermost being to heal herself, to regain the positive image of her infinite potential and to restore her rightful place in society. By practicing this meditation a woman's manner of communication, her behavior, her thoughts, her personality and her projection are aligned more and more in harmony with the infinite beauty that this mantra unveils for her. The fears, limitations and the debilitating concepts that an

"Symbolically this represents the noble woman. She has a double-edged sword in one hand and she has her left hand index finger raised towards God. That is a symbol. That means anybody other than that one God shall meet my sword. Look at this symbol, now, all the time. Twenty-four hours. That is her symbol. She fights and lives and affects and she's invincible. She is the flow of spirit; the radiance of light. She is no one else but God living in a woman."

exploitive society has placed on her can then be lifted. The Grace of God mantra gives woman the hope of real liberation and the fulfillment of human life.

On September 22, 1970 in San Francisco, California, a movement unique in the history of all humankind was begun. At that time Yogi Bhajan ji first instructed women in the Grace of God Meditation. He also formed the Grace of God Movement of the Women of America (GGMWA) so that each woman might learn this meditation and relate to her highest potential. A handful of women comprised the Grace of God Movement's early membership, but as these few women began to teach other women the Grace of God meditation, and as those women in turn taught others, the concepts and practical technology of human transformation and liberation began to spread.

Yogiji continued to instruct, direct, guide and counsel women on the im-



From this small group of women who were first instructed in the Grace of God Meditation in September of 1970 in San Francisco, California, five are now leaders and teachers for both 3HO and Sikh Dharma: First row (seated): third from left, S.S. Ram Das Kaur Khalsa, Secretary of Religion for Sikh Dharma, L.A., California. Fifth from left, S.S. Gurumeet Kaur Khalsa, Secretary to the Khalsa Council, Espanola, N.M. Second row: far left, S.S. Sat Santokh Kaur Khalsa, teacher at Guru Ram Das Ashram, S.F., CA. Second from left, S.S. Sat Kirpal Kaur Khalsa, Assistant Secretary General of Khalsa Council, Eugene, Oregon. Fourth from left: S.S. Sat Kirtan Kaur, teacher at Guru Ram Das Ashram, Carmel Valley, California. Not shown, M.S.S. Sardarni Premka Kaur Khalsa, Secretary General of Sikh Dharma.

portance of their strength, inspiration and positive prayer. He reminded us that woman is the mother from which all mankind is born, that woman is the keeper of the home and the safeguard of human values. She has the power to give birth to the saints, sages and saviors of this earth. Therefore, woman **MUST** relate to her grace! She **MUST** live to her nobility! No matter what the duties of a woman may be, no matter what earthly position she may hold, no matter what responsibility she may carry, Yogiji reminded each woman of the spiritual trust the Creator gave her when her soul selected the body of a woman: "As a female, as a woman, as a Grace of God, you can play a fundamental basic human role: To uplift humanity....A woman must learn from the very day she takes her first breath on this earth that she is the Grace of God."

Yogiji did not omit the female polarity — the male — when he instructed the meditation. With slight modifications, men can practice this divine meditation and share in its transformative, healing and uplifting grace. It is when the power of this meditation is applied with all the teachings of graceful living Yogi Bhajan has given us that the destiny of this nation and the entire planet can change towards a righteous goal.

December 4, 1971 marked the first public appearance of the Grace of God

Movement of the Women of America, as nearly one hundred women and men marched in a candlelight procession past the topless and bottomless nightclubs of San Francisco. Since that time there have been other marches on behalf of the grace and dignity of women in Los Angeles, Washington, D.C., Tucson, Phoenix, etc.

The Grace of God Movement embodies the essence of Yogi Bhajan's teachings, and is an essential and integral part of the Healthy, Happy and Holy way of life. In fact, the meditation completely covers each aspect of Healthy, Happy and Holy! This very cozy meditation brings into harmony and balance the areas of graceful, effective communication, the power of decision making, health and physical grace, patience to go through the test of one's karma, the ability to channel emotion into devotion, the gift of divine wisdom and expansion, and the merging of the limited ego into the Divine will. This meditation can make a woman most effective in all areas of her life.

The movement's brief history has shown that the effectiveness of GGM lies in personal communication. A woman learns about GGM from another woman! In order to let women know the wealth and value of the teachings Yogi Bhajan has given, many women have gone out into their communities and formed various classes, courses and workshops. These

programs help to convey Yogiji's message that: "Woman is a woman—nothing else—and nothing can replace it. Her nobility has nothing in comparison or parallel." The classes provide personal instruction in health and beauty care, yoga exercises and meditations that relate to woman's unique physical and psychological make-up, diet and nutritional information, and male/female relationships. The Grace of God meditation was and continues to be the foundation for these women's programs.

Soon after GGM began, special information packets filled with helpful hints in all these areas, plus transcripts of lectures relating to women, were prepared and distributed by 3HO Foundation International Headquarters. The first Grace of God Course was offered in the fall of 1972 in Tucson, Arizona, and by virtue of its success, the course was offered again in 1973.

In 1976 the first Khalsa Women's Training Camp was held. For eight weeks in the sun, rain and (literally) earth of Espanola, New Mexico, women learned how to live together, work together, play together, plan and organize together, grow together. Through the daily experiences and the powerful lectures of Yogi Bhajan, the barriers of mistrust between women were being broken down. From chick to Golden Eagle — the American woman was emerging to confirm her grace!

It was not until the Khalsa Women's Training Camp session of 1977 that Yogiji brought the Grace of God Mantra from meditation to movement and delivered it to a mission, thus expanding the Grace of God

Movement of the Women of America into the Grace of God Movement of the Women of the *World*. He said: "You who are the citizens of this country have one mission to accomplish, and you should never get defeated in that mission: bring the women of America to be the Grace of God." He reaffirmed this in 1978 when he said: "It is my earnest desire, it is my desire with head and with heart both, that you all should become missionaries to spread the mission of the Grace of God."

Taking his words to heart, we began to *organize!* Khalsa Women's Training Camp 1977 provided an excellent forum for ideas, planning sessions and some sharing of "how-to" experience. From that session came the establishment of world-wide monthly full moon meditations, regional and local GGM newsletters and courses, classes and more classes! By 1978 it became clear that there was a need to consolidate, correlate, coordinate and communicate with all of our sisters who are serving to spread the Grace of God Movement of the Women of the World.

On October 7, 1978 plans for an International Council for GGMWW were outlined. The International Council is to be the planning, organizing and motivating energy behind the GGMWW programs. Already in the works are programs for standard curriculum outlines for various GGMWW classes, literature about GGMWW for distribution, weekend workshop programs and a prototype GGMWW booth for display at conventions and conferences. A resource questionnaire has been distributed to all women involved in GGMWW to assist the International Council in determining our collective skills, talents, interests and abilities.

As the Grace of God Movement for the Women of the World enters its ninth year, the guiding hand of the Siri Singh Sahib, which has brought us this far, continues to inspire the progress of this mission. "Wherever you are you should start making small groups of GGMWW and start doing your humble thing to build a country, to build a nation, to build a world....Rise, O woman, time has come. It will never come again."



In 1975 the Grace of God Movement staged a march down Sunset Strip (home of nightclubs and strip joints) in Los Angeles, California to protest the exploitation of women.

Grace of God Meditation

Lie relaxed on your back, eyes closed, palms facing up, feet out straight. Inhale, and holding the inhale, repeat silently ... concentrating on one finger at a time ... "I am Grace of God." Repeat this ten times, once for each finger; then exhale, and holding the breath out, repeat the same process. Continue to do this until you have **inhaled five times and exhaled five times**, repeating silently, "I am Grace of God," ten times each time you inhale and each time you exhale. This will be a total of one hundred times the mantra is repeated.

With eyes still closed, sit up in easy pose, right hand in gyan mudra resting on right knee, left hand held at shoulder level as if to take an oath. Concentrate on each finger, tensing it as you do, and repeat five times for each finger, "I am Grace of God."

Little finger (MERCURY):

Power to relate, communicate and make decisions.

Ring finger (SUN):

Health, strength, physical vitality

Middle finger (SATURN):

Emotional control, patience

Index finger (JUPITER):

Wisdom

Thumb (DRAGON HEAD, DRAGON TAIL):

Ego



Gyan Mudra

The optimum times for this meditation are sunrise and sunset, on an empty stomach. Your emotions will become more positively channeled and any physical or mental ill health will be greatly improved. Continue practicing for one year and your aura will become tipped with gold or silver; great strength and God's healing powers will flow through you.

HIGH TIMES

Ten years of High Lights in 3HO history

By MSS SHAKTI PARWHA KAUR KHALSA



Top: The first Guru Ram Das Ashram in America, located in back of Jules Buccieri's Antique Shop. Yogi Bhajan taught Kundalini Yoga classes twice a day seven days a week. (1971) **Lower left:** Yogi Bhajan with Jules Buccieri, left, who opened his heart and his furniture shop for Kundalini Yoga classes, and Johnny Rivers, right, a popular musician who spon-

sored Yogi Bhajan for United States residency. **Lower right:** Yogi Bhajan (later to become the Siri Singh Sahib) teaching a yoga class inside the shop. Students would come early to move the furniture out of the room to make space for the class and stay late to move it all back again, 1969. (Later students converted the garage in back into the classroom.)





Upper left: Maharaj Ashram, the first ashram in New Mexico, located on the land of Dawson and Karen Hayward in Santa Fe. **Upper right:** The Siri Singh Sahib in Washington, D.C., in December of 1969 during his second tour to the east coast. Standing next to him is S.S. Soorya Kaur Khalsa, who established the Ahimsa Ashram in Washington, D.C., and Ronnie Keith of New York and Charlie Dole. **Middle left:** The Siri Singh Sahib addresses tens of thousands of young people at the Atlanta Pop Festival, July 1970. "Sat Nam" is painted on to the wall in background. **Middle right:** The Siri Singh Sahib and some clowning students bid farewell to M.S.S. Lehri Singh Khalsa (Standing to the Siri Singh Sahib's left), as he departs for the east coast to head up an ashram community, destination uncertain. (Washington, D.C. was where Guru guided him.) **Lower right:** The Siri Singh Sahib's birthday party in Los Angeles, August, 1970.

