

**CHAPTER 1**



# *The Aquarian Age & the Awakening*

*The Age of Aquarius is coming our way. Emptiness, insanity, and pain shall be everybody's affair. People will like to hit walls to find out where they can go.*

*They shall come to you. As insane as they are, if you do not take away their pain, and instead you sit in judgment, you are wrong people.*

*That's why we wanted to teach you how to remain disciplined in the most undisciplined world.*

*How to grow, to glow. How to serve, to be.*

*First, we identify ourselves: We are, we are.*

*Second, our words should be such that they should cool down any fire, the desperation, the depression of the person.*

*Third, we must have the power to uplift the soul and serve the person, to be graceful.*

*And finally, we must stand pure.*

—YOGI BHAJAN

***“Keep up & you will be kept up!”***

—YOGI BHAJAN

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# Consciousness in the Aquarian Age

Excerpted from *The Quantum Technology of the Shabd Guru*, by Yogi Bhanan and Gurucharan Singh Khalsa.

THE AQUARIAN AGE IS DAWNING. NOVEMBER OF 1991 marked the cusp of the last step of the shift of the Age. There have been many Ages and shifts of Ages before in the long history of Humankind. But this shift of Age is different. The old Piscean Age was dominated by machines and hierarchies. The new Aquarian Age is ruled by awareness, information and energy. The greatest power will be your Word—your consciously projected words. This change is radical, not incremental. It is a simultaneous change in both the outer and inner worlds. The mind is changing its sensitivity, its basic frequency and functioning. Our lifestyle is changing its sense of time, space, relatedness, and relevancy.

In the Age we are leaving behind, it was a central and even sacred task to find and gain access to the right information. There were special places of study in remote areas—like Tibet, or in a deep jungle or an isolated desert, accessible to a few who could

**In the Piscean Age it was central and sacred to find and gain access to the right information...In the Aquarian Age, there are no secrets! Information is available. Real value will come from truth embodied in practical actions and internal caliber.**

qualify or who had a special destiny. The motto of the Age was "to be or not to be." Learn, grow, and become something. Great knowledge about human potential was guarded by secrecy and layers of initiations.

In the Aquarian Age there are no secrets! Information is available. Finding it is not the

central task any longer. In this Age the motto is "be to be." You already are something by the grace of the Creator. Accept your wholeness and your connectedness to a larger creative existence, and express it with each committed action. Let your actions demonstrate wisdom. Study alone, knowing a truth alone, will not be important. Real value will come from truth embodied in practical actions and in the internal caliber and qualities of your mind and heart. This is the profile of a fulfilled human being.

## THE UNKNOWN WILL BE KNOWN

In the last Age people could get away with many more behaviors—from embezzling to dumping pollutants. They could hide them. Now that is rapidly becoming impossible. In the past one could establish a persona—a mask to show to the world, and be known by. Now every persona is under audit. Each action can be tracked regardless of appearances. Every money exchange, statement, and behavior leaves a trail. They will be known by those actions.

Action is the language of the awakened Self. As the Aquarian Age dawns, the old defenses and manipulations based on hiding or controlling access to information will no longer work. We need the capacity to assess our actions and their consequences before we take them, as if every action will be known and will reveal us. Only then can we realize that our word, fulfilled by actions, is our ultimate gift and power.

## VAST CHANGES AFOOT

There are many dimensions to the radical shift of this Age. People everywhere are talking about it, making predictions or debunking it. Some sense the shift as a cataclysm or end of the world, others as a new beginning, and still others as a time of uncertainty and unpredictability. What is clear to everyone is a sense of

**The change is on all levels of life at once. It is not sequential and orderly, nor is each step predictable. And it affects each one of us personally.**

urgency and a vast change in society, consciousness, and the nature of our perception of the world and each other. We have always experienced

change. But rarely with this intensity and speed and *never* with this scope and vastness. The change is on all levels of life at once. It is not sequential and orderly, nor is each step predictable. And it affects each one of us personally.

Regardless of how the shift is perceived, every person down to the grass roots of society is reaching for something to do about it. Each person must accept the responsibility to elevate and manage his or her own state of awareness, to deal with widespread and constant stress, to take actions and to make decisions on a vast, shifting array of problems. Although people intuit the shift in different ways, there are several over-arching themes that we all agree must be confronted and dealt with.

## THE CHARACTER OF THE AQUARIAN AGE

- ▶ Change and learning is continuous and life-long. We must maintain mental, emotional, and physical flexibility.
- ▶ Intellect is not enough. We need a new relationship to intuition, emotion and instinct.
- ▶ Information is not enough. Neither is knowledge. We need wisdom.
- ▶ Learning is not enough. We must learn how to learn.
- ▶ Complexity is increasing as is our need to deal with it.
- ▶ Our sense of personal identity and its foundation is shifting.
- ▶ This is an age of paradox—more global and more individual,

with fewer boundaries and more demand for political separations. Everything is faster and we have less time. We need far more love and unity, for we have more fear and tremendous insecurity.

- ▶ Stamina and constant peak performance are the common benchmarks to evaluate all people and their work, and the need is to go inward and regenerate.
- ▶ We require a reconciliation and integration of the spiritual side of life with the technological and material sides—a spiritual fitness to sense values and meaning.
- ▶ There is no isolation. Each action we take must be considered ecologically, and globally, because each person does affect, directly or indirectly, vast networks of people, and other living beings and places.

### USING THE MEDITATIVE MIND

We must learn to use the mind differently. The mind of the future Aquarian Age person will change both in sensitivity and quality over the next several decades. In a few generations our mental struggles will seem as distant and perplexing to them as the problems and thoughts of ancient prehistoric empires seem to us now. That change of mental quality will occur automatically and has already begun in some people.

**The outer education provided by the information revolution must be matched by an inner education in wisdom, self-control, intuition and the use of the neutral mind.**

The outer education provided by the information revolution must be matched by an inner education in wisdom, self-control, intuition, and the use of the neutral mind. We need stamina under stress, clarity of values for decisions, and a new base for identity. We need the ability to command our brain, mind, and states of consciousness consciously through the filter of intuition, wisdom, and the positive, negative, and neutral minds.

### UNIQUE CHALLENGES IN THE AQUARIAN AGE

We must prepare for and find antidotes to a wave of new maladies. Each Age has its special challenges to body, mind and soul. For example, leprosy, tuberculosis, malaria, and smallpox are plagues that we faced for many generations in the last Age. Through new medical technologies and committed efforts, some of the old enemies, like smallpox have disappeared. Others are contained and in retreat. Now, as we enter the Aquarian Age, previously unknown challenges such as viral epidemics and psychological and spiritual ailments beset us, with more on the way. Depression and fatigue-related psychological illnesses are at epidemic proportions and rising at accelerating rates. *The Annals of Internal Medicine*, a prestigious U.S. medical journal, recently reported fatigue and stress as two of the top reasons people seek a doctor. Over 25 percent of

patients complain of prolonged fatigue lasting at least several weeks. Other symptoms come with the fatigue: insomnia, inability

**Depression and fatigue-related psychological illnesses are at epidemic proportions and rising at accelerating rates.**

to concentrate or make decisions, loss of a feeling of control, and alienation from normal social and sexual relationships. News reports are increasingly documenting that even the most competent, productive, and intelligent people have lost their sense of balance to the inescapable pressure of information overload, the lack of time, and increased social and personal demands.

At first people will try to deal with this gap with increased electronic technology, attempting to use more sophisticated devices and software, to sort the flood of information. The ancient defenses of our human nervous system will accelerate. We will fight, withdraw, and fantasize more. Some of us will attempt to diffuse the impact of the flood of information with harmful adaptations like drug use and violence. Electronic technology will only bring us more information, more choices, more contacts, and more complexity. It will push us beyond all the old frontiers of identity—home, neighborhood, country, values, and the natural rhythms of nature. Our old touchstones for forming an identity will fail, and we will have a pervasive identity crisis.

### A TECHNOLOGY FOR INNER ENERGY

All these examples highlight the necessity for a potent and practical technology to generate the inner energy needed to survive and excel under this pressure. Energy is "the capacity for action or accomplishment; the effort the mind and body is able to exert to move from the current state to a desired state." Remember the famous formula of Einstein,  $E = mc^2$ . It converts the mass of an object into the amount of energy it can generate. In the realm of the mind we can write a similar formula:

$$E (\text{inner energy}) = mc^2 \quad (\text{Mind}) (\text{Consciously Conscious})$$

We must consciously direct the consciousness of the mind. We release the energy we need to excel and balance ourselves with an inner technology that can alter the frequency of the mind and the state of the brain.

We do not need new choices. We are flooded with choices. We need an elevated capacity to make choices. We do not need more information. We need the wisdom to use all the information. We do not need another religion. We need the experience of a dharma that creates the spiritual fitness to act believably on our beliefs.

Excerpted from *Shabd Guru*, by Yogi Bhasan and Gurucharan Singh Khalsa.

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## **Five Sutras for the Aquarian Age**

**ONE**

**Recognize that the other person is you.**

**TWO**

**There is a way through every block.**

**THREE**

**When the time is on you, start, and  
the pressure will be off.**

**FOUR**

**Understand through compassion or  
you will misunderstand the times.**

**FIVE**

**Vibrate the Cosmos, the Cosmos  
shall clear the path.**

—YOGI BHAJAN

## **Keep Up!**

**(Chardi Kalah II)**

Har, Har, Har, Har, Meditate on the Name.

As the tears of God's Love come to your eyes,  
The Path will be revealed,  
And you'll see God  
Everywhere.

Keep going!  
Keep up!  
Keep walking . . .  
Slowly . . .  
Effortlessly . . .  
Gracefully . . .

Sing the Nam!  
The Music of the Spheres,  
And keep on drinking  
The Nectar Essence of God!

—YOGI BHAJAN from *Furmaan Khalsa—Poems to Live By*



## **Yogi Bhajan's Message at the Dawn of the Aquarian Age**

THE AGE OF AQUARIUS BEGAN ON NOVEMBER 11, 1991. We are in the cusp period between Pisces and Aquarius. The world shall change. A new world shall emerge beyond our expectations, imaginations, and situations.