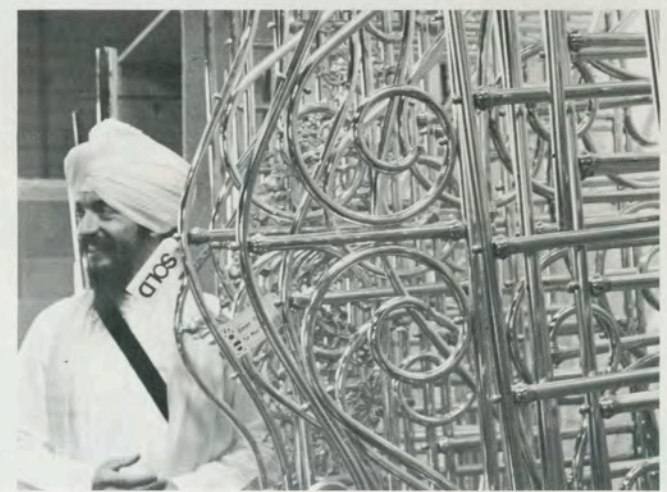




Top: The Siri Singh Sahib, along with 85 students, prepares to depart on the first "trip to India," December, 1970. **Middle left:** A group of Indian Sikhs, the Siri Singh Sahib and 84 students transformed by their experience of a few weeks in India during the first tour in 1970. **Middle right:** From left:

M.S.S. Baba Singh Khalsa and M.S.S. Livtar Singh Khalsa as they make history by becoming the first western born students of 'Yogi Bhajan' to take formal vows to live as Sikhs of the Guru. Sikh Study Circle in Los Angeles. (Nov., 1970.) **Lower left:** The first production crew for Sunshine Brass Beds, S.S.

Guru Teg Singh Khalsa, S.S. Sat Purkha Singh Khalsa, M.S.S. Guru Singh Khalsa, M.S.S. Baba Singh Khalsa, and S.S. Krishna Singh Khalsa, in 1973. **Lower right:** M.S.S. Guru Singh Khalsa, General Manager of Sunshine Brass Beds, appears with some of the beautiful brass work produced by the company in 1976.





Upper left: The Siri Singh Sahib and Mayor Sam Yorty in photo center, along with, from left to right: M.S.S. Shakti Parwha Kaur Khalsa, M.S.S. Baba Singh Khalsa, and to the right of the Siri Singh Sahib, M.S.S. Guru Singh Khalsa, M.S.S. Sardarni Premka Kaur Khalsa, S.S. Sat Simran Kaur Khalsa, Dr. Anthony Brunse, and Mrs. Elsie Kozerski, attending a dinner for the Los Angeles-Bombay Sister Committee in Los Angeles (1973). **Middle left:** The Siri Singh Sahib appears with Liv Ullman on the Panorama Show in Washington, D.C. in 1973. **Middle right:** Susan Strassberg enjoys a lively conversation when the Siri Singh Sahib is again host on the Panorama Television show in 1973. **Lower right:** Nicholas Johnson, Federal Communications Commissioner, visits the Siri Singh Sahib and S.S. Sat Simran Kaur Khalsa in 1973. **Lower left:** Governor Bruce King of New Mexico presents to the Siri Singh Sahib

a Proclamation honoring 3HO for its work in combatting drug abuse. June, 1973.

Upper right: The Siri Singh Sahib and M.S.S. Sardarni Premka Kaur Khalsa meet with Pope Paul VI at his Summer headquarters outside of Rome, Italy. (July, 1972). **Opposite page, upper middle right:** In 1971, the Siri Singh Sahib was presented with a Sword of Honor by the Chief Priest of the Akal Takhat (Throne of the Eternal) at the Golden Temple in Amritsar, India, and was ordained, in an unprecedented ceremony, as Minister of the Sikh Dharma for the Western Hemisphere. Here he is pictured with Giani Mohinder Singh, Secretary of the S.G.P.C., following the ceremony. **Opposite page, middle left:** Seated on the left is Sant Fateh Singh, the President of the Akali Dal (1971) as they discuss the responsibility of the Siri Singh Sahib to spread Sikh Dharma in the West, and recall the words of Sant Chanan Singh



(President of the S.G.P.C.) that the Siri Singh Sahib would create many Singh Sahibs to serve the Dharma.

Lower middle right: From left: Rabbi Schlomo Carlebach, the Siri Singh Sahib, and Pir Vilayat Khan, a leader of the Sufi Movement, conversing in 1972. **Lower left:** Sardar Hukam Singh joins the Siri Singh Sahib and Sant Kirpal Singh in the middle of the procession for the World Conference for the Unity of Man, held in New Delhi, India, in February of 1974. **Lower right:** Pictured with Sant Gurmukh Singh, an Indian born Sikh who stayed with the 3HO family from August through September of 1973, are left to right: Bhai Sahib Dayal Singh Khalsa, S.S. Dr. Wha Guru Singh Khalsa, and M.S.S. Baba Singh Khalsa.





Top left: The Siri Singh Sahib and Yogi Amrit Desai in Philadelphia, 1975.

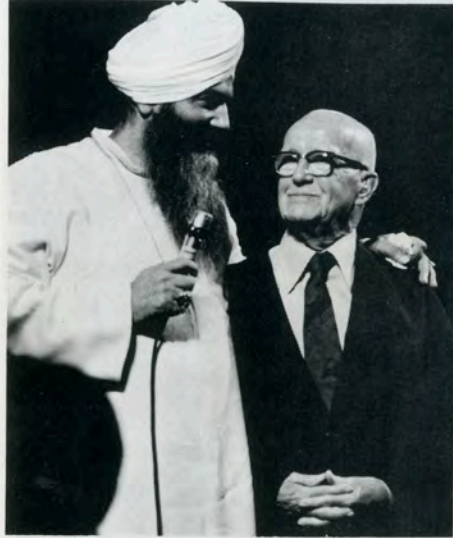
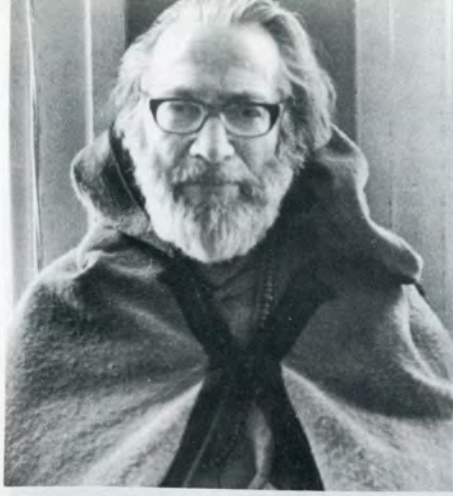
Top middle: Having lunch at Guru Ram Das Ashram in London (July, 1973), the Siri Singh Sahib explained many chants and laws of the sound current to Allen Ginsberg. **Top right:** the esteemed Lama Anagorika Govinda and his gracious wife with the Siri Singh Sahib in Los Angeles in 1971.

Middle left: Siri Singh Sahib ji and Sant Keshavedas enjoy a pleasant meeting in London in 1974. **Middle:** The Siri Singh Sahib with Cardinal Manning and Swami Asaktananda of the Vedanta Society in Los Angeles in 1975. **Middle right:** Daya Mata of the Self Realization Fellowship meets the Siri Singh Sahib at a reception held in 1974 in honor of Sardar Swaran Singh, Foreign Minister of India.

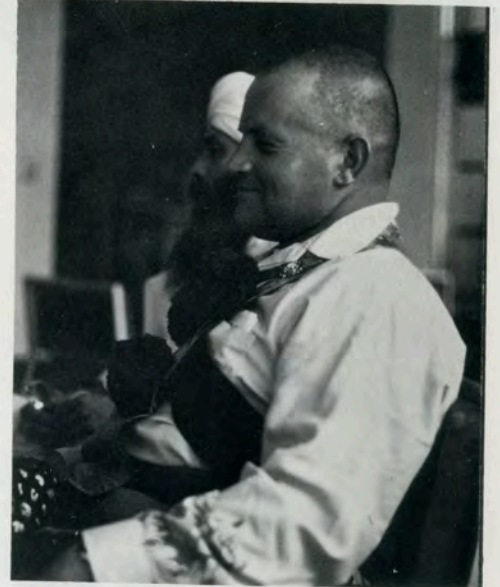
Right: The Japanese Buddhist Archbishop, Kiriya Sensei, pays a visit to the Master of Kundalini Yoga in the Harbogind Sadan ashram of San Rafael, California in 1973.

Bottom right: Werner Erhard, of EST, listens raptly while the Siri Singh Sahib makes a point in San Francisco, 1974.





Top left: Samuel Lewis (Sufi Sam), a dynamic Sufi teacher and leader for many young people until his death. He was known for his joy, sense of humor and outspoken nature and came to be a dear friend. **Top right:** The first Holy Man Jam, hosted by "Yogi Bhajan", held at the Atlanta Pop Festival, 1970. Left to right: Yogi Amrit Desai, the Siri Singh Sahib, Swami Satchidananda, Swami Vishnu Devananda, and Christopher Hill. **Upper middle left:** The Siri Singh Sahib thoroughly enjoyed Buckminster Fuller's presentation during the Symposium on Humanity held in Vancouver, B.C., 1977. **Lower middle right:** Ajari Dr. Pemchekov Warwick, a Tibetan Buddhist, seated alongside M.S.S. Sat Santokh Singh in San Francisco. (1974) **Bottom:** Swami Bhaktivedanta, the head of the Hare Krishna Movement, meets with the Siri Singh Sahib in San Francisco, 1975. **Lower middle left:** The Siri Singh Sahib with Swami Muktananda in San Francisco, 1975. **Upper middle right:** One afternoon in February, 1973, Baba Ram Das came to Guru Ram Das Ashram in Los Angeles for his first meeting with the Siri Singh Sahib.





Right column: Siri Singh Sahib Harbhajan Singh Khalsa Yogiji is honored with the title of Bhai Sahib from the Akal Takhat (Throne of the Undying), at Amritsar in India, on the 13th of November, 1974. **Top:** From left: Muni Sushil Kumar, Head of the Jains, Sant Kirpal Singh of the Ruhani Sat Sang, India's Prime Minister Shrimata Indira

Gandhi, Giani Zail Singh, the Chief Minister of the Punjab, and others listen as the Siri Singh Sahib offers a prayer at the World Conference on Unity of Man held in New Delhi, India, in February, 1974. **Above middle:** Left to right: the Siri Singh Sahib, S.S. Nirinjan Kaur Khalsa and M.S.S. Shakti Parwha Kaur Khalsa are the official reception committee to receive Sardar Swaran Singh, the Minister of External Affairs for India, San Francisco, 1973. **Left:** Harbhajan Singh of Washington, D.C. discusses with the American Ambassador to India, Mr. Patrick Moynihan, his upcoming trip to India (1974). **Bottom left:** Giani Gurmukh Singh Musafar, a great Sikh Statesman of his time meets the Siri Singh Sahib during a visit to London. **Bottom middle:** The Siri Singh Sahib with Sardar Kewal Singh, the Foreign Secretary of India, during the tour of India in 1974.





Top: After completing the Amrit Ceremony at the Summer Solstice in 1974 these Amrit Dhari Sikhs posed for a photo with the Panj Piare who administered the Amrit, the Siri Singh Sahib and his wife, Bibiji. **Middle left:** The Panj Piare stand before the newly initiated Khalsa after the last drop of Amrit has been given. Summer Solstice, 1974. **Middle right:** A joyful moment as the Siri Singh Sahib welcomes to the New Mexico Summer Solstice, Sardar Surjit Singh Barnala, General Secretary of the Akali Dal, Sardar Gurcharn Singh Tohra, President of the Shiromani Gurdwara Parbandakh Committee, Giani Mahinder Singh, Secretary of the S.G.P.C., and Sardar Hukam Singh, President of the Siri Guru Singh Sabha Shatabdhi Committee, all of whom came from India in June, 1974, to begin a tour destined to inspire hundreds of thousands of emigrant Indians, as well as native Americans, Canadians and Europeans towards a Renaissance of the Sikh Dharma. **Bottom:** A Panj Piare consisting of from right to left, Bhai Sahib Dayal Singh Khalsa, S.S. Sat Kirtan Singh Khalsa, M.S.S. Vikram Singh Khalsa, M.S.S. Baba Singh Khalsa, M.S.S. Sat Kartar Singh Khalsa, greets Sikh dignitaries at the Albuquerque Airport in the summer of 1974.



Top: During the India tour of 1974, the Siri Singh Sahib is pictured with the Vice President of India, Shri B. D. Ratti. **Middle left:** While on the same tour, the Siri Singh Sahib also met with Fakhruddin Ali Ahmed who was at that time the President of India, with Sardar Gurdial Singh Dhillon making the instructions. (1974) **Bottom right:** Ravi Shankar, world-renowned sitarist, and Radha Saluja, star of "Dukh Bhanjan Tera Nam", with the Siri Singh Sahib, 1975. **Bottom left:** The Siri Singh Sahib enjoys a cup of tea with Sardar Inderjit Singh and Sardar Umrao Singh. (1974). **Middle right:** The Siri Singh Sahib meets with Giani Zail Singh, the Chief Minister of Punjab, Sardar Tarlochan Singh, journalist and the joint secretary of the Markfed Corporation, and, at far right of photo, Rajinder Singh Bhatia, Editor of *Quami Ekta*. (1974)



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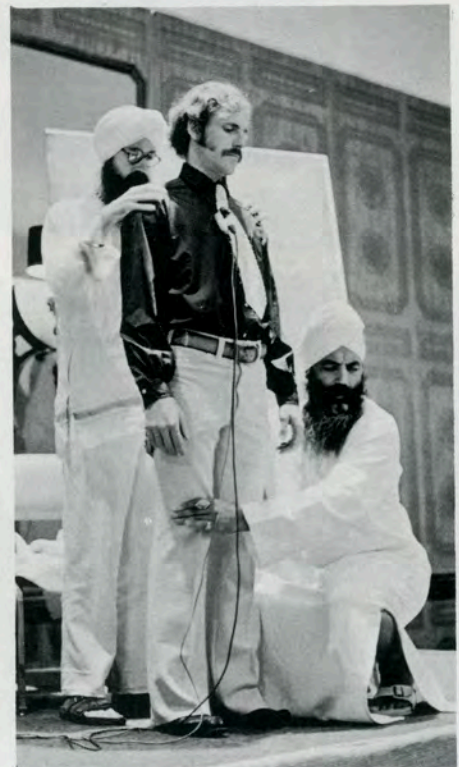




Top left: In the Summer of 1975 the Khalsa Council met at its home base in Espanola, New Mexico. All members of the Khalsa Council participated actively in seva, to clear the rough terrain, paint and build, to establish this land as the permanent home of the Khalsa Council. Bhai Sahib Dayal Singh is pictured at right, working on the dome, which serves as summer residence for the Siri Singh Sahib. **Middle left:** The Mayor of Hartford, Connecticut, presents the Siri Singh Sahib with a Proclamation in honor of Healthy, Happy, Holy Day (August 26, 1975), and is shown below, as he is presented with the Adi Shakti Flag of the Sikh Dharma in the Western Hemisphere. **Middle right:** The Siri Singh Sahib speaks at the U.S. Army Chaplain's School on Staten Island. (1975)



Bottom right: The key to the city of Miami is presented to the Siri Singh Sahib. (Dec. 9, 1974) **Bottom left:** The Khalsa String Band went on tour in the Fall of 1974. They are shown above in New York, performing before delighted crowds.



The Siri Singh Sahib happily introduces Tai Ji, faithful disciple of the departed Sant Kirpal Singh, during the Unity of Man Conference in New Mexico, 1975.

Miss Esther Rolle (the "Good Times" TV series) and M.S.S. Krishna Kaur Khalsa at the First Festival of Unity Through Religion, Art and Culture held on Mother's Day, in Los Angeles. (1975)

The Siri Singh Sahib demonstrates some practical yoga techniques for affecting the mind and body during the Chiropractor's Convention held in Los Angeles in August, 1975. Dr. Jaswant Singh Khalsa aids in the demonstration.



Opposite page, middle right: The first presentation of the Khalsa Council Flag of the Sikh Dharma was on April 24, 1976, at Guru Ram Das Estate in Los Angeles.

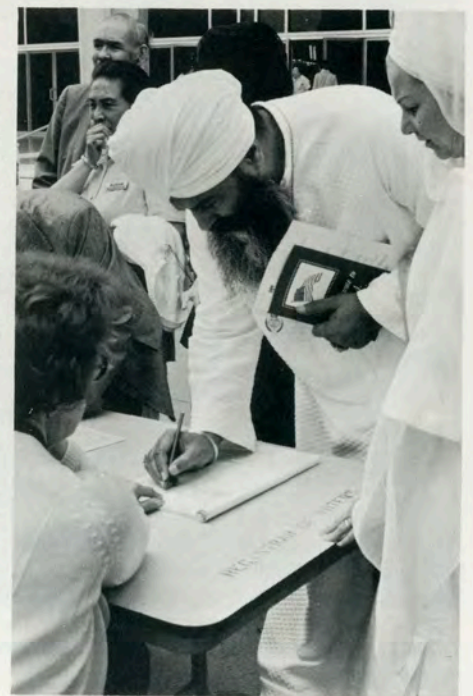


The Siri Singh Sahib is visited by Mr. Sydney Bidwell, Member of Parliament, during a European tour in April, 1976.

Opposite page, far left: Prominent Sikh leaders from various parts of the world visited New Mexico over the summer, 1976, to witness the growth of the Khalsa in the West. Among honored guests were Sardar Gurcharn Singh (Journalist from London), far right, and Sant Baba Sewa Singh, escorted by the Siri Singh Sahib's daughter, Kamaljit Kaur on far left and his son, Ranbir Singh. Two unidentified Sikhs bring up the rear. **Top middle:** Takamiyama (back row, second from right), the Hawaiian born Japanese Sumo wrestling champion welcomed the Siri Singh Sahib, Dr. Alan Singh

Weiss and S.S. Sat Simran Kaur Khalsa in his Do-Jo in Tokyo, 1976. **Left:** Khalsa Women's Training Camp participates in annual city of Espanola parade, August, '76. Women take time for a smile while setting up tent for Khalsa Women's Training Camp. (Summer, 1976) **Opposite page, middle left:** Members of the World Tour headed by Muni Sushil Kumar, head of the Jain religion in India, visit with the Siri Singh Sahib in New Mexico during 2nd Unity of Man Conference, 1975.

Middle left: At the Ealing Town Hall in 1976, The Lord Mayor of Ealing, John Johnston, is paid a visit by the Siri Singh Sahib. Behind them are S.S. Gurudain Singh Khalsa of London, M.S.S. Lehri Singh Khalsa of Washington, D.C., the Lord Mayor's lovely wife, Mrs. Johnston, **Above:** The Catholic Holy Year of 1975 is opened in Los Angeles with an ecumenical service at St. Vibiana's Church and the representatives of various faiths are pictured from left: the Siri Singh Sahib of the Sikh Dharma, Dr. Carl Segerhammer, Lutheran Minister, a Catholic Priest, Rabbi Magnin, Priscilla Chaplin, a Protestant Minister, a Greek Orthodox Priest, an Anglican Priest and a Buddhist Bishop.



Top left: Coretta King, widow of Martin Luther King, Jr., was interviewed by CBS as she attended "People's Prayer" meeting, held on the steps of the Lincoln Memorial. S.S. Sat Peter Singh Khalsa listens attentively. **Top center:** Many of the Sangat from Washington, D.C. took part in the ceremonies surrounding the inauguration of President Jimmy Carter, meeting and speaking with those political figures who affect many of our lives, such as Senator Pete Domenici of New Mexico. Flanking him are M.S.S. Sardarni Premka Kaur Khalsa and M.S.S. Krishna Kaur Khalsa. **Top right:** At the reception for the state of Oregon, M.S.S. Sardarni Premka Kaur Khalsa and M.S.S. Krishna Kaur Khalsa enjoy a conversation with Senator Hatfield of

Oregon, who enjoys visiting our restaurant in Washington, D.C. (1976) **Middle left:** Vice President Rockefeller was honored at a special luncheon by the Los Angeles World Affairs Council. He is pictured above left, shaking the hand of M.S.S. Lehri Singh Khalsa. (1976) **Middle right:** In the Summer of 1977, Time Magazine printed an article about the Western Sikhs. In London, hundreds of Sikhs gathered to protest the contents of the article, and many picketed in front of the Time & Life Building. **Right:** On October 15, 1976, the Siri Singh Sahib became an American citizen. Here he is photographed as he registers to vote, following the swearing-in ceremony.