With this year, we will not only say goodbye to 1991, we will say goodbye to the Age of Pisces. Now, the slogan of the Age of Pisces: "I want to know, please help me," will change to the slogan of the Age of Aquarius: "I know, let me help take you there."

This will be the age of experience, expertise, and expansion. Prosperity shall be the key factor, and the prosperity message is:

*Prosperity, prosperity, prosperity, is perpetual with people who prefer to be penetrating, prepared and purposeful. But prosperity only comes to those who are trustworthy, deliver, and who are content and consistent. Basically, it boils down to commitment. If you put your soul into anything, you can plug into the whole world. It will be yours. You can sweep prosperity with your commitment. Contain, commit, and be continuous.*

We wish you the best in 1992, the beginning of the Age of Aquarius.

—YOGI BHAJAN, DECEMBER 20, 1991

# The Self-Sensory System & the Transition from the Piscean to the Aquarian Age

TEACHINGS OF THE MASTER

A LECTURE BY YOGI BHAJAN

August 2000

IN THE NEXT TWELVE TO FOURTEEN YEARS YOU WILL BE needed by the world. It does not matter who one is today, or to whom one belongs, people's minds are going to go empty. In the Piscean Age, the main need was for knowledge, for creative legacy. That's why in the Piscean Age sex was taboo; it was monitored, matured, glorified. Sex and sensuality were considered the primary attractions. Beauty was physical, and people pursued each other. Sexual intercourse was the orientation of relationship, and it reached the point of obnoxious duality. Perversion became very prominent.

## DUALITY WON'T WORK ANYMORE

But the time is changing, and people are looking towards fulfillment of the self through purity and piety, individuality, and reality. They don't want to practice duality anymore; that's why you will find few marriages. Sex will not be the attraction. A Sensory System will develop, a new system where the individual will find him or herself complete. Communication will be humongous. Everybody will have access to all knowledge. With a push of the button you can get any information you want. The whole world will be at your disposal. The obsession with sex will have no place. One will not look for satisfaction through physical intercourse. It will be automatic that one will find satisfaction through the self-sensory system, which people will develop in the coming 50 years. The foundation is being laid now because the cusp period is 1991 to 2012 for the Age of Pisces to go, and the Age of Aquarius to come. We have already gone through nine years of these 21 years.

What is that personal sensory system? There will be no need for cosmetic make-up. People will be open, straight, simple, and their beauty will be internal, not external. Man and woman are going to reach out with such dignity, such devotion, such an elevated, loftiness of self that the beauty of the human character will be so bewitching. Not only the one who is willing will be enjoying and realizing, but their realization will be so profound that no destructive temptation by another person will work.

**People will be open, straight, simple, and their beauty will be internal, not external.**

## WHAT WE ARE LEAVING BEHIND

The Piscean Age was the ugliest age. It was an era in which the female was rooted out from her roots, and exploited to the brink and to the brim by men. Male-female relationship didn't have any strength. It didn't have any character. It didn't have any taste. So females in the past century gave birth to the most fearful, insecure, impotent, or oversexed men, and sexual disorder was worse than ever before in the past 3,000 years.

In humankind, men were sexually inferior; they did not have the power of endurance. And they could not carry the love and polarity of the female. In other words, men and women could not become a unit. Their sexual habits were so shallow that the Akashic record did not even record them. Men were the product of being worthless and useless; their sexual intimacy had no depth.

The men produced in the last century, whom we call "great," wanted to indulge in the power of destruction. That's why we created the atom bomb, the hydrogen bomb, and smart bombs; we had two wars, and we killed more people in the name of religion than anything else. Religion became not reality, but an ugly fanaticism.

## THE WORKING GOD

The ugliest thing that happened in this last century is that man started finding God outside himself. Man forgot that God is the working God, *Karta Purkh*, which, Nanak said, works and breathes in us. It's part of us; It's not separate. We were blind to God's presence everywhere.

The only way to survive today is through the insanity of the ego. Not ego—ego has a rational reference—but the *insanity* of the ego. Man's ego is like a snake which spews poison at you like a fountain. It doesn't mean anything. It just scares you, that's all.

People have become limited, small, squeezed to a point of just physical existence. Today we are six-billion ugly ducklings of the human race living on the planet, and we have no quality, no quantity, no character, and no commitment. Look at our character; it's wrapped in lies and inconsistency. We truthfully say things which are not true. We dramatically say things which are not true.

And we do the ugliest thing on this planet: we build a power which surrounds the individual. How many houses, how many

boyfriends, how much money do we have? We end up adding on dirt—a termite heap of dirt.

In character we have become very shallow. How many and how big are our TV sets? How many cars do we have? You'll never hear a person talking about how much satisfaction, how much containment, how much contentment, how much character, and how much realization he has. You won't hear it these days.

"Who had sex with who? Who wants who? Who chased who? Who is nude? Who is more nude?" Do you understand? There's a competition going on. You see all our magazines—it's a human joke. And when a race of humans starts making mockery of themselves openly and obnoxiously, nothing is sacred.

So this is the state of affairs, and it has to go on for 12 more years of this cusp period. And it will be bad for us.

### **BUILDING THE FOUNDATION OF THE NEW AGE**

My idea to present this to you is that many of you will try to reach out to help people or help yourself, and you will have something to understand. It's called "Building the Foundation of the New Age."

The Age of Aquarius will be the age of experience where only people of experience will be liked, respected, worshipped, talked to and understood. It's not a matter of how young or old you are, how white you are, or how black you are.

Religion as it has been known has become absolutely obsolete. Because in the past 5000 years religion has been teaching you to redeem your soul. Soul is already redeemed. What you should redeem is your being cheap, shallow, worthless, useless, not true to your words, not true to your commitment, and not true to your character. That's what you should redeem.

The majority of the world is nothing but show business. You put on a show. And spirituality is nothing but a show. No human believes that they are a fact of life, a fact of existence; that they are real; that they are born in the image of God. The most magnificent Allah, most infinite God Jehovah, most pure, wise Lord Buddha, whatever you want to call your God, has created you in His own image, and this is it. So God in the New Age is called He-She-It— He, She, and It. And if you don't understand the totality of God as He, She, and It, then you are s\_ \_ . You can put silver leaf or gold leaf on it, that is still what you are. So you are wrapped in gold, your wealth, and you think you are covered; you are wrong. You are wrapped in silver, and you think you are shining and bright, and you can make a fool of others? You are dead-ly wrong.

The fact is there is nothing more beautiful, more worthy, or more conscious than you.

### **TO BE, TO BE**

The time has come of self-value. And the question is not: "To be or not to be;" the statement is: "To be, to be." "I am, I Am." The time has come not to search for God, but to be God. Time is not to worship God, but to trust and dwell in the working God.

As this is coming through me, it is cleansing me. If you are not listening and only hearing, you are not getting it. But if you are listening, it will go into you. You have to come to the awareness of how bad and unfortunate we have made this world as ugly as possible, and how beautiful actually God created it. We are purely enemies of God, because God within us is in pain, and there is no God outside us. Each one is the manifestation of God, so it won't work to create God by making a stone God. Every grain of sand is God. And we have to have our subtle body, our sophisticated self to see it.

In reality, you are a bunch of molecules living by the Pranic Body. You are nothing more, nothing less. As long as the psyche will not merge in you, equally in balance, you will have no aware-

**You have to come to the awareness of how bad and unfortunate we have made this world, and how beautiful actually God created it.**

ness. Human existence is a combination of the Pranic Body and psyche energy, which is the universe, *Prakirti*, the creation in proportion. When you have that state of mind you are clean and clear. You stop searching; you start practicing. The oddness in you becomes even, and your flow becomes as vast as the universe—and sometimes beyond the universe. You have the authentic reach to yourself. I don't want anybody because I want everybody. This concept is very difficult. I don't want to be "I"; I don't want to be "we." I want to be "just as it is." And my run is with the flow of the psyche of the universe as it takes me, as it moves me, as it desires me. Man will stop cutting corners and come to a real existence. And it's not long from now.

Any person who thinks he is great may be nothing, because the Information Age is so powerful, and so knowable, and so acknowledgeable, and so understandable, that nothing can work. We will not be competent to cheat each other, but we can help and deal with each other as equal. There's no beautiful, no ugly. The love of existence of our life and of our breathing will be in need of the flow of the psyche in us, therefore, we can be a real combination of self within the self. And the sensory system which will develop automatically out of us will be our archangel protecting us and glorifying us.

**LIVING BY THE SELF-SENSORY SYSTEM**

Those who hustle and hassle and move and want, will just die suffering. They'll not get anything. Now the time has come that you will have a meditative mind to wait and see what comes to you. Your mind will direct you to work towards the right channels.

**The love of existence of our life and of our breathing will be in need of the flow of the psyche in us. The sensory system which will develop automatically out of us will be our archangel protecting us and glorifying us.**

You will meet the right people. Our future is now, and our presence is our purity. We don't have to purify ourselves—we are pure. We simply have to not make it ugly by diversion, by concoctions, stories, and by creating meaningless romance and fantasy, and imagining things which are zero. We'll master ourselves through our service, through our character, through our commitment, and the most powerful thing which people have—our grace. Our individual grace is the most wanted today. And our projection, which will give us satisfaction, fulfillment, and exaltation, is our nobility. We will act noble, gracious, kind, and compassionate. These are our essential features.

**Our future is now and our presence is our purity. We don't have to purify ourselves—we are pure. We simply have to not make it ugly by diversion, concoctions, stories, and by creating meaningless romance and fantasy.**

Our creativity will be our sensory system. And through this sensory system we will be overflowing with energy, touching the hearts of people, and feeling their feeling, and filling their emptiness. We will act great and our flow will fulfill the gratefulness in the hearts of others. It will be a new relationship. We will create a new humanity which will have the new sensory system, and thus we will establish the Age of Aquarius. This is the fundamental character you have to learn by heart.

*(For the Meditation to Develop the Self-Sensory System, see Chapter 31.)*

## Seven Steps to Happiness

### 1st Step is Commitment

The first step is commitment. In every life you are meant to commit. That is why the word is commit-meant. Commitment gives you CHARACTER.

### 2nd Step is Character

Character is when all your characteristics—all facets, flaws, and facts—are under your control. Yin and yang meet there, totally balanced. Character gives you DIGNITY.

### 3rd Step is Dignity

People start trusting you, liking you, respecting you. Dignity will give you DIVINITY.

### 4th Step is Divinity

What is Divinity? Divinity is when people have no duality about you. They trust you right away. They have no fear about you. Divinity gives you GRACE.

### 5th Step is Grace

Where there is grace, there is no interference, no gap between two people, no hidden agenda. Grace gives you the power to SACRIFICE.

### 6th Step is Power to Sacrifice

You can stand any pain for that person. That sacrifice gives you HAPPINESS.

### 7th Step is Happiness

—YOGI BHAJAN









## ***PART TWO***

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### ***The Roots of Kundalini Yoga***



## CHAPTER 2

# What is Yoga?

What is light?  
Light is where you can see everything.  
Light is where darkness disappears.

Who is enlightened?  
One who can see everything: good,  
bad, and neutral.  
One who sees all and sees God.  
If you cannot see God in all,  
you cannot see God at all.

Those who seek God inside, find it.  
Those who seek God outside,  
waste their time and waste their lives.

This world is the essence of Word,  
of Shabd.  
Those who follow the rules in their  
essence and being, by action, thought,  
and deed, shall rule their destiny and  
shall cover the distance of life with  
peace, grace, and glory.

When we fold our hands in prayer,  
God opens His arms and gives us a hug.  
Life is fulfilled with this union.

That is Yoga.

—YOGI BHAJAN



*I will tell you about yoga in very simple terms:*

*The human mind is potentially Infinite and  
Creative. But in practical reality it is limited.*

*So a technical know-how is required through  
which one can expand his mind to bring about  
the equilibrium that enables him to control his  
physical structure and experience his Infinite Self.*

—YOGI BHAJAN

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# What is Yoga?

## An Adventure in Consciousness

I HAVE FOUND THAT PEOPLE LACK A BASIC UNDERSTANDING about the goals, process, and techniques of Kundalini Yoga. They do not understand the core concept of yoga. Some people think yoga is a religion. Some people think it is physical exercise for vitality and health. Some people think it is a psychological system that develops the potential of the psyche. In reality, this is all based on misunderstanding. Yoga is essentially a relationship.

Consider the origin of the word “yoga.” Yoga, as we in the West understand it, has come from the biblical word, *yoke*. This

**The word “yoga” comes from the word “yoke,” “to join together,” or “to unite.” Yoga is the union of the individual’s unit consciousness with the infinite consciousness.**

originated from the root word in Sanskrit: *jugit*. They both mean “to join together,” or “to unite.” Yoga is the union of the individual’s unit consciousness with the Infinite Consciousness. The definition of a yogi is a person who has totally leaned

on the Supreme Consciousness, which is God, until he or she has merged the unit self with the Infinite Self. That is all it means.

### A TECHNOLOGY OF AWARENESS

Yoga is a technology of awareness. It starts with the universal human predicament that regardless of your individual level of experience and awareness, the underlying reality of every human mind is that it is both infinite and creative in potential. This unlimited potential is limited in practical action. Your possibilities meet with your actualities at the border of awareness. Awareness varies and gives you different choices and capacities. To break the unconscious limits, a person needs a technical know-how. That know-

**The techniques of Kundalini Yoga form the owner’s manual for human consciousness.**

how is required to expand the caliber and capacity of the mental faculties, to bring about an equilibrium, to control the physical structure and to experience the Infinite Self.

The techniques of Kundalini Yoga form the owner’s manual for human consciousness. Yoga explores your dimensions, depth, nature, and potential as a human being. In simple terms, that is all that yoga means.

Yoga is greatly needed. In our life today, each person must deeply understand why he is a human being and what it means

to be a human being. There is a lot of talk and philosophy about the inner Infinity and how to know about it. Remember that intellectual knowledge does not hold and sustain you. Knowledge

**Knowledge becomes wisdom when you experience it with your own heart and Being, when it becomes your personal experience.**

only becomes real wisdom when you experience it with your own heart and Being. Only the experience in that wisdom—*gian*—can hold and support you. Just because you know about or believe something is true, does not mean you can act on it. But if you discover a truth and act on the path of

that truth, and if you can find bliss, success, and fulfillment in yourself as a result, then no power on Earth can make you veer from that truth or do wrong. Once you have seen the joy of that truth and have enjoyed that beauty you are okay.

### DISCIPLINE & TRUE WISDOM

Students must understand this distinction. Knowledge becomes wisdom when it becomes your personal experience. Anything which can hold and support you is based in real wisdom. Some students say that knowing about the truth is all right. They say knowledge is good, but wisdom is not. They are afraid of the discipline and surrender required to attain true wisdom.

A guru can give you knowledge and techniques, but he cannot give you wisdom. This is where we normally err. We think

**Acquiring wisdom depends on your own practice and discipline.**

that someone is a wise man. We believe we can make everything all right if we learn from him, serve him, and feel good about him. Yoga and wisdom never work that way.

He can give you technical skills, but acquiring wisdom depends on your own practice and discipline. The teacher and the student have an equally essential part to play in the drama of enlightenment. His part is to provide the knowledge and inspiration. Your equally essential part is to learn, practice, and experience!

Where can you start to learn who you are as a human being? What is the most basic knowledge that you can capture as your own inner wisdom? I want you to feel very happy and good. But I also want to give you a direct and honest overview and assessment of yourself as a basic human being who seeks happiness and a fulfilled life.

## THE THREEFOLD STRUCTURE OF THE HUMAN BEING

To begin the study of Kundalini Yoga, understand that you have a threefold structure: body, mind, and soul. Your essence has a vehicle to experience the universe and the Self, through these three facets of you. You must understand, have your own depth, and experience of each facet.

### The Body

The physical or gross body is the first facet you must master and understand as a human being. It is your vehicle to travel through this life. Your inner machinery is very complicated and subtle. It is not just the flesh and bone that you can see. It's a very well-designed and systematic system. It has glands, blood circulation, breathing apparatus, heartbeat pulsation, a brain, sensory apparatus, and a complex nervous system. All these systems combine and interweave with a structure of flesh and bone to constitute your physical system.

The physical vehicle is a functional system. It receives, processes, and accomplishes ongoing tasks. Every functional system,

**The physical vehicle is a functional system. It receives, processes, and accomplishes tasks. It needs cleaning, care, and tuning regularly. The balance of the physical vehicle affects the rest of your capacity and experience.**

regardless of its composition, needs cleaning, needs care, and needs tuning regularly. The normal use of the system creates wear and misalignment. It also needs careful assessment of its capacity to act, its potential to respond to demands, and its

possibility for endurance and longevity. These are the basics that you must learn to take care of first.

The balance of the physical vehicle affects the rest of your capacity and experience. If you want to test the reality of this claim, just overeat consistently for a few days and you will understand. In New York I met a person whose case proved this. I asked him, "Why are you on welfare?" He said, "I can't hold myself together." It surprised me. He had intelligence, nervous capacity, and friends. His problem was that he overate. Every ten or fifteen days, he would get sick and go to the hospital. After he got out they would ask him to take precautions and not do it again. But he would immediately overeat, get sick, and go back in. It was a powerful cycle. Overeating destroyed the balance of his whole system. It blocked any other aspiration and goal he had. Overeat even one time and you upset your body.

The physical body is the basic temple in which you can deposit the treasure of happiness in life. When you are young you can play mischief with the physical body. But in old age the body has you paying for the playing. You cannot escape this fact. The body does

not forgive your actions, it only records the results of the actions.

You must schedule the body and calculate its use and maintenance on a scale that changes with age. Think to yourself,

**The physical body is the basic temple in which you can deposit the treasure of happiness in life.**

"Suppose I live 100 years. I have a plan for that. How should I carry this body, model 1949, or 1969? I want to live 100 years from that first year. How do I

care for that system?"

If you buy a car, you can expect that with regular service, oil changes, etc., it will get a certain mileage. But if you do not schedule regular maintenance, you will have to change cars after only two years. It doesn't work that way with the human body. You are not so fearless that after five or ten years you can say, "All right, I can change the human body, I can get into another." You have not become so mystically attuned to Universal Consciousness that you can do that. It is essential to make the best of what we have. This body is the only one you get.

In Kundalini Yoga, you study the human body in the light of yoga therapy. You must understand it and learn how you can make the best use of it. You must be able to keep it on the level of consciousness you choose, so that it can serve you better and better, without a lot of trouble. That's the maximum you can do.

### The Mind

The mind is the second facet in our human life. If the horizon of the mind in thought, understanding, tolerance, and patience is limited, and if the mind is not so beautifully functional that it can see the unseen, and understand the consequences of each action, then

**As you think, so you are. The mind guides your actions and emotions. If you do not have a good road map, you do not know where you are going.**

it is practically impossible to live a happy life. The mind guides your actions and emotions. If you do not have a good road map, you do not know where you are going. You are just driving without aim, choice, or control. That's what we do in life.

I would like to train you so that you can have a happy life around you. Actually, you must realize that everything depends on your mental outlook. The problem with your mind is that as you think, so you are. How can you develop this potent mental faculty to perceive everything correctly? If somebody is beautiful or ugly to you, it is a result of your mental evaluation. Somebody seems rich to you, even though he doesn't give you a penny. He is rich to you because of mental appraisal. You may imagine somebody is poor, even though he has a million dollars sitting right under his seat. You call him poor because of your own mind. All of your experience is filtered

through the creativity and appraisal of your mind. Happy and unhappy belong to your mind, not to the world.

Let me say this in the two languages of the mystic and the scientist. When you say, "I am a God-conscious person," it only means that you realize your mental capacity and ability. That is the real meaning. Everything you receive and have is through the capacity and creativity of your mind.

We always say, "When I pray, God will come." Have you ever understood what a prayer is? You create a vibratory effect, which goes into the infinite creativity around your psyche. The answer comes and is expressed in the energy of a job done. Then you say, "Well, prayer works." It is only your mind, which has the power to concentrate and to work with that beauty.

It is the mind, which can give you a perspective on your life. What is the aim of your life? Many of you do not ask this question. You are too busy just surviving. But without this question you will never experience living. The reflex answer to the question is, "Oh, everything is all right." What is all right? Nothing! Ask anybody. Everybody has twenty complaints about himself. Why? Where does the time go? Early in the morning, you go to the office and earn money. Saturday you have to pay your bills and buy groceries. If there's a long weekend you have to take care of your taxes. Three hundred and sixty-five days go like this. We are so involved in moment-to-moment tasks that we do not know any better about life. When we do not know any better, how's the better going to come?