Top left: While attending the inaugural ceremonies for President Carter, M.S.S. Krishna Kaur Khalsa had the opportunity to meet Mr. Andrew Young, U.S. Ambassador to the United Nations, and to introduce him to the ministers of Sikh Dharma. **Top right:** Better mental health care is the goal, and one way Governor Jerry Brown of California, has worked towards this is by calling upon the religious communities to participate in a volunteer program at Metropolitan State Hospital. He is pictured above with a few volunteers from Sikh Dharma (left to right): S.S. Haribhajan Singh Khalsa, S.S. Sat Purkha Kaur Khalsa and M.S.S. Krishna Kaur Khalsa. **Middle left:** From left to right: Siri Singh Sahib Harbhajan Singh Khalsa Yogiji, Guru Domingo Dias Porta, Guru Estrada, and Reno Serrine (representing the Ruhani Satsang), at the Third Unity of Man Conference held in Mexico City, 1977. **Middle right:** With the publication of the book, *The Teachings of Yogi Bhajan*, in 1977, the Siri Singh Sahib became involved in a little promoting! Here he is being interviewed by the delightful Dorothy Fuldheim about his book, on her TV show in Cleveland,



Ohio. **Center:** In Ottawa, Canada, the Siri Singh Sahib was interviewed, and also held press conferences at the airport, to discuss the issue of racial prejudice and discrimination going on against Sikhs in Canada. Also discussed on the TV show, was his newly released book, *The Teachings of Yogi Bhajan*. (1977) **Bottom:** Attending the World Affairs Council meeting in Los Angeles and welcoming the Minister of External Affairs from India, Shri Y. B. Chauvan, is S.S. Nirinjan Kaur Khalsa. (1977)





Top: On August 7, 1977, the Siri Singh Sahib represented the Sikh Dharma at the Spiritual Jubilee, a coming together of all religious paths, held at the Los Angeles Sports Arena. He is pictured above left with Los Angeles County Supervisor Kenneth E. Hahn and Senator Nate Holden after the Jubilee, and above with Emam Wallace D. Muhammed, who was spiritual head of the Nation of Al-Islam for the West. **Middle left:** A group of American Sikhs meet with Prime Minister Shri Morarji Desai in New Delhi, during the 1977 trip to India. **Bottom left:** While on tour in London, 1977, the Siri Singh Sahib was the guest speaker at the commencement ceremony for the Punjabi school and had the opportunity to listen to the students perform kirtan. **Bottom right:** Everybody on the 1977 India tour took part in a blissful yatra, to climb to the top of Hemkunt Sahib, the mountain top where Rishi Dusht Daman meditated, and was instructed by God to be reincarnated as Guru Gobind Singh. Pictured below is M.S.S. Sat Kartar Singh Khalsa, happily making his way up the trail.





Below left: *Betty Frieden, author of The Feminine Mystique and pioneer of the women's movement poses in Phoenix (1978) with Guru Ratan Kaur and S.S. Shanti Shanti Kaur Khalsa, who are pioneers in their own right. Right: Francis Moore Lappe, author of Diet for a Small Planet, is pictured with S.S. Baba Kaur Khalsa during a speaking engagement in Ottawa. (1977)*



Above: August 28, 1977 marked the opening of the first Secretariat Building for the Sikh Dharma in the Western Hemisphere. Among the honored speakers was S.S. Gurucharan Singh Khalsa, London Journalist. **Center:** Los Angeles City Councilman Robert Farrell has been a long-time friend of the 3HO Foundation. At the 3HO Tenth Anniversary Celebration held in January, 1979 in LA, he presented a City Proclamation to honor the anniversary. He is pictured with the Siri Singh Sahib at the opening of the Secretariat Building. **Middle right:** Sweeping the Golden Temple perkarma is a blessed seva meditatively performed by Hari Jot Kaur and others during the 1977 India Tour.



On the celebration of Guru Gobind Singh's birthday the sangat was inspired to dress in memory of the 10th master. Left to right:(1st row, bottom) Hari Kaur Khalsa, Sat Kartar Singh Khalsa, S.S. Swami Singh Khalsa, Hargobind Singh Khalsa, S.S. Krishna Kaur Khalsa, Sat Guru Singh Khalsa; (middle row) S.S. Sat Purkha Kaur Khalsa, S.S. Ram Das Kaur Khalsa and daughter Guruprasad Kaur Khalsa, Harkirat Singh Khalsa, Sat Anand Kaur Khalsa, Shakti Kaur Khalsa, Karta Singh Khalsa; (back row) S.S. Sat Purkha Singh Khalsa, Ram Ravi Singh Khalsa, Kirpal Singh Khalsa, Guru Teg Singh Khalsa.

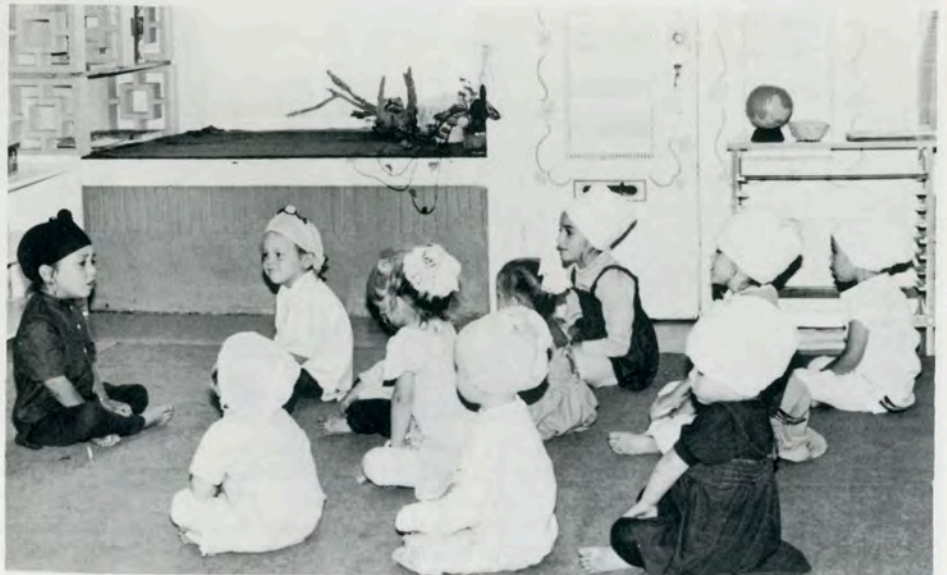


Sardar Sukhjinder Singh, Education Minister of Punjab, visited the United States and travelled to visit various ashrams, including Guru Ram Das Ashram in Espanola, New Mexico, where he and the Siri Singh Sahib enjoyed one another's company.



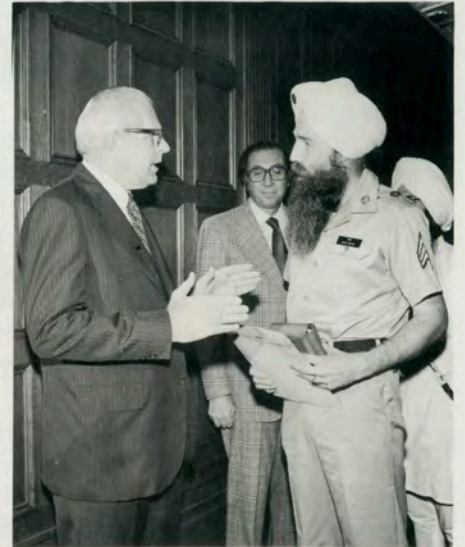
Above right: New Mexico State Senator Tom Rutherford enjoyed the food and Company assembled in Espanola, New Mexico for the reception following the wedding of the Siri Singh Sahib's daughter, Kamaljit Kaur Khalsa and Satpal Singh Kohli. (July, 1978) **Above left:** The Siri Singh Sahib's own daughter, Kamaljit Kaur Khalsa and Satpal Singh Kohli of New Delhi, were assisted by family members as they made their rounds of the Siri Guru Granth Sahib during their marriage ceremony in New Mexico. (July, 1978) **Left:** Pausing briefly before the Eiffel Tower in the midst of their 1978 whirlwind tour of Europe, from left: M.S.S. Sat Kartar Singh Khalsa, S. Avanshi Singh (sec. to Pres. of S.G.P.C.), S. Gurbachan Singh Gill, S. Jagdev Singh Talwandi (Pres. of Akali Dal Party of Punjab), S. Tir (Advocate), S. Gurcharn Singh Tohra (Pres. of S.G.P.C.),

the Siri Singh Sahib, S. Jaswinder Singh Brar (Cooperative Minister of Punjab), Principal Sat Bir Singh, M.S.S. Sardarni Premka Kaur Khalsa (Secretary General of Khalsa Council). S.S. Hari Har Kaur Khalsa. **Below left:** On the Naval Destroyer USS Robison at San Diego: from left, Ajit Singh Dhillon from London, S.S. Ram Das Kaur Khalsa, the Secretary of Religion, S.S. Gurdial Singh, the Jethadar of Keshgar Sahib Gurdwara at Anandpur, Anthony A. Di Salvo, Sardar Sangatar Singh, General Secretary of the Southall Gurdwara, and M.S.S. Sardarni Premka Kaur Khalsa, Secretary General, 1978. **Below:** Students master yoga exercises by teaching them at the Khalsa Children's School in L.A., CA., one of four Khalsa elementary schools in the United States.





Top left: The Siri Singh Sahib greets former Senator Eugene McCarthy at the LA World Affairs Council reception at the Ambassador Hotel in Los Angeles, March, 1979. **Top right:** left to right, Roberto Mondragon, Lieutenant Governor of New Mexico, Ymelda de Vargas, and S.S. Hari Har Kaur Khalsa, who both worked on the committee for the inauguration of the present Governor of New Mexico, Bruce King, far right. **Middle:** Giani Nirinjan Singh from Patiala and the Siri Singh Sahib in Detroit, 1978. **Middle right:** The Honorable John Stetson, secretary of the U.S. Air Force and M.S.S. Krishna Singh Khalsa, our Army man in L.A., meet at a 1978 World Affairs Council luncheon. **Bottom:** Lord Mountbatten of Great Britain addresses the 400th Anniversary of Amritsar celebration, held at the Royal Albert Hall in London, England. (January, 1978) Far left is S. Gurcharn Singh Tohra, Pres. of S.G.P.C., left of the Siri Singh Sahib is S. Jagdev Singh Talwandi, Pres. of Akali Dal, India.



Above: A landmark in the history of Sikh Dharma as M.S.S. Wha Guru Singh Khalsa takes up the gavel as the newly elected President of the Espanola Rotary Club, 1978.

DASVANDH

"It is good to act on time."