We pass our years with such speed and anxiety that we do not know what maintains us, except the blessing of God's compassion. It is an enormous and very rare mental shock that can damage your mental energy. This functional structure of the human machine is so beautifully made by the Maker that it can recover from normal jerks and problems. Only when there is constant pressure and no relaxation, when there is no outlet, when there is constant boredom, or when there is a constant deficit in mental capacity, does it result in a shattered mind and the loss of happiness. Then you must get to a psychiatrist, a counselor, or a yogi. You depend on someone to redirect your energy and help you.

But I believe every person represents God. I do not believe you should be dependent and led around like a donkey by the nose by some wise man who puts a string in your nostrils, or who talks about God. You do not need preachers or leechers. What you need is the inner experience of God. But you have been brainwashed to misunderstand this idea. You think God is a guy who lives in the seventh sky at the head of Time watching you.

Understand the word "God." There are three basic letters in the word "God": G-O-D. These letters stand for the generating

principle, the organizing principle, and the destroying principle. What I have done is taken the first letter from each of these three words and combined them together to make the word "God." God is the generating principle that is within you and which per-

vades the Creation. It is Infinity to Infinity in relationship to the total creativity. Through its changing, everything happens.

When you become a God-conscious individual, you

have the power of mental infinity. It's a great help if you find some person who can stand by you and let you go through that experience. You can get knowledge from anybody, it will always yield a beautiful bounty. You can work on any level, but you have to train yourself to be wise and effective through your own experience.

Remember, you have three aspects. You have the lower self, the gross or physical self; you have the central self, which is known as the existing self; and you have the higher Self, which is a powerful, sophisticated, and delicate Self. When you give the mind the regular experience of an infinite horizon, you maintain it at the level and caliber of a basic human being.

**When you give the mind the regular experience of an infinite horizon, you maintain it at the level and caliber of a basic human being.**

### The Soul & Spirit

The third facet in the human being is the soul, the spirit. As no lamp can burn without a combustible fuel, so no life can exist without a relationship to the spirit in it. Spirit has many meanings, tones and facets. If there is a central thread in it, it is the general flow of the cosmic energy. In Catholicism we call that flow God. In yoga we call that flow Cosmic Energy. The two meanings and the One Reality are exactly the same.

You have to understand your relationship with that Infinite Energy. You must learn how you can tune in to accomplish your own purpose. You can have a healthy, happy, holy, wholesome life, a fulfilled life, a beautiful life. You can experience in yourself the deep contentment of existence. You should be so confirmed in this contentment that if you had to quit this planet you could just say, "Thank you," and feel grateful.

We often misunderstand or deny our basic spiritual nature in our social habits and communication. We are first of all people of spirit and faith. Our first impulse is faith. Our greatest capacity is faith. Our innocence and intuition act from faith, yet we have lost the normal experience of the inner Infinity.

I want to touch on a controversial point. Whatever religion you follow, that belief, tradition, and practice is meant to guide you to experience your true origin, which is Infinity. The religion should get rid of your self-belittlement and limitation. It should

inspire and lift you to your full human capacity. Instead of this result, you usually learn prejudice; you learn how to divide humanity; and you learn to love and hate based on belonging to certain thoughts, feelings, or practices. This mis-education has done more

**You have to understand your relationship with the Infinite Energy, to the spirit within you.**

harm to humanity than all the good acts the religions were intended to do. We have lost touch with the roots of religion: the spiritual impulse and identity in our heart. We do not even understand the basic concept in the word "religion." That term comes from the Latin *religio*. It means "to look back at your origin." And what is your origin? Spirit! And what is your end? Spirit! So what are you fighting about? What is the great debate? When you experience your origin as a reality, you are happy. Be constant under all circumstances and relate to one thing—you are a part of Infinity and always lean on that power—then you'll never be unhappy.

Happiness and mastery of the spiritual facet of the human life is a simple and direct practice. The problem is that we have never trained our minds to know our origin as Infinity. Instead we have hidden under rituals. All these churches, temples, and synagogues, all the places of worship, were meant to create group consciousness. Spiritual awakening starts with individual consciousness, then progresses to group consciousness. When group

**Happiness and mastery of the spiritual facet of life is a simple and direct practice. But we have never trained our minds to know our origin as Infinity. Instead, we have hidden under rituals.**

consciousness is established, and you care for others, then you progress to Universal Consciousness. Religious places were designed so that all the people who believe in some way could join together to praise the Lord and feel elevated. That was the original purpose. Now people come there to fight elections and to argue about who should control the synagogue or church. Or it has become a forum for some minister to speak, entertain, and dump his distinctive fervor. It has become a regular mechanized ritual—a systematic system within the system.

Take care of the spiritual facet of your life by joining with others to experience and elevate your self, the group, and the universe. In most places, the original purpose and practice to gather and experience the group elevation of consciousness has been forgotten, diluted, or simply gone. With that facet of our life neglected and undeveloped, we have become confused. When a person does not develop the strength of the individual consciousness toward group consciousness, he cannot attain the final experience of the Universal Consciousness. Barriers will always exist, which keep a

person limited. The development of group consciousness into the experience of Infinity is the bridge to Universal Consciousness. It releases the Unlimited Self and fulfills the spiritual longing.

### GROWTH WITH YOGA

Kundalini means awareness. Awareness is the active interaction of you as a finite individual identity with you as an infinite potential identity. This dormant energy of awareness is in you. Kundalini Yoga is the supreme technology to awaken that awareness and take you into your original Self. Normally, this awareness, kundalini, is sleeping in you.

**The development of group consciousness into the experience of Infinity is the bridge to Universal Consciousness.**

You experience your own capacity and reality in a limited way. That awareness can be awakened and expanded. It can be extended to Infinity and yet, you remain you!

Infinity is your basic origin and identity. The difference in your expanded state is that there is nothing lacking. The process of growth through Kundalini Yoga is a natural unfolding of your own nature. The blocks to that growth are your attachments to the familiarity of the past, and your fear of the expanded Self.

Your basic human structure is your threefold nature and the relationship of the finite coiled awareness to your infinite uncoiled awareness. This is the fundamental framework through which we have to function and experience life. Do you like it? Are you willing to agree to all this? Let's focus on this structure and its operation. As you practice Kundalini Yoga you will grow. Like a snake you will need to shed old skins to be more of who you are. You will need to examine certain attitudes, behaviors, and emotional

**Kundalini Yoga is the supreme technology to awaken your awareness and take you into your original Self. It is a natural unfolding of your own nature.**

habits. You will gain new perspectives, capacities, and habits that can support your expanded awareness.

There are several common challenges a student must confront. Your mind must be developed, artistic, and self-controlled. It must gain a neutrality that lets you encounter and enjoy the constant change that is life. You must mature the mind and your attitude to ride on those waves of life and enjoy it. After all, what is life? It is a wave. The light must follow the night as night must follow the day. Sunshine must follow the clouds, and clouds must follow the sunshine. This constant change is the natural design of nature. But you feel you are really something special. You learn as a child that you are an exception, and you want to control everything. You want sunshine all the time! If you are in the sun all the time, then the nose gets

burned, and the eyes can't see. No one can live in this world with sunshine all the time. No person can live in darkness all the time—they will get depressed and sick. The real beauty of experience and life is based on this constant variation of light and dark, up and down. To have happiness all the time is very boring. You can't live that way. Your sensory organs cannot smell, see, hear, or feel anything without a change or contrast. You need a little push and pull to just feel where you are and where you should be.

#### LIFE IS LIKE A WAVE

This life is nothing but a vibration. It is a path that vibrates up and down like a wave. What do we want out of it? What should we desire? Desire a mind which is neutral, which understands the wave, and which gives you intelligence and grace. You all know about surfing? When there are heavy tides and great waves some people love to go surfing. They enjoy it. Other people are fearful and run away. If a person has a neutral, sensitive mind, when he must experience a bad time, he can sit down and say, "Oh, God! Wonderful!! What do you want? A bad time? I don't care." That person will communicate, talk, and feel the challenge is fun. He's not upset. He knows this night will pass, and there will be a warm day. He knows he will have a lot of fun, so he preserves his energy for that time. He keeps himself centered, whole, and

**An important part of Kundalini Yoga is to develop the neutral mind and its capacity for intelligence, endurance, and integrity.**

together. When the time changes so he can expand, he applies all his energy. He enjoys it all the way. That neutral and sophisticated quality of mind has to be developed, trained, created, experienced, tooled, and fitted into all the grooves of

habits and action. Once you accomplish this, any success in life is possible. Without this training nothing is possible, except your fate and your old subconscious patterns. An important part of Kundalini Yoga is to develop the Neutral Mind and its capacity for intelligence, endurance, and integrity.

#### UNINTENTIONAL & INTENTIONAL SICKNESS

Good health is another challenge. We all want to have good health. Without good health it is difficult to work on projects in your self. Many people feel we get sick because we lack information and do not know better. My feeling about sickness is very different. I don't believe anybody wants to be unhealthy. But I also believe that we sometimes bring sickness on consciously and intentionally. We allow ourselves to get sick even when we know how to avoid it, because we think something else is more important.

There are two types of sicknesses: intentional and unintentional. Unintentional sickness is the main pain in our modern soci-

ety. I have a lot of compassion for that. We do not know how to eat; we do not know how to digest; we do not know how to live; we do not know how to take care of this body. We have not been trained in the basic care and functioning of our human apparatus. We do not know how to pay attention to and to maintain our glands and our nervous system to function on optimal levels. We do not know how to check daily for the inner balance of elimination, absorption, rest, and activity. We do not know the interrelation of the body, mind, emotions, and spirit. Our unawareness is great. That lack of sensitivity, knowledge, and training makes us sick. This is especially true in this polluted environment and in this society which emphasizes drugs, short-term crisis thinking, and which ignores the inner dimensions of the person.

Intentional sickness is when we know our actions or lack of action will lead to sickness, but we continue to do it. I get into intentional sickness often. Do you think a man of my awareness who didn't sleep for eighteen days does not know I'm going to get into trouble? From the day I put myself on the plane until I returned today, I didn't get the chance to sleep. I had a specific, important mission that I had to accomplish. The schedule was heavy: from one meeting to another, discussion after discussion. I wanted to share the technology and psychology of yoga to combat the use of drugs and the wasting of young lives.

Even though the hours were long, I have trained myself consciously and subconsciously to do *sadhana* in the early hours of the morning. I could not skip that foundation and practice.

**Kundalini Yoga teaches you how to gain a strong immune system, vital glands, a strong nervous system, good circulation, and an awareness of the impact of your habits.**

I said, "All right. Do not turn anyone away who is in pain or in need." My highest priority was to provide service. I was aware that I was getting sick intentionally. The body can only go to a certain extent. I chose the sickness and the extra

efforts to recover from the sickness. This is an example of intentional sickness.

#### YOGA & GOOD HEALTH

Kundalini Yoga teaches you the techniques and awareness to stay healthy. You gain a strong immune system, vital glands, a strong nervous system, good circulation, and an awareness of the impact of your habits. This foundation gives you energy and lets you deal with the mental and spiritual facets of your life.

#### CALMING THE MIND

To utilize yoga in its totality, you have to know what living is, what a relationship is, and what values this life can give. If you know



what you want, then you can find it. Through meditation, you can calm the mind and develop your intuition to recognize what is real and important to you. Without knowledge, are you going to close your eyes and just start walking? Where will you go? You have to know your direction and monitor yourself each step of the way. Your inner compass must tell you your location in relation to your goal. Life has its own innate organization, which you can sense with

intuition and intelligence.

**Through meditation, you can calm the mind and develop your intuition to recognize what is real and important to you.**

Some people become intellectual instead of intelligent. They argue endlessly with themselves and others and end with questions and doubt. Analysis is good but not if it leads to paralysis in action over

important choices that are known clearly to your heart and soul. That only leads to intellectual insecurity and inaction.

Kundalini Yoga develops your relationship to your mental potential. You learn to use the clarity of the neutral, intuitive, comprehensive mind. You sharpen the intellect and do not use it to create self-doubt or insecurity. You act with grace and commitment from your heart.

### GETTING OUT OF INSECURITY

Each student of yoga must confront the mental attitude of insecurity and doubt. Actually, there are two mental styles we can use to go through life. In one style, we act as if everybody were saints until proven thieves. In the other style, we act as if everybody were thieves until proven saints. Which style of life your mind uses depends on the strength and balance of your nervous system. People who live the first style walk through every wave of life with an even attitude. If you ask them, "How are you doing?" they reply, "I am fine." If there are certain dangers they might encounter they say, "I don't care. No danger is going to bite me."

**Kundalini Yoga develops your relationship to your mental potential. You learn to use the clarity of the neutral, intuitive, comprehensive mind.**

People who live by the second style are completely different. If you tell them, "The road is clear. It has been checked. It is beautiful," they will say, "I don't believe it. I can't walk further."

This powerful insecurity can create problems and disrupt happiness. The roots of the insecurity often run deep into the core of the elemental personality of a person's consciousness. Meditation, Kundalini Yoga, and White Tantric Yoga all work to disentangle the threads of insecurity from the layers of the subconscious. When these are removed you can deal with things as they actually are rather than as your fears portray them.

In every mental state, the subconscious plays a major role which we are not aware of. We say, "I know my past." Actually, there is no such thing as "my past." That past is only the experience you have in your subconscious mind. You become attached to it, and this prevents let you from moving forward in your life. In Kundalini Yoga, we fry this subconscious mind; we make toast out of it and eat it. We have a technical know-how to approach this

**The subconscious mind must be taken care of and trained with Kundalini Yoga, to be an aid in life.**

subconscious mind. If you do not clean it out, it sits behind your conscious mind and does mischief. It sits in the back and can spoil the image of human life by repeating experiences which are already in the past, but

which are recorded in that subconscious mind. The subconscious mind must be taken care of and trained with Kundalini Yoga to be an aid in life.

### THE GAME OF SELF-BELITTLEMENT

I want to touch on one more pattern that you must confront. We often hold a feeling that we are very limited and inadequate. This is our self-belittlement. A person thinks, "Oh, I, a poor humble self, can't do this. I am a very miserable excuse for a human." We play this game very well. There are three primary ways we play it: to get sympathy from people; to get recognized; and sometimes we play it so real that we actually feel it and are fooled by it. We all do it. It's just a matter of degree. The impact of that play is to

**You must transcend and transform your subconscious habit of self-belittlement if you are to expand and experience that your mind has an infinite horizon.**

limit your activity to realize the full capacity of your mental potential and energy. You must transcend and transform your subconscious habit of self-belittlement if you are to expand and experience that your mind has an

infinite horizon. There's actually no end to it.

It is at that horizon of Infinity that we all meet as human beings. Understand this today: there are no two people who are alike. They are different physically, mentally, and historically. They share only one real similarity: The inflow of Infinity can be equalized to the output of Infinity. We can alter and regulate that inner balance of the finite in relation to the unlimited potential. That capacity and quality is the only thing in us which counts. Through that mechanism, which is in the basic structure of our inner nature, we can reach the state of Infinity, bliss, liberation, of *jivan mukht*. Use any of the hundreds of words for that experience of Infinity lived. You can call it anything, it doesn't matter. But it is real, accessible, and an important part of the fulfillment of our human nature and experience.

#### A TECHNOLOGY OF HUMAN CONSCIOUSNESS

All the techniques and teaching that you may need are in Kundalini Yoga. Kundalini Yoga is the technology of human consciousness. You have the opportunity to know, test, and grow with these sacred teachings. The only impediment is the mental sickness that we cannot commit and be constant at anything. If you overcome that limitation, become a steady student, and do the *sadhana* with regularity, the results are certain! With regular practice the benefits accumulate so that you can direct yourself and have a deeper experience. You can enjoy your life more and you can extend your life's vitality.

As a student, simply do your best. I pass on this knowledge freely and I exchange it with you as a brotherhood or family. It is meant to be shared. As God, Guru Ram Das, and my teachers have given this awareness and knowledge to me, I am a postman who delivers it to you to share with others. If you are willing to get into that kind of sharing, that kind of love, that kind of existence, you are welcome. Otherwise, we are happy, and wherever you are, there is no problem, and we stand ready to share and serve.

#### 3HO: TO SERVE & GROW

We exist to grow and to help those who need assistance. That is why Kundalini Yoga teachers are not initiated. We serve and share, we do not push and proselytize. Truth and authentic growth do not happen that way. I feel that pushing knowledge on people is still pushing. I don't want to be a pusher of anything. I have never done that in my life. I'm not going to push deep, sacred knowledge on you. I do want to share this secret science of Kundalini Yoga openly and widely so that we can experience certain things and grow as human beings.

In Kundalini Yoga the most important thing is experience. Your experience goes right into your heart. No words can replace that experience. Your mind may accept the words or it may not, but your consciousness will not accept just words. The purpose of all our efforts is simply to extend your awareness in your consciousness so you can have this foundation in experience and a base in positive habits. Then you can smoothly plan your life to any extent you like. You can radiate creativity and Infinity in all aspects of your life.

That is the practical result of yoga. It is the capacity and right to live a healthy, happy, and holy life. That is why we called our yoga family 3HO (Healthy, Happy, Holy Organization).

#### ***Kundalini Yoga is a Science***

which works on the seven chakras, the arcline and the aura (the Eighth Chakra). It works directly on the total energy, and that flow of energy has one simple way: either you sway it or it sways you. Either you are above the energy and ride it, or you go below the energy and it rides you. That is where Kundalini Yoga fits in: you will learn to ride your energy, to experience it and penetrate any given situation to attain a balance.

What is kundalini actually? It is your creative potential. You experience it when the energy of the glandular system combines with the energy of the nervous system to create such a sensitivity that the totality of the brain receives signals and integrates them. Then you become totally and wholly aware, and your creative potential becomes available to you.

#### ***The Power of Kundalini Yoga***

lies in the actual experience. It goes right into your heart and extends your consciousness so you may have a wider horizon of grace and of knowing the truth. Ultimately you come to understand your existence in relationship to the universe and understand you already are, and this brings you to the practical experience of Infinity. You can then radiate creativity and Infinity in all aspects of your daily life.

#### ***The Altitude & Attitude of Kundalini Yoga***

Longitude and latitude are given to everybody. Altitude and attitude are given by Kundalini Yoga. When the spiral rises to penetrate through all the chakras, the man knows he is Brahm. That's why they say Kundalini Yoga is dangerous. It's dangerous because it takes away from man the ability to be exploited by another man.

—YOGI BHAJAN



# Kundalini Yoga

## Awakening the Soul

### TEACHINGS OF THE MASTER

A LECTURE BY YOGI BHAJAN

1969

I HAVE RECOGNIZED, WITH THE BLESSING OF MY MASTER, that it is possible to be healthy, to be happy, and to be holy while living in this society. But you must have energy so that your dead computer may live and pass on the signal to you, and may compute all that you want to do in this society. We call this energy, in the old science, kundalini, which has been blocked in *muladhara*, the lowest of all chakras, or lotuses.

These are imaginary things. Huge books have been written on them. These books misled me, too, for many years. Still, I learned about them, and about the chakras (or circles, as we call them in English). These books have put us in so many circles that we do not come out of it, and we reach nowhere. Yet, there is a way we can set our computer to be in direct contact with Him, the Biggest Computer, and all things must then work automatically. That cannot work until the kundalini, the spiritual nerve, breaks through the blockage at the *muladhara*, travels up, and reaches the stage that you may have Superconsciousness in Consciousness.

You must generate the pressure of the *prana* and mix it with the *apana*. Thus, when the two join together, you generate heat in the *pranic* center. With this heat of the *prana*, you put a pressure or charge on the kundalini, the soul nerve, which is coiled in three and a half circles on *muladhara*. (*Kundal* means “the curl of the hair of the beloved.” It does not mean snake or serpent.) This will awaken it so that it may pierce through the imaginary chakras and pass ultimately through *jalandhara bandh*—the Neck Lock—the final blockage in the spine before the energy reaches the head.