"We are the ones who started ten years ago talking about survival. Right? The United States government officially has billions of dollars put into a survival retreat. The Mormon church, the Catholic church, Jews, all denominations of Protestants, one way or the other have completed their survival arrangements. Two years ago we bought the best land in the world, and we thought that people will just send in their Dasvandh or tithing, and we'll start building. And I have realized now that we have spent \$500,000.00 just without asking you for a penny of help, just with the idea that our children, our ladies, our men, our invalids, if they need a shelter, they should have a space, they should have a spot where there should be fresh water, all healthy environments and everything. But, except for one metal building,

you have nothing more for survival. Do you know that? There's not even one bag of rice, wheat, garbanzo flour or even a bag of salt. Do you understand, or do you only know how to talk? I have worked twenty to twenty-two hours a day, seven days a week. What have you given? Don't you think it is equally essential for you to survive, as well as for your children to survive? And what about all the people whom you love very much? Or do you want to survive in a place where the air pollution and water pollution can kill you, spreading bacteria through your nerves? Are you not a well-integrated family of God, practicing Godly things, or have you still to find some people from outside your world? Think about it. There is no need to rush, but sometime it is good to act in time."

— *Siri Singh Sahib Harbhajan Singh Khalsa Yogiji*

Survival is our main focus for Dasvandh now. As the Siri Singh Sahib's words indicate — the time is NOW and now is the time, if we are to have a *tomorrow*.

SO WHAT IS BEING DONE ABOUT IT? We are *investigating* through various sources the best method of *storing grains* on our land in New Mexico. This is a large undertaking since we are thinking in terms of providing *survival facilities for 5,000 people*. Realistically we see that although we will be able to buy and store some grain, individually we must each plan to keep a *year's supply* of survival needs (grain, clothes, blankets, etc.) on hand for ourselves. As the storage facilities are built we will be able to bring our year's supply to Ram Das Puri and keep it there in *individual lockers*, etc. Such a storage locker will eventually be able to store all our *Solstice equipment*, tents, etc. so that we don't have to haul it back and forth each year. We will let you know as soon as we are able to meet that goal. Right now, where to build, what to build and how to build are the main questions being researched. But *don't wait* to gather your own survival supplies. "Hope for the best, but be prepared for the worst."

PROJECTED TIME SCHEDULE? We hoped to be breaking ground for the initial construction *this summer*, but it looks as if that is too optimistic. Mainly because all these survival facilities are going to cost a lot of *dollars*.

WHERE ARE OUR DASVANDH DOLLARS GOING? Each month that Dasvandh has been functioning we have put aside a certain amount for *Legal Defense Fund and Khalsa Education Fund* into a savings account. Each month every region receives their approved budget for operating expenses and each local center that submitted their budget receives 11% of what came in from that center that month. Our Dasvandh dollars contribute to two *free kitchens* each month — one in Los Angeles, and one in Tucson. We also are maintaining funding for the *Institute of Law and Religion*,

Kundalini Research Institute and the *3HO Drug Program*. Every fund that was once being contributed to individually is now being taken care of by Dasvandh. And what is left over we are looking to for our survival projects. The fact is that the amount of Dasvandh money received has not increased and it is very close in proximity to what is being distributed.

THE RESULTS? *Small increase* in the amount left over for survival. In fact, unless we *all* participate, our survival needs may be a long way from being realized.

SO HOW ARE WE DOING ON DASVANDH? Overall we are working on about *38% of our potential*. That means only 38% of our family is participating.

There is a long way to go before we reach *100% participation*. WHAT'S HOLDING US BACK? *Lack of Faith*.

"Somebody once asked me: 'Sir if we give one-tenth what will happen to us?' I replied that one thing will definitely happen to you. You will not be sent to Florida, on that Miami Beach, to die. Because we will build a beautiful temple and a beautiful residential place in Santa Fe, where there will be a bright sun and clean air and a future to live for... It is insurance, it is paying the premium, it is a participation in your own future. Because it is a law of the Universe that one-tenth of your time and one-tenth of your income, you must dedicate to God, to God's work. This law is not made by me. It is a law from the time immemorial. If you say that you can't do it, it is because you don't have the endurance to do it. You don't have the continuity to do it. You don't have the values to do it.

All of my life I have believed in one thing. Anything you give in the Name of God returns to you ten times."

— *Siri Singh Sahib Ji*

... and from the sangat ...

"I'm glad to put my money where my mouth is!"

*Immortal words by
Siri Sewak Kaur Khalsa
Brooklyn, New York*

Dear Das Vand,
I am 7 years old.
I get 1 dollar a week.
This is the first time
I have sent money.
From Gurugian
Kaur to Das vand

December 18, 1978

M.S.S. Sardarni Premka Kaur Khalsa:

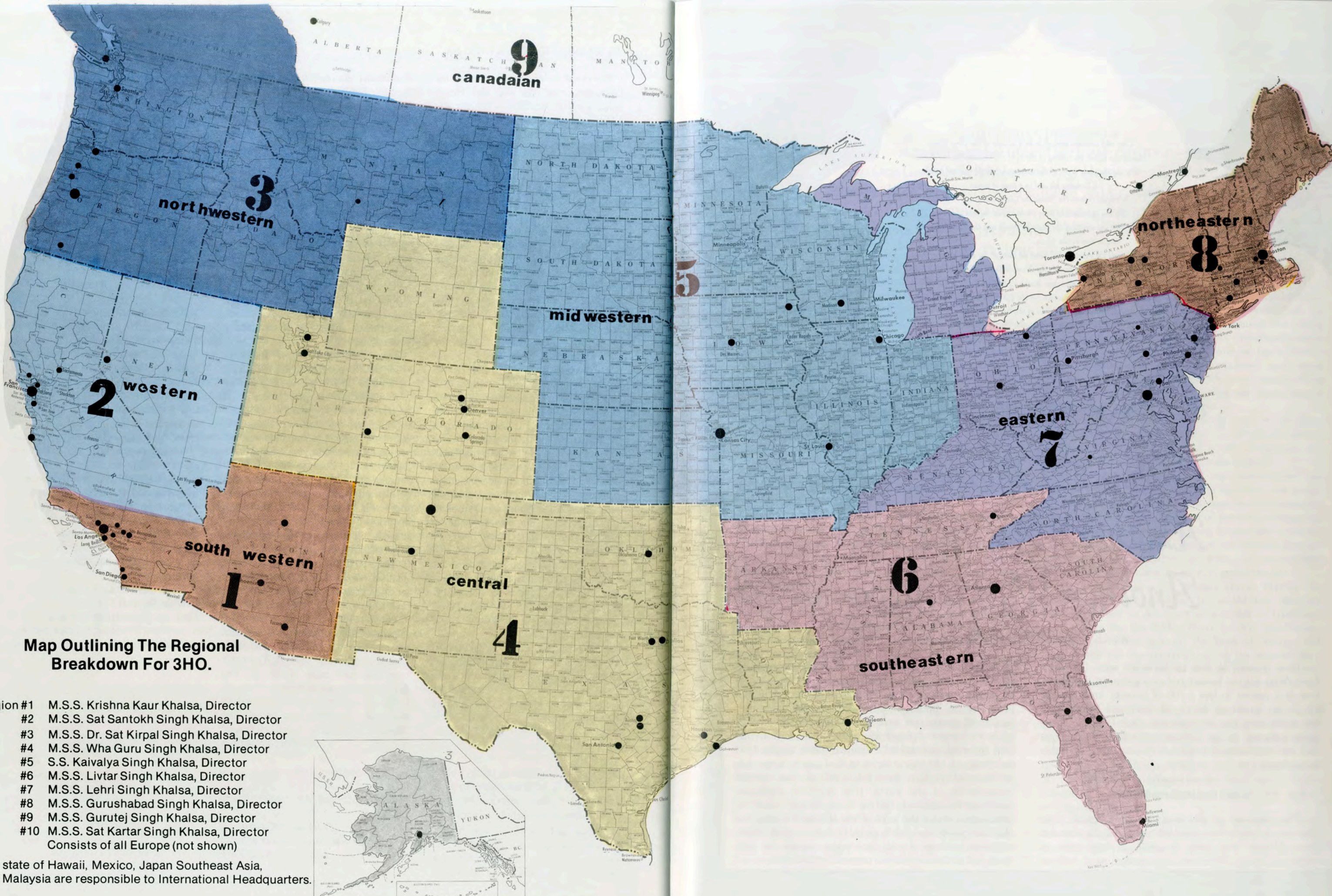
Sat Nam! We are pleased to receive the check for the support of the Guru Amar Das Free Kitchen. It is definitely needed! Although at one time we were funded by the government, we no longer receive this money. We have also received the greatly needed accreditation money for the Drug Program. All funds will be put to good use!

We were extremely pleased to see the Dasvandh so quickly and efficiently funneled back into the ashrams where needed. It was indeed inspiring to see how the Dasvandh is already working for us and will help us to serve both our own family and all people. If we are already feeling the benefits, think what it can mean for our future!

Wahe Guru Ji Ka Khalsa!

Wahe Guru Ji Ki Fateh!

Humbly yours,
Mukhia Singh Sahib
Sat Nam Singh Khalsa



Map Outlining The Regional Breakdown For 3HO.

- Region #1 M.S.S. Krishna Kaur Khalsa, Director
 - #2 M.S.S. Sat Santokh Singh Khalsa, Director
 - #3 M.S.S. Dr. Sat Kirpal Singh Khalsa, Director
 - #4 M.S.S. Wha Guru Singh Khalsa, Director
 - #5 S.S. Kaivalya Singh Khalsa, Director
 - #6 M.S.S. Livtar Singh Khalsa, Director
 - #7 M.S.S. Lehri Singh Khalsa, Director
 - #8 M.S.S. Gurushabad Singh Khalsa, Director
 - #9 M.S.S. Gurutej Singh Khalsa, Director
 - #10 M.S.S. Sat Kartar Singh Khalsa, Director
- Consists of all Europe (not shown)

The state of Hawaii, Mexico, Japan Southeast Asia, and Malaysia are responsible to International Headquarters.

*One who considers himself to be a disciple of the True Guru
 Should rise before the coming of the light and contemplate the Name.
 During the early hours of the morning he should rise and bathe,
 Cleansing his soul in a tank of nectar,
 While he repeats the Name the Guru has spoken to him.
 By this procedure he truly washes away the sins of his soul.
 Then with the arrival of the dawn he should sing the hymns of praise
 taught him by the Guru.
 He should hold the Name in his heart all through the busy hours of the day.
 The one who repeats the Name with his every breath
 Is a most dear disciple of the Guru.
 The disciple who has received the gift of the Lord's Name
 Truly wins the favor of the Supreme Lord.
 I seek to kiss the very dust under the feet of such a one
 Who speaks the name and inspires others to do so!*

—Guru Ram Das

“Truth is high, but higher still is truthful living.”