### YOGA—JOINING THE TWO ENERGIES

Let me define a few terms. *Prana* is the life force of the atom. *Apana* is elimination, or the eliminating force. These are two forces in us—positive and negative—which are governed by *ida* and *pingala*—left and right. When we join these two energies under the power and science of Kundalini Yoga, we mix the *prana* with the *apana* and, under that pressure, bring the kundalini up. When it passes through the central nerve, or *sushmuna*, it reaches the higher chakras or lotuses, and thus one can know his total surroundings and he is a blessed being.

After one inhales the *prana* deep down to the navel center, and pulls the *apana* with the Root Lock up to the Navel Center, *prana* and *apana* mix there. This is known as the Nabhi Chakra at the fourth vertebra. Heat is felt during the kundalini awakening, and that heat is the filament of the *sushmuna*, or central spinal chan-

nel, being lit by the joining of *prana* and *apana*. Below the Nabhi Chakra, the energy leaves the navel and goes to the lower chakra at the rectum, and then it rises. This is called the reserve channel. Then there are six more chakras through which the kundalini must rise—and it will happen all at once. Once you have raised it, that's it. The hardest job is to keep it up, to keep the channels clean and clear.

### THE THREE GATEWAYS

The pathway of energy from the rectum to the vocal cord is known as the Silver Cord. From the neck to the top of the head is the passage<sup>1</sup>. From the Third Eye to the pineal gland is the Golden Cord. To make the energy rise in these cords and passage,

**When the pineal secretes as the kundalini heat is released, your pituitary acts as a radar, keeping the mind from negativity.**

you must apply hydraulic locks. You must put a pressure. You know how we take the oil out of the ground, by putting a pressure so that the oil will come out? Like that, your spine is a staircase of energy. First, *mulbandh* brings *apana* to the navel, or fourth vertebra, the central seat of the kundalini. Second, the diaphragm lock takes it to the neck. Third, the Neck Lock takes it up the rest of the way.

The pineal gland, or seat of the soul, does not work when the Tenth Gate at the top of the head is sealed. But when the pineal secretes as the kundalini heat is released, your pituitary acts as a radar, keeping the mind from negativity.

### KUNDALINI: THE NERVE OF THE SOUL

Kundalini is known as the nerve of the soul. This is to be awakened; your soul is to be awakened. When the soul gets awakened, what else can remain?

In the practical reality, these chakras are imaginary and nothing else. This kundalini is just a kundalini and nothing else. It is not very important. These *pranas* and *apanas* are just there. Everything is set in us. We lack nothing. We use these terms simply to make the process clear so that we can get on with it. It is very simple. After getting myself into the darkness for years, I found that if I would have known on the first day that it was so easy, I could have saved myself a lot of hassle. When I found out that the kundalini really can come up like this, I was astonished. It was a surprise to me.

That's it. That is the greatest truth. Truth is bitter, I know. So I cannot speak all the truth. But I speak indirectly and directly about the truth, because I cannot speak anything beyond truth.

### THE PRANIC CENTER

The fact is, you cannot breathe by your will. It is the God within you which breathes. Without that, you don't breathe. What is this breath business? I'll tell you. It is good information for the medical people. Under the eighth vertebra there is a cavity. We call it the *pranic* center. In that *pranic* center, we breathe *pranic* energy, up to the tip of the tongue and on to the *ida* and *pingala*—which adjusts the temperature of the body.

This *pranic* energy is the life of the atom. We store it in the eighth vertebra down. We know certain actions through which

**The pranic center supplies the pranic energy to the pranic nerve, which supplies the pranic energy to the muscles, which are responsible for the beat of the heart.**

we inhale this *pranic* energy to awaken our *pranic* center. The *pranic* center supplies the *pranic* energy to the *pranic* nerve. The *pranic* nerve supplies the *pranic* energy to the muscles, which are responsible for the beat of the heart and of the diaphragm. We call it the "U" muscle, because it is shaped like the letter "U." This "U" muscle is responsible for all this life current in you that is automatic and beyond your control.

If fifty years ago I would have come and talked to you about atomic energy, you would have said, "Go away, we don't understand you." When I talk about *pranic* energy, don't feel that I am talking about something mystic. It is practical.

Do you know what yogis do? They create *pranic* energy reservoirs in that cavity and thus live on that reserve. They make that cavity active with certain exercises and thus they know how to control the *pranic* energy or *prana vayu*, the life current. That's one aspect of it.

### CIRCULATING THE ENERGY

The second aspect is *apana* which eliminates everything. It has a connection with the *muladhara chakra*. That is where that kundalini power lies. When the *pranic* energy is in you, then you can circulate it through your body. You can feel it and make people feel it. It is a scientific thing which has nothing to do with mystics or something which I can't explain. It is so simple, so practical.

In that circulation, we time it to go with the spinal cord. Then we make it hit the *muladhara*. Thus, we pierce through

that knot, or blockage to the kundalini power. The moment we do it, she has no option but to come up. The moment she comes up, you stand blessed. Then you will see; the computer will work. That's all.

Is it difficult? There is no secret about it. In twenty, thirty days, if you honestly practice it about one hour, two hours each day, you can be through with it.

### UNDERSTAND THE POWER

Two precautions: You must practice Neck Lock. Pull the neck straight in, keeping the spine and neck absolutely straight, with no bend of the neck. If you do not apply this lock in meditation, you do not naturally regulate the shifts in subtle and physical circulation. A sudden flood of energy can overstimulate the nerves and other cells of the brain to expand their activity.

Second, when you do yoga, please, for God's sake, remember you are playing with the energy which is the life force of the atom. You can therefore well understand what you are doing. I am giving you a word of warning. The *prana* has been described in the *Shastras*—the yogic scriptures—as that which makes the atom live. The voltage here in the wall socket is 110. Do you

**When the kundalini, the nerve of the soul, is awakened, this car of yours will be driven by the soul, not by the negative ego.**

touch it without insulation? No! Then how can you play with the *pranic* energy? The insulation you need is proper preparation and following the proper technique.

The fact remains that without having the kundalini awakened, your soul is not awakened. If your soul is awakened, what else do you need? If you will get into the actions that awaken the kundalini, the nerve of the soul, this car of yours will be driven or chauffeured by the soul and not by the negative ego. Then you will have found the God in you. I shall be the greatest man on Earth if I shall be privileged to touch the dust of your feet, if you have that state. Otherwise, you are a nut, and nothing else.



<sup>1</sup>Yogi Bhajan is referring to the silver cord of energy that follows the pathway of the spinal cord. The last part of that cord that goes into the base of the old brain begins the passage. The full passage is comprised of two paths that take the energy either over the top of the brain to the pituitary or through the lower part of the brain. From the pituitary to the pineal is the Golden Cord, which is opened only under special conditions.

# Kundalini Yoga

## Leverage, Legacy & Lineage

Gurucharan Singh Khalsa  
KRI Director of Training

AS TEACHERS OF KUNDALINI YOGA over many years, we are frequently asked if Kundalini Yoga is like X or like Y. Is Kundalini Yoga like Hatha Yoga? Is Kundalini Yoga like shamanism? Is Kundalini Yoga like ayurvedic medicine? All these questions are well intentioned and they're part of our understanding, conceptualizing, and communicating a beautiful and vast discipline. But though the questions are well intentioned, they're often misplaced. There's a certain depth, completeness, and timelessness that is inherent to the very nature of Kundalini Yoga. It cannot be reduced to any other form.

Kundalini Yoga has three characteristics. It gives us:

- ▶ **leverage**—the power to change, to make a difference in our lives.
- ▶ **legacy**—a complete integrity in its own structure, beyond any individual.
- ▶ **lineage**—a history and a line of transmission, brought to us and from which we launch and share with others.

### THE LEVERAGE OF KUNDALINI YOGA

The leverage of Kundalini Yoga is not a boast from those who practice it. Even in the scriptures it is said that Kundalini Yoga is the fastest way to create the transformation, the lightening and the enlightenment that each individual is seeking. It is the fastest way to establish an aligned relationship between the body, mind and the soul. Yogi Bhajan has said

**Kundalini Yoga is the fastest way to establish an aligned relationship between the body, mind and the soul.**

there are over twenty-two major forms of the practice of yoga. Each one emphasizes some facet of the whole. Some may emphasize the use of bodily form, as in Hatha Yoga. Others emphasize the use of

sound, as in Laya (Mantra) Yoga, or the use of visual forms, as in Yantra Yoga. A good way to think of that is that each of these different forms are facets just like a facet on a diamond. A diamond is beautiful. Particular planes of crystal that are sheared off capture the light, make it sparkle, bring your attention to it, and reveal its dimensions.

Kundalini Yoga is the diamond itself. If you turn it any one particular way, you can find a facet. But if you try to understand the entire diamond from any one facet, you'll find yourself with

a very shallow and incomplete understanding. Because Kundalini Yoga is the diamond itself, it gives greater leverage and transformative power than any one facet can. It also opens pathways to change and healing that seem to go around limitations and to penetrate blocks. With Hatha Yoga, for example, you might work with an emphasis on bodily form. Yet there are those who cannot take on those forms because of a physical limitation. But Kundalini Yoga gives you the leverage, the extra dimension that lets you reach around that limitation. It taps not only the *pranic* energy of the breath, body, and the mind, but the Z-Energy, the deep kundalini energy that cuts across time and space through a doorway of timelessness. There is always something that can be done with Kundalini Yoga.

**Kundalini Yoga is the diamond itself. If you turn it any one way, you can find a facet. But if you try to understand the diamond from one facet, you'll find yourself with a very shallow and incomplete understanding.**

Another part of the leverage is speed. It is said that that which would take twenty years can be done in a year through Kundalini Yoga.

With full concentration, if you are in good shape, if your mind has equanimity that can join into the process, then in a mere 40 to 90 days you can transform yourself using Kundalini Yoga. The gift and the special bounty of the practice of Kundalini Yoga is the ability to rapidly encounter your own ego and to clear out its attachments so that you can revel in the light of the soul.

The other part of leverage comes through the completeness of Kundalini Yoga. It's said that Kundalini Yoga is an emanation of over 8.4 million *kriyas*, each one like a piece of music, a perfect sequence of energy, tones and feelings that are played in the instrument of the body. So, as a teacher of Kundalini Yoga, you should never give in to the temptation to reduce your diamond to a single facet, to agree to somebody's incomplete understanding of your own perfect discipline for which you are the channel and the transmitter. No matter how seductive it may seem to have a sudden insight or understanding of Kundalini Yoga according to some other discipline—"Ah, so this is similar to this, or that!"—all of these are but facets, ways to capture glimpses of the light. None of the facets will give you the full leverage of the discipline itself as transmitted by Yogi Bhajan.