Sikh Dharma: Another Way to Live, Another Way to God

By S.S. GURUBANDA SINGH KHALSA

How is man to live in harmony with Universal Law? With all the hatred and corruption in the world, how is a person to live a life of honesty and dignity? These are questions which all the great religions of the world have sought to answer. Sikh Dharma, sometimes referred to as Sikhism, provides some unique and powerful answers which are relevant and applicable to our times.

Guru Nanak: Light in a Darkened World

The youngest of the great world religions, Sikh Dharma is barely five hundred years old. Its founder, Guru Nanak, was born in 1469, a dark time in northern India. Hinduism, the predominant religion

of India, had become encrusted with meaningless ritual, hypocrisy, and superstition. Society was bound by a rigid caste system dominated by a privileged, priestly class. Spiritual seekers renounced the world, performed austerities, and sought after occult powers, while the masses of people who worked hard for a living, who married and raised families, were taught that their way of life was inferior in God's eyes to the life of renunciation. They were led to believe that without renunciation of the world, true spiritual liberation could not be achieved. During Guru Nanak's lifetime, India came under the yoke of the Mughal Empire. The Mughals proclaimed Islam as their state religion. Inter-religious tensions flared; fanaticism reared its ugly head; and inhuman religious persecution followed.

Guru Nanak preached a simple message of brotherhood, devotion to One God, and righteous living. He swore allegiance to no religion, but to the Creator of All Creation, Sat Nam (Truth is His Name), who is worshipped by all the true religionists and mystics in various ways and with various names.

Against this background of human ignorance and delusion, Guru Nanak preached a simple message of brotherhood, devotion to One God, and righteous living. He swore allegiance to no religion, but to the Creator of All Creation, Sat Nam (Truth is His Name), who is worshipped by all the true religionists and mystics in various ways and with various names. Guru Nanak's followers were called Sikhs, which means students or disciples. He taught them to bow only before God, and to link themselves to the Guru, the Light of Truth of which he was a humble bearer. He preached against no religion, but he preached against superstition, injustice, and hypocrisy wherever it was to be found. He commonly expressed his teachings through the medium of inspired songs which touched the hearts of even the most callous listener. These songs were recorded and formed the beginnings of the Sikhs' holy scriptures (Siri Guru Granth Sahib).

In the course of four missionary pilgrimages, Guru Nanak carried his message humbly, on foot, as far as Ceylon in the South, Assam in the East, Tibet and Russia in the North, and Mecca and Jerusalem in the West. Hindus, Muslims, Sufis, Jews, Christians, Yogis, men and women of many and varied occupations became his disciples. He brought spiritual comfort to the most lowly, low-caste persons, and gave spiritual instruction to the Mughal Emperor Babar himself.

Guru Nanak established a dharma (way of life) based upon three principles:

Nam Japna — A Sikh should rise each day approximately three hours before sunrise, bathe, cleanse his body, and then meditate on God's Name and recite the Guru's hymns in the company of other like-minded people. He should continue to repeat God's Name with every breath throughout the day.

Dharam di Kirat Karni — A Sikh should work hard and earn by the sweat of his brow. He should live a family way of life, practicing honesty in all his dealings.

Vand Ke Chakna — Having worked hard and honestly, a Sikh should share the fruits of his labor with others before even thinking of himself. Thus, the true Sikh lives as an inspiration and a support to the entire community.

The Golden Chain

The foundations of Sikh Dharma were laid by Guru Nanak, but the completed structure could not be wrought in his lifetime alone. It required the living examples of ten dedicated men of God-consciousness to bring the structure to completion. So Guru Nanak trained a disciple, tested his commitment, and, when he was deemed ready, infused his own consciousness into him; that disciple, who had become Guru, passed his light on to another, and so on.

Guru Angad, the Second Guru, created the Gurmukhi script, a simple alphabet in which the Guru's hymns could be recorded, and which all persons, regardless of their education, could learn to read.

Guru Amar Das organized and consolidated the Guru's mission. He stood for the spiritual and social equality of women, ordaining women as ministers, and strongly opposing the practices of purdah (veiling) and satee (self-immolation of widows) which were common in those times. He institutionalized the Guru-ka-Langar, the free kitchen, in which all would be fed without any distinctions of caste, religion, or social status.

Guru Ram Das, the Fourth Guru, further organized the Guru's mission. He established the city which is known as Amritsar as a center of livelihood and worship for the Sikhs. There he laid the foundations of the Amrit Sarovar, the Tank of Nectar, and made plans for the construction of the sacred Harimandir, known today as the Golden Temple, as a well of spiritual healing and a place of pilgrimage for all Sikhs.

Guru Arjun Dev completed the Tank of Nectar and the sacred Harimandir. He also compiled the sacred hymns of the first four Gurus, added a large volume of his own, and selected verses from the writings of various Hindu, Muslim, and Sufi saints, and divine minstrels, and had them scribed into a single volume which he called the Adi Granth, the primal scriptures of the Sikhs.

Because of his popularity among Hindus and Muslims alike, the Mughal Emperor, Jehangir, singled him out for execution. Guru Arjun Dev was subjected to the most inhumane torture for five continuous

days. He was finally placed on a burning hot iron plate while hot sand was poured over his body. He bore it all without uttering a word of complaint. Although his body succumbed to the torture, his indomitable spirit served as a living inspiration to the Sikhs in years to come.

Guru Hargobind, the son of Guru Arjun Dev, instructed the Sikhs to bear arms. If true spirituality is to live, it must be defended. He taught the Sikhs to be as fearless in defending the truth as Guru Arjun Dev had been in accepting the torture.

Guru Hargobind was succeeded by Guru Har Rai. He continued in the tradition of his predecessors, and was a living example of devotion, compassion, and meditation.

Guru Harkrishan, who took the mantle of Guruship while still a child, proved that spiritual wisdom does not come only with old age. He sacrificed his life in Delhi, while ministering to victims of the plague.

Guru Tegh Bahadur, the Ninth Guru, partially retraced the footsteps of Guru Nanak to spread the teachings of the Dharma. During an unprecedented wave of persecution and oppression, he gave his head on behalf of the rights of the Hindus who had been prohibited from practicing their religion. It was the first time in recorded history that a man had willingly sacrificed his life to preserve the right of religious freedom for members of a religion other than his own.

Guru Gobind Singh, the Tenth Master, brought to culmination the Sikh ideal of the Soldier-Saint. He was at once an inspired and prolific writer, a gallant and superb warrior, and the source of Divine Wisdom to his Sikhs. "When all other means have failed," he said, "then it is righteous to take up the sword." Thus, he proclaimed himself to be the defender of the poor and meek, the oppressed masses of India. The Imperial Government took quick note of his intentions. Much of Guru Gobind Singh's career was a military fight for survival against incredible odds. Through it all, he and his Sikhs fought valiantly. He was ever compassionate and forgiving of his enemies. He never plundered, took prisoners, or claimed an inch of territory. Thus he embodied the principles by which the Sikhs were to conduct their lives in the years to come.

Guru Gobind Singh was the last Guru of the Sikhs in human form. He created the *Khalsa*, a spiritual

brotherhood devoted to purity of thought and action. He gave the Khalsa a distinct external form, so that they might always be reminded of their commitment, and to help them to maintain an elevated state of consciousness.

Every Sikh baptised as Khalsa is to wear Five "K"s: *Kesh* — unshorn hair and beard to sustain him in higher consciousness, and a turban, the crown of spirituality; *Kanga* — a wooden comb to properly groom the hair, a symbol of cleanliness; *Katchera* — specially made cotton underwear, a reminder of the commitment to chastity and procreation; *Kara* — a steel bangle signifying one's bondage to Truth and one's freedom from every other entanglement; and *Kirpan* — the sword, with which the Khalsa is honored to righteously defend the poor, the weak and the innocent. Khalsa vows as well to refrain from any sexual relationships outside of marriage, and to refrain from taking any meat, tobacco, alcohol, or other intoxicants. Then Guru Gobind Singh infused his own being in the Khalsa, declaring that the Khalsa was now the Guru in all temporal matters. For spiritual matters, the Guruship was given to the *Adi Granth*, re-edited and finalized by the Tenth Master and re-named *Siri Guru Granth Sahib*. To this day, all Sikhs look to the *Siri Guru Granth Sahib* as their living Guru, their source of spiritual instruction. Guru Gobind Singh's body left the world in 1708.

Years of Struggle and Persecution

After the passing of Guru Gobind Singh, the Sikhs continued their fight for religious freedom in northern India. Under the leadership of Banda Singh Bahadur, they experienced a short spell of freedom, only to be crushed by the overwhelming numbers of the imperial Muslim army. In addition to the Mughal tyranny, the Sikhs were subject to the domination of a series of Afghan invaders, no less cruel and oppressive than the Mughals.

In 1726, an edict was issued by the Mughal Emperor calling for the complete and total extermination of the Sikh people. Sikhs had to leave their homes and property, and take to a rigorous and austere life on horseback, hiding in the hills and jungles, and raiding the imperial stores for necessary rations. The pains and hardships of the Sikhs, and the incidents of personal sacrifice during these years are too



many to recount. They were cut up limb by limb, burned at the stake, boiled alive, and broken on the wheel. Mothers suffered their children to be cut into pieces before their very eyes, and their severed limbs to be hung around their necks as garlands. Yet despite the horrors of persecution, the Sikhs held fast to their faith. Their inspiring example drew Hindus and Muslims alike to flock to their cause.

The demise of the Mughal Empire and the final withdrawal of the Afghans in 1765 allowed the Punjab to come under Sikh leadership. In 1799, Maharaja Ranjit Singh, the brilliant Sikh statesman and military commander established the independent Punjab state. Forged by the military efforts of the Sikhs, *Sarkar Khalsaji*, as the state was called, allowed complete religious and political freedom to people of all religions, with Hindus and Muslims participating in high levels of government. Less than fifty years later, however, as a result of British instigated treachery and assassination, the Punjab fell into British hands.