#### THE LEGACY OF KUNDALINI YOGA

Kundalini Yoga is also a legacy. A legacy means it comes as an inheritance, as something already existing, and passed on to you. The legacy comes direct from Infinity, direct from God, direct from the soul. It has been delivered by the Golden Chain—through Guru Ram Das, and Yogi Bhajan, to you. Kundalini Yoga

**Kundalini Yoga comes to you as an inheritance, as something already existing. It is a legacy of the love of the soul to experience identity.**

is the force of the soul. The kundalini energy is the awakened inner identity of you. Because of that, its very nature is timeless, its very essence is like love. Deep in our heart we know that no reason can explain love. Love comes full-blown; it exists in a certain dimension of timelessness that we can all touch within us. Exactly in this way, Kundalini yoga is a legacy of the Infinite, of the Akal, of that which is timeless. It's a legacy of the love of the soul to experience identity. It is a product of what is Infinite, though we view it and experience it in our own finite ways.

When something begins already complete, it's an interesting experience to encounter it with finite eyes. It means if you search for structure, you can find as much structure as you would like. As you discover those structures you might try to reconstruct them. When you watch people in love, you may notice that they're kind to each other, that they're honest in their communications. So, you pick out someone; you become kind, you act honestly, and you think, "There, I've created love." Yet, you don't so much create love as participate in love which has been created in the timeless Infinity of God's Heart.

Just so, you can look at any one *kriya* in Kundalini Yoga, and you can find that there's a sequence, a stimulation of chakras. There's an elegant intertwining of all of the *tattvas*. There's also a clear and scientific focus on the stimulation of particular glands and meridians. And yet, no matter how much you may try to divide this legacy—given as a gift, as a kiss, as a love from your Infinity, into meridians and chakras and glands and sequences of muscles—you can never recapture that which has already been given.

In Kundalini Yoga, there is nothing for the ego to reconstruct, but lots for the ego to enjoy.

In Kundalini Yoga, there's nothing for the ego to reconstruct. There's lots for the ego to enjoy, to represent, and to communicate. To be a great teacher of Kundalini Yoga, accept this as a legacy, you accept this as a hug of the Infinite, as a kind of love, as an opportunity that has come to your soul to experience, to give to others, and to pass on. It's something to pass on as complete

as when it was given to you. I like to think of it as an infinite set of Chinese boxes. While we have time in our physical bodies and ego, we can enjoy it. We unwrap one box, and another box, and another box. Whenever we are done, there's an infinite sequence more of boxes within boxes that we will never get to. We just pass that on. We continue the Golden Chain. The legacy is an infinite exploration, a constant discovery, a continuous newness that each person will experience and bring to the world.

#### THE LINEAGE OF KUNDALINI YOGA

The third thing to remember as a teacher of Kundalini Yoga is that it also has a lineage. It is a practice that has been experienced and given through enlightened souls for many thousands of years. It is a royal yoga, one that is not intended to be done by only those who are ascetics and withdrawn from the world. It requires a mastery of both the inner dimension of the Self, and the outer expression in the universe. It is that balance between the inner and the outer, between the neutral interior Infinity and the active and serviceful exterior that is the signature of Kundalini Yoga.

That's why even in the early days Kundalini Yoga was often given through the line of kings. King Janaka, in the ancient scriptures, was an early Raj Yogi.

**It is actually a transmission, and you, as a teacher of that, are beholden to the integrity of it.**

This yogic tradition was passed on through that lineage to Guru Ram Das in the lineage of the Gurus of the Sikhs. Guru Ram Das was acknowledged as

having the high throne of Raj Yoga, the Takhat, and to passing that blessing to all who would come. Yogi Bhajan acknowledged his teacher as Guru Ram Das and we serve that house. Each of us links to this lineage through a Golden Chain. Just as a torch passes on a fire to the next fire, so when we tune in with the Adi Mantra, we link with this long lineage and you become just as a faucet of water, a great source to quench the thirst of the soul of the people.

Some come to go, and try by any means to get students. Kundalini Yoga is not a commercial enterprise in that way. It's true that you can do business with it. You can set it up as a profession, and indeed you should have all the organization and management skills that you can bring to your particular style. But in the end, Kundalini Yoga is actually a transmission. It has a lineage of transmission, and you, as a teacher of that, are beholden to the integrity of it and to its long history. It is good for you to understand that history and to look to the future as you serve each individual now.

In that lineage, you're guided by the unseen hand of Guru

Ram Das, and by the explicit teachings and formulations codified by Yogi Bhajan. When you pass the tradition on with authenticity and with accuracy, each person can continue to pass it on, to experience it in his or her own unique way and give it to the future. You need to practice relentlessly the qualities of humility, patience, discipline, and service.

And as a lineage, we have certain ethics and a certain look, a certain radiance, a certain *Akal Moorat*, a certain embodiment of Infinity, and people who truly practice Kundalini Yoga are often recognized by that light.

## UNDERSTANDING KUNDALINI YOGA

The best way to understand Kundalini Yoga is that it gives us the power and the leverage, has a legacy to it, and is part of a long lineage that is using these techniques for the opening of the

### The Mul Mantra expresses the character, depth and understanding that we can see in Kundalini Yoga.

Aquarian Age, and for the future peace and expansion of human consciousness. A way to understand Kundalini Yoga is on its own terms. At the root of Kundalini Yoga is the experience of *Shabd Guru*. Kundalini, when it awakens,

is often called *Shabd Brahm*, which means that the words are the vibratory creative aspect of the Infinite Soul in experience.

We see the emanation of that when we vibrate the Mul Mantra. Guru Nanak spoke the Mul Mantra: *Ek Ong Kar Sat Naam Karta Purkh Nirbho Nirvair Akal Moorit, Ajoonee Saibhung Gurprasad Jap! Aad Sach Jugad Sach Haibhee Sach Nanak Hosee Bhee Sach*. This mantra is at the very root of all creativity. This mantra expresses the character, the depth, and the understanding that we can see in Kundalini Yoga.

*Ek Ong Kar*. Kundalini Yoga has a oneness, a completeness and a connectedness between each exercise, throughout each *kriya*. It comes as a complete package, a revelation all at once.

*Sat Nam*. It has a reality, a seed. Every time you do one *kriya*, it has its own truth and dimension to it, and it creates a reality, a vibration which has consequences and will be honored unto Infinity.

*Karta Purkh*. It is a discipline, which is already being done by the larger Being. It is already a creativity of that which is timelessly creative. It is not a construct made by you and me. Our doing it is a form of participation. It is an act of collaborative intelligence between me and the Infinite itself. When you experience kundalini, when you act as a Kundalini Yoga teacher, and when you join as part of that lineage and legacy, you acquire the leverage and legacy of Kundalini Yoga. There's no time spent in

fear, in wondering whether you're right or you're wrong, or in comparing yourself to others. You instead accept your own identity and proceed with what's in front of you.

*Nirbho Nirvair*. Neither is there any revenge, nor blame, nor competition in the sense of trying to overcome some other teacher or some other teaching. It's an act of humility and grace, because you're given this opportunity.

*Akal Moorat* means that in the floodlight brilliance of the kundalini, you take on and accept your own image from the perspective of the Infinite. That is why we cover our heads as we accept, through the Seventh Chakra, the *pranic* flow of the subtle energies that kundalini releases. As a teacher, when we teach, although there's no limitation from the finite perspective, there's an opportunity to create an image, a *bana*, a structure, a certain impression with all of our senses. That is *Akal Moorat*.

*Ajoonee*. Since Kundalini Yoga is unborn, it doesn't come from any one particular time, and it's not subject to the laws of those times.

*Saibhung*. This is its own integrity. It has its own inner completeness. It's one of the reasons that as you do each set—which you've been fortunate to receive through Yogi Bhajan's clarity—you don't try to alter it or make it up. Each *kriya* is complete in itself, autonomous. Each *kriya* doesn't rely on anything else. In its own form, it is under the constant blessing and guidance of the Infinite: *Gurprasad*.

And you *Jap*, you repeat it again and again. Kundalini Yoga never gets old. The more you do it, the more the polish makes the gem shine. And what is it that it gives each and every person?

*Aad Sach Jugad Sach Haibhee Sach Nanak Hosee Bhee Sach*. It gives you the experience of constant truth of your own reality and soul.

The Mul Mantra is very much the essence of the qualities, the nature, the character, and the depth of Kundalini Yoga. As a teacher of that, practice the Mul Mantra; remember the character that you are sharing with others. You never reduce it. You always exalt it, and it will exalt you. Always bow to its beauty; it will bow to you. Always support each person who comes to you, by sharing directly and fearlessly the clarity and the power of the leverage of Kundalini Yoga. The entire universe will help you, and leverage you to experience your own soul in the service of others.



## **Questions & Answers with the Master**

## **TEACHINGS OF THE MASTER**

*From an 1976 interview with Yogi Bhajan*

**Question: I have heard people say that Kundalini Yoga is a dangerous form of yoga.**

*Answer:* This talk of danger sometimes becomes the biggest danger and a big problem. The only danger is when you use something external and artificial, like a drug, and force it into you.

Think of kundalini in a different way. In reality there is a God. He uncoils Himself, opens Himself up. This uncoiling process or manifestation process is known as kundalini. What can be dangerous about it? The kundalini that is going to be uncoiled in you is already in you and part of you. It is an unlimited power that is the essence of your consciousness. It is going to uncoil in you. Your system is already built to contain the energy of kundalini. It is a normal capacity that you simply are not utilizing. If you start utilizing that energy, where is the danger?

**Question: You seem to be unique among the yogis I have heard. Most of them will not teach without initiation. Very few say anything openly about kundalini, and most are very cautious about it.**

*Answer:* There are certain things in my life which I can't eliminate or overcome. They are in my destiny and deep in my character. I came to this country to teach this sacred and secret science because I was called to do it. I never came to this country out of my own choice or desire. I came to serve and to deliver a message. I had no means to reach all these people who have come to know me. People have come to me from everywhere around the globe. With all my success and recognition, I have never thought or intellectualized for even one moment that, "I did it." Those souls who have the destiny to come and learn from me, will do it. They are already in the body, and will find their way to these teachings. I already have all the knowledge which I am to share with them. I am just a postman delivering their letters from the Cosmos. When my mailbag is empty I can quit. The job is done and my duty fulfilled. I teach openly and honestly to all who come.

When I went back to India where I lived for 39 years, the one question everybody asked was, "What are you doing in the United States? Why are you teaching them those techniques and meditations?" All my friends were upset. They did not believe Westerners—particularly Americans—were suited to the inner knowledge and discipline of yoga. When I told them Americans have the potential to experience the Infinite, they said, "Oh, no, no! What has gone wrong with you? Do you not understand the way things have been?" When they started questioning me, I

withdrew and said, "I've heard what you say. But it is my destiny. I am happy with my Guru, so what do I care about this criticism? I must teach the truth as it is."

All these yogis love me, but they feel very uncomfortable with me. They love me because, as a Master of Kundalini Yoga, it is difficult to hate me and the awareness that I bring. It takes a lot of strength and ego to hate me. Since I came to the West, the 3HO family, students of Kundalini Yoga, has grown to a very powerful organization of people around the world. We have thousands of people who practice the techniques and enjoy the elevated awareness it brings. Near most large cities there is a yoga ashram or teacher nearby. It is difficult to defame somebody who inspires that kind of following and who has that kind of personality.

Why is Kundalini Yoga put down? What is the root of the distrust and warning? It is done either out of ignorance or simply because a reaction with jealousy or fear that I, with my personal style and charisma, teach it! I teach it without hesitation or discrimination. I seek nothing other than to do my duty.

There is another side to this that is historical and cultural which you will not understand. Kundalini Yoga has never been taught publicly before. Many yogis have a sense of national and racial loyalty. They feel the knowledge should be guarded and given only to people of a certain class or group. They feel this great sovereign secret of Kundalini Yoga is supposed to be learned only by highly select Brahmins of the upper class. They will only teach you those techniques which make you disciples instead of masters.

Historically, India was conquered by the British who were Christians. The result was that the lower classes and the working classes in India were converted to Christianity. Traditionally, in India, this class of people was called "untouchable." They were considered undeserving and incapable of learning the knowledge that could elevate their awareness and give them extraordinary ability. The majority of Christians came from that untouchable class. Even now in the minds and hearts of many of the swamis and yogis who come to the West, a Christian is still untouchable and must not be taught certain things.

Now they say, "This Yogi Bhajan somehow has gotten hold of all the knowledge—which even they do not know—and he has freaked out. He gives it to every American and Westerner without discrimination. He ignores the old warnings that were written to prevent the untouchables from experiencing their own inner power and potential. He will upset everything." They believe it is very dangerous. They are right: It is dangerous culturally to the past they live in.



As a student of Kundalini Yoga, you may hear or read something which is said out of ignorance or jealousy, but there is no need to answer or to defend. In the end, the results from the sincere students who cultivate awareness will be the answer to those old prejudices and ignorance. Just remember that when you uncoil the kundalini, it is the same as the natural awakening of our potential. It is the same as what you call "God Consciousness" or what you call "Christ Consciousness." It means you bring that awareness actively into your life.

**Question: I practice Kundalini Yoga as you have taught it and I feel great! My life has changed, and I have had a lot of success. My question is why does that work? I don't always plan everything; things just seem to flow better.**

*Answer:* The world and our journey in this life is actually very clear. Every aspect of it is organized and creative. We are all human beings on this planet. We are supposed to live with each other in love, work as a worship, and follow the path of righteousness, to goad our consciousness across the cycle of time to use our human energy to reach and manifest Infinity.

Why has this world become a puzzle to us? The confusion occurs when, sometimes, in spite of our well-equipped personality and our best preparations, we do not thrive, and we do not understand why. There is a way to make sense out of this. We may understand this intuitively, but it takes a little time to explain it systematically and technically. Imagine an ordinary man who is a grade B medical student. He graduates and gets a great opportunity. He rises above everything to the top of his business. Imagine another man who is a very brilliant student at college. He graduates, and regardless of great efforts, he never seems to get the right opportunities, and he establishes an average clinic and career. What makes the real difference in these cases? Why do we often not fit into life and into our own plans when it seems as if we have everything we need to accomplish it?

The center of this confusion in human life today comes from one widespread, very human problem. You do not understand who and what you are. Then you cannot understand how things work and how to progress. Each thing has its own nature and its own mechanism. Understanding who you are, your own nature and the relationship between things, will make it all very clear. There will be no place for doubt or confusion. This is the source of unhappiness and conflict in this world. Feeling, judgment, and action that are not based on this type of clear understanding will always misguide you.

So just what type of consciousness are you? What base makes sense of your confusion? The yogis have a symbol for the human being: an arc of light that we call an aura. It is brilliant

and white. Human existence depends on that arc. What comes to you in your life depends on the strength and balance of that arc. Most people can't see it and don't understand it. If you do see the aura, you can recognize the state of health and disease, the kind and intensity of emotion, and the capacity and abilities of a person.

Every human being is unique. That uniqueness is defined and protected by the arcline. Every energy in existence has its own cycle of input, output, and exchange. That existence must interact with you through the shield of the arc aura. Every magnetic field has to cross this magnetic field of your arcline. It is the strength of the magnetic field of your arcline that determines how the magnetic fields of the other things and people in existence can or cannot enter and affect you.

Now a question arises. If there is a positive opportunity or vibration, will this arc of light reflect it so it won't enter? No! That positive energy will merge in it and will relate to the Earth. If it is negative, it will be canceled out at the arcline. Any person whose mental vibration results in a strong arc will protect all fragile areas of his life automatically with that arc.

You relate differently to emotions when your magnetic field is strong and when it is weak. When your field is weak, emotions seem so important and real that you cannot separate or direct them—you are subjected to them. When your arc is strong, you can choose to express the emotion or to redirect it. You can choose to relate to someone or to disconnect from their influence. When

**Kundalini Yoga is the science of changing and strengthening your radiance to give you an expanded life and greater capacity.**

your radiance is strong, and you direct it toward someone, they will want to talk to you and be around you in spite of great personality differences or obstacles.

When a person has the energy and power through his psyche to focus on things or not, then he has nothing to worry about. The projection of the magnetic field will arrange the radiance of his existence. All the surrounding magnetic fields that will make up the environment and opportunities will be organized to connect and fit with each other. The environment will operate in tune with his purpose.

This same mechanism can be expressed in the mystical language of the spirit. The person who experiences this through faith would say, "When the Divine Source that prevails through the human being projects the light of God, all darkness goes away. Wherever that person goes, there shall be light, beauty, bounty, and fulfillment." These two explanations express the same reality, but one is in mystical language, the other technical language.

Kundalini Yoga is the science of changing and strengthening

your radiance to give you an expanded life and greater capacity. I'll give you an example of understanding human behavior with these two languages. Whenever the individual consciousness, while radiating, feels a cut or dip in some area of radiance, the connection that could be made by that radiance will not be completed. When there is a cut or depression in the arc, you cannot radiate correctly. The cycle of energy, projection-connection-reception, cannot complete itself. There will not be a creative action, success, or opportunity. What is a cut? A cut is a splitting or division of your radiant energy in the arc of the aura.

**Question: Since my radiance is so important, I want to know what things create the cuts in the arcline?**

*Answer:* Whenever your intellect, the giver of thoughts, does not correspond to your established behavior, you create a problem. We all develop habitual behaviors and attitudes, which record the pattern of consciousness. These patterns hold and stabilize our personality. A Hindu, for example, cannot eat meat because in his consciousness he feels it is a sin. A Muslim cannot eat pork because in his consciousness he feels it is a sin.

Consciousness forms patterns of flow. Once you fix the pattern, you cannot radiate. Some people cannot face you and look into your eyes as they talk. What is wrong? Nothing. A pattern of flow was set and challenged. There was a duality and uncertainty. A combination of social environments and the inner emotional and cognitive environments form the patterns. Conflicts in those patterns with your actions form cavities in the aura. A cavity in consciousness is a duality.

Mystically or scientifically, immediately or eventually, every radiation that helps people must provide some way to deal with this duality and to increase the human radiance. In a church this conflict is viewed as the duality of the sinful man. The procedure is to go and confess the sin to a minister. What happens when you confess? You pour your feelings out, and he tells you that you are forgiven. You have a set pattern of belief in him as an agent of the spirit. You feel you can believe in him and in what he says. He helps you to bring your mental projections back into collaboration through the behavior of confession, which is a set behavior that is deeper and more established than the conflict itself.

Whenever something bothers you, there is only one way to get out of it. You need a touchstone or a teacher. You need a teaching or a person who will not betray your faith and who will counsel you to return to the path of righteousness. In technical language, he should adjust the flow of the psyche to be in tune with the surrounding magnetic field. In mystic or spiritual language, we say the same thing this way: "A person who has committed a sin comes and confesses in the house of the Lord. The

Lord accepts his prayers and blesses him to the Light. He can again live with inner guidance in the bountiful world." The two explanations are exactly the same.

In the modern world, when there is a problem or conflict, people go to a psychiatrist or counselor, who drinks a lot of coffee and has the patience to listen to them and to make them talk. The counselor uses his experience and skill to find a way to tell them that they can work out the whole problem from inside. This is done cautiously and systematically so that clients feel they have the resources to do what is asked. The professional fee of a couple of thousand dollars makes the client alert and receptive to the idea that he has to stop, change, and solve his problems from within his own self. He will not be rescued but he will be guided to put in his effort and face the challenge.

What really motivates you to change? It is not the psychiatrist. It is not the priest in the church. It is your realization and acceptance of your subconscious set behaviors, and the urge to look back to your basic origin and start understanding that you are the creative source and nucleus of the whole vibratory pattern in which you live. The moment you understand this, you are all

**The confirmed relationship of responsiveness in consciousness between the finite self and the Infinite Self is the gift of Kundalini.**

right; there is no problem. The moment you know you are you, the problem is solved. There may be more work to do and training to take, but the block will

unblock, and a new flow will energize your life. When you understand