The turn of the century saw the Sikhs once again involved in the struggle for freedom. Sikh *Gurdwaras* (temples) had come under the control of corrupt, government-supported mahants, many of whom were not even Sikhs. In the struggle to regain control of their *Gurdwaras*, in such places as Jalianwala Bhag, Jaito, and Guru ka Bhag, Sikhs sworn to a discipline of nonviolence were fired upon or beaten to unconsciousness by the hundreds and thousands. As colonial repression increased, so did Sikh participation in the freedom movement. Yet, despite the tremendous sacrifices made by the Sikh people for the cause of Indian freedom, when independence came, the Punjab, their historic homeland, was partitioned in half. Not only were many of their historic religious shrines, including the birthplace of Guru Nanak, allocated to Pakistan, but thousands of Sikhs were forced to leave wealth and property in Pakistan and flee for their lives, while others were raped, beaten, and finally murdered in the communal violence which followed. Despite these hardships, the Sikhs have not failed to take their place in the vanguard of educational development, agriculture, industry, the military and government in modern India.

A Growing World Religion

Because of their indomitable pioneering spirit, Sikhs can now be found in almost every part of the world (estimated at 12,000,000 Sikhs worldwide). It is only recently however, that Sikh Dharma began to attract the serious interest of people in the western world.

In 1968 Harbhajan Singh Khalsa Yogiji came to the United States and being a Sikh he began to share the simple truths of the Sikh way of life with the people in the highly industrialized North American continent. Teaching Kundalini Yoga and meditation, he first enabled people to experience their own potential as a part of the life force of the Universe, and with this technology to live healthy, happy and holy lives. He

taught them about the psychological and spiritual importance of hard work. He explained the importance of chastity for personal fulfillment and mental balance; and, through his patient counselling, reunited many broken homes. He arranged for a new translation of the Sikh writings into "American English", and he found the people hungry for their message. To the surprise of all, thousands of people in the United States and Canada embraced the Sikh way of life.

In 1971, in recognition of his outstanding achievements, the *Sri Akal Takhat*, the highest religious authority of the Sikh Religion gave Harbhajan Singh Khalsa Yogiji the title and duty of Siri Singh Sahib, to serve the Sikh mission in the Western Hemisphere as a minister of the Dharma. Through his untiring efforts, over a quarter million Westerners have embraced Sikh Dharma, or aspects of it; and many more have benefited by its simple and basic philosophy of living.

In the eight years that Sikh Dharma has been growing on these shores it has demonstrated the viability of such virtues as dedication, love and courage in daily living. This way of life is one that supports the high ideals upon which our American nation was founded. It is one that fosters techniques to help individuals realize their birthright to be healthy, happy and holy (wholesome) members of society; to be seekers of truth and justice for all.

Sikh Dharma, or Sikhism, unique as it is, is a timeless expression of the same ancient yet timely belief in One God, Who created the entire creation and Whose Will and Wisdom pervade everywhere and Who is beyond all comprehension.



ADI SHAKTI The Mystical Symbol of Infinity

The Adi Shakti is a mystical symbol of Infinity. The two side swords (*kirpans*) represent the protection of God. The central wheel (*chakra*) on the tip of the double-edged sword (*khanda*) represents the law of cause and effect (*karma*), and its relationship to universal consciousness, or cosmic energy (*shakti*).

One can experience Infinity (*Kundalini* rising or *cherdi kala*) by meditation on this yantra. For meditation the Adi Shakti should be blue on an orange background with a white border: and one should sit five to eleven feet away.

BOOK REVIEW

By S. S. GURUDAIN SINGH KHALSA

Peace Lagoon

by: MSS Sardarni Premka Kaur Khalsa

Poetry has been called the purest expression of language. More descriptive and evocative than narrative, more truthful than rational, more personal and experiential than representative, it clearly says more than what is written and, as it were, leaves more legible spaces between the lines. It makes pictures out of words and feelings out of sentences.

Realizing the jewel-like quality of poetry and the deeply intuitive level on which it teaches, Guru Nanak chose to pass on his teachings in the form of song, to be read, chanted, and sung. Not an epic poem, but a string of gem-like beads in perfect harmony and sequence which, when it was finally compiled and edited years later by Guru Arjan, provided an entirely unique type of religious document.

The Sikhs have no Bible. The Siri Guru Granth Sahib, or the Holy Compiled Works of the Gurus, does not tell the saga of a man or a teacher, for the Dharma is not a Messianic religion which worships the existence of a charismatic religious figure. It doesn't tell the story of a land or a people: who smote whom, who begat whom, what they did all day and what they said to each other around the dinner table later. The Dharma is not a tribal religion existing for a Chosen People or a Holy Land. The Siri Guru Granth Sahib is not a book filled with long lists of do's and don'ts, how-to's treatises, dissertations or explanations. Essentially it is geared to produce the experience of God consciousness within the reader. Beyond that it has no further purpose.

How can the printed word ever accomplish such a formidable task? First, through the back door quality of the art of poetry, which can create

images and sequences in our minds and explain things on a deeper feeling level than might otherwise be possible. Second, because the very word itself, whether printed or spoken is still the Word. If our awareness and knowledge gives life to the word, cannot the word give life to our spirit and our inner eye? And if this consciousness is awakened, won't understanding of the actions and lifestyle of the disciple, or Sikh, come naturally and as a matter of course? Isn't the inner awareness the exact source, the Guru, from which Nanak drew the teachings?

The Siri Guru Granth Sahib contains 1430 pages of Mantric (imbued with a vibratory "programming" sympathetic to wave lengths on which the mind moves in meditation) poetry or song. It has the power that when one sits and chants or sings aloud from it and flows into the rhythm of it, one becomes, for a time, at one with the consciousness of the Guru. The same words pass through the lips, the same thoughts through the mind and the same sights through the eyes.

Of course, the Siri Guru Granth Sahib is somewhat difficult to translate. In English, the lines no longer scan, the words no longer rhyme, the images come out differently or not at all, everything is changed. Obviously, any poet who did not have an equivalent and identical spirit, soul and knowledge would be incapable of translating it. And yet the power of the Word remains so strong that even a translation can carry much of the beauty and magic of the original Gurmukhi, the words from the mouth of the Guru.

There have been a number of translations of the complete Siri Guru Granth Sahib and innumerable pamphlets with translations of one or more shabds, or songs. However, few of these are available in the Western Hemisphere and none in the common channels of bookstores.

For years the only book available to the general market was the *Sacred Writings of the Sikhs*. Published for Unesco by George Allen and Unwin in London, this excellent compilation of translations by a number of celebrated Sikh scholars had three main shortcomings. First, it is translated by men to whom English is not the first language. In each case, they are masterful when writing prose. Yet the feeling of the poetry is uncomfortable or forced at best; at worst, it is pedantic. Second, some of the translators were men who were not primarily religious men who seldom, if ever, lived the lifestyle of the Khalsa, or the pure ones, who spent little or no time in meditation or spiritual practice. They may have had highly developed intellectual faculties, yet only elementary dealings with the feelings and experiences which the Guru was trying to communicate. Third, *Sacred Writings*, though attractive in its general presentation and representative of the Gurus and Bhagats whose work is contained in the Siri Guru Granth Sahib, contains only segments from each contributor. Oddly enough, it contains not one of the major Banis which Sikhs traditionally recite daily. In short, it is an attractive poetry anthology aimed at the intellectual community, a book of good quality, but a book of limited use to the spiritual person as a tool of meditation and a book which falls pitifully short of the intentions of the Siri Guru Granth Sahib.

An alternative for the English speaking student of the Sikh Dharma came in 1971 with the release of *Peace Lagoon*, published in California by Spiritual Community. Translated by both an American and Indians and rendered into American English by Mukhia Sardarni Sahiba Sardarni Premka Kaur Khalsa, it comes closer to fulfilling its purpose than anything yet published.

Peace Lagoon, is similar in format to the traditional Sunder Gutka, which contains in Gurmukhi the basic banis for daily use. Named after the Sukhmani Sahib, or Song of Peace, of Guru Arjan, it contains the Japji Sahib of Guru Nanak, the Jaap-Sahib of Guru Gobind Singh, the Anand Sahib of Guru Amar Das. It also includes the evening scriptures, Rehiras and Kirtan Sohila, as well as the common format of group prayer and a number of other writings.

Mukhia Sardarni Sahiba Ji was one of the first Americans to begin practicing and living the Sikh Dharma. She is now the Secretary General of the Sikh Dharma and spends her time at the Secretariat in Los Angeles, overseeing the administration of the Dharma and its related organizations.

Peace Lagoon is an excellent achievement, both from a literary and a spiritual point of view, largely due to the qualifications of the editor. Because it is a translation of the Siri Guru Granth Sahib, reading or chanting from it aloud can produce the experience of consciousness of which the Gurus sang. The language is modern and concise, powerful in its imagery, yet simple in its execution. The innocent could read it and enjoy it, the knowledgeable can take it and experience it. Through it, the Guru speaks well.

The qualifications of the editor? Should anyone need to check on Mukhia Sardarni Sahiba's credentials, they will find in the preface to the book a Dedication and a Prayer. These two poems reveal her strength as a poet and her depth as a spiritual person, in lines like the following:

"God speaks to us this way,
giving us clues to our means
of rejoining him.
Just so, oh my Lord,
Let my mind become the shore,
And every moment a new wave
to wash away the debris
of the past."

Peace Lagoon is an essential for the student of life. There should be a well worn copy of it in every home.

Guru for the Aquarian Age

by: MSS Sardarni Premka Kaur Khalsa

Five hundred years ago a small boy playing or tending cattle in the fields of the Punjab would have attracted little interest. Even the added information that the boy would grow to be a holy man would mean little. Small boys and holy men have always been plentiful in India. Add more information, however, and a true legend begins: a man who journeyed to what literally were the four corners of his world, on foot, with one or two companions, singing, talking, and teaching; a man who, like Saint Francis, broke with the established tradition of religious and social conventions of his time and espoused the downtrodden of a bitterly class-conscious society; a man who, like Luther, reformed religious thought, and, taking it out of the hands of priests, returned it to the people; a man who laid down a spiritual path which grew to be one of the world's major religious communities; a man who was to become, as the title of Mukhia Sardarni Sahiba's book suggests, the light of a new Age.

Guru for the Aquarian Age (Spiritual Community) presents the life and teachings of Guru Nanak, the first Guru of the Sikhs. This slim volume presented in sixty-six short chapters reads more like a string of prayer beads than a historical biography. Essentially a series of vignettes, each chapter is a story unit, complete in itself yet linked to all the others. It can be read in one sitting like a novel, or savored like a series of meditations, which, in fact, it is.

Guru Nanak was born in 1469 in Talwandi, in what is now Pakistan. As a young boy, he amazed his teachers, dismayed his parents and entranced his friends with his precocious and inspired discourses on the state of man and his relationship to God. Practically unemployable as a youth, he was prone to fall asleep while herding cattle, and yet, just as disaster seemed inevitable, the sleeping boy was each time saved by an astonishing "miracle."

When he reached manhood, his desperate father, who considered religion a wonderful vocation for other men's sons, got him married and sent him to live with his elder sister, who got him a job managing a grain storehouse. He did well and made a name for himself, both as a manager and as a religious man, until a jealous associate set him up and accused him of fraud. Disgusted that people believed the charges against him, he proved himself innocent and promptly resigned his job.

The next day, he went to the river before dawn to bathe for his morning meditation. He walked into the river, disappeared from sight and never returned to the surface. The whole village thought he had drowned and, in despair, dragged the river and went into mourning. Then, as suddenly as he had disappeared, he walked into the village and presented one of the greatest spiritual works ever written — the Jap Ji Sahib. He then kissed his wife and family goodbye and set off to wander the world teaching.

Guru Nanak made four great trips accompanied by Bala and Mardana, a Hindu and a Muslim, who became his dearest disciples. To Sri Lanka in the South, Bengal and Burma in the East, Tibet and China in the North and the great cities of Mecca, Jerusalem and Baghdad in the West, he traveled on foot. He taught in song and story, with wit and great compassion. They saw wars and prisons, dined with kings, worked with millers and carpenters, and slept beneath trees. His story is told with humor and with charm, and laced with translations of the hymns (shabds) that he composed and sang.

The last section of the book covers his latter years and the establishment of the community of the Sikhs at Kartarpur. An exciting and compelling story, it ends with Guru Nanak's selection of his successor, Guru Angad, and the story of Guru Nanak's passing.

Guru for the Aquarian Age also contains two essays by Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogiji, one on Guru Nanak and one on the Liberated Man.

The book is attractively designed

and is available at your bookstore for \$2.50. *Guru for the Aquarian Age* is required reading for anyone interested in Sikh Dharma or in 3HO and makes an excellent introduction to the subject.

Teachings of Yogi Bhanjan

by: Yogi Bhanjan

A book which has the capacity to change the face of the world through the power of the Word is *The Teachings of Yogi Bhanjan* (Hawthorn Books, New York, \$5.95). In his book, Yogiji defines the Word by saying: "Any word that you speak exists. It is there. It is a vibration. Word is a cause and an effect. Nobody can escape from Word." Words, he goes on to say, "should never be routine. Words exist in the infinite beginning of each person."

This is a book of Words. It is also a book of love, of God, of realization, and of wisdom but, primarily, it is a book of words in the sense of the biblical quote: "In the beginning was the Word, and the Word was with God, and the Word was God." The words in this book are arranged in a perfect and subtle combination of mantric rhythms which work on the levels of the subconscious mind to provide relaxation, awareness, experience and knowledge. Normally, by reading aloud nine to eleven pages the reader can begin to experience the effect. The movements of the tongue stimulate the energy meridians throughout the body while the vibrations of the sound work on the cleansing of the magnetic field.

The Teachings of Yogi Bhanjan does not tell the story of a man or the history of a tribe. It is a series of guide posts on the road to fulfillment. Like the *Yoga Aphorisms of Patanjali*, it encapsulates short sentences and paragraphs, each of which is a study and a meditation unto itself.

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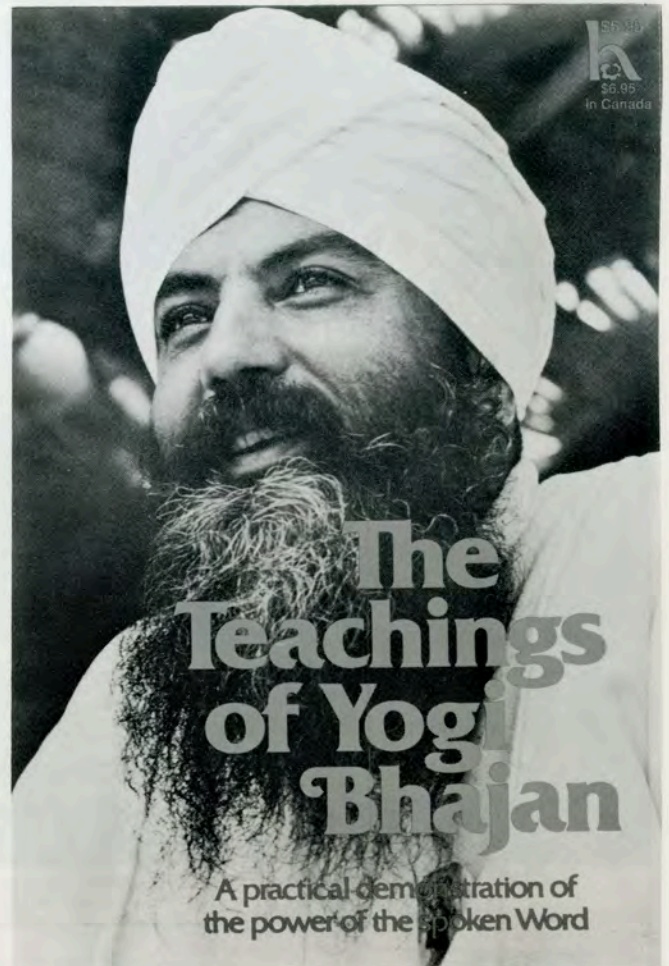


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* quote from Publishers Weekly



Yogi Bhajan, Director of Spiritual Education for the 3HO Foundation is also the author of **Teachings of Yogi Bhajan**, now in its third printing. As Mahan Tantric and as Master of Kundalini Yoga, Yogi Bhajan has the knowledge to make people healthy, happy and holy. This book has been published to make people happy in moments of sadness and to lift their spirits in times of depression. Within its pages lies a powerful formula to bring increased powers of concentration and to replace the negative frequency in the mind with powerful positive thought waves.

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Guru Sangat Singh and
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Germany
321-64-31

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S.S. Tarn Taran Kaur Khalsa
Guru Ram Das Ashram
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West Germany
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S.S. Guru Neel Singh and
S.S. Guru Jiwan Kaur Khalsa
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#1 Hennessy Rd.
Hong Kong
Business Address:
#17 Tai Wan Village
Sai Kung, M.T.
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ITALY

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Via Degli Spagnoli 24
00186 Roma, Italy
#656-5805

JAPAN

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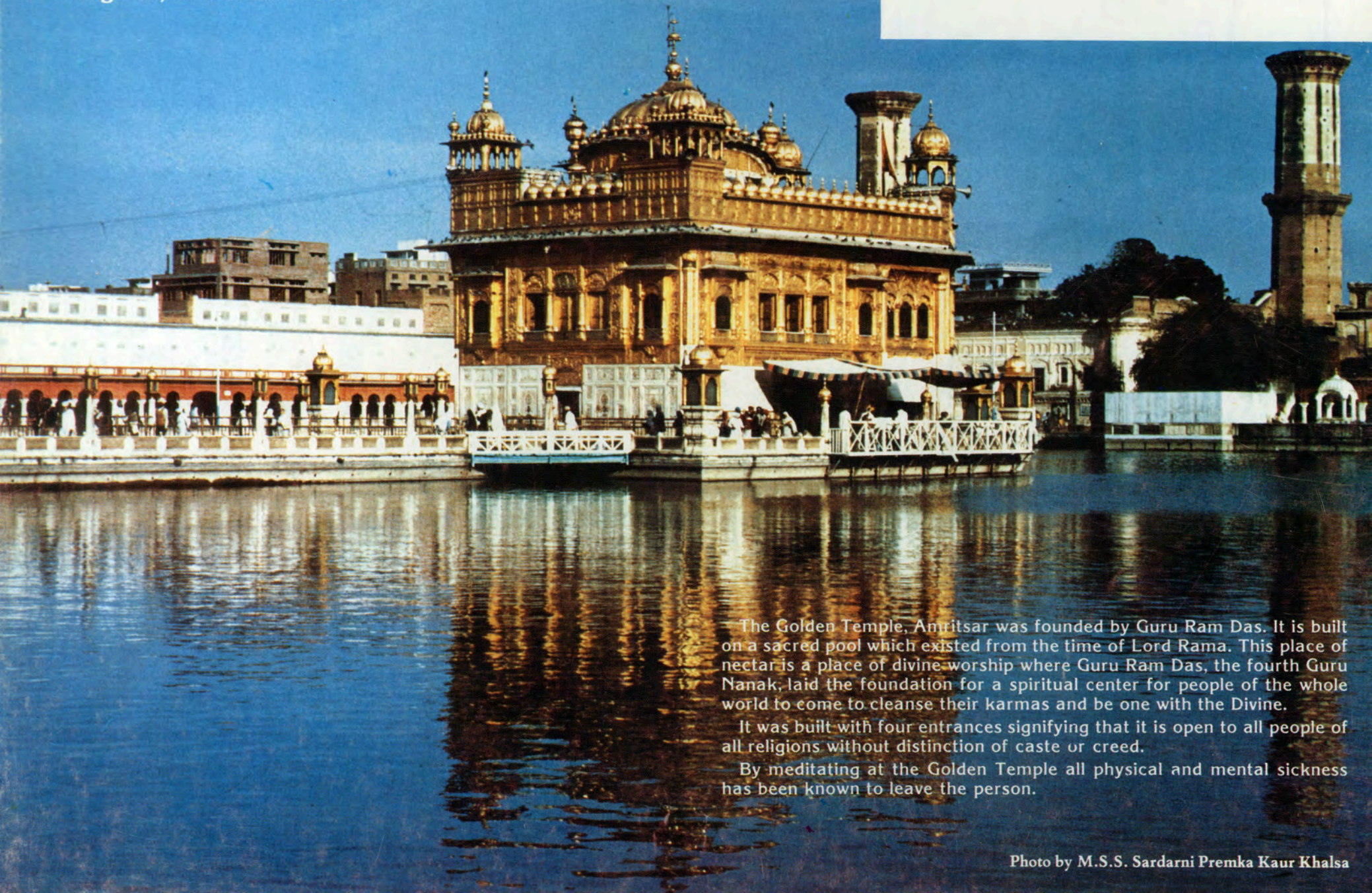
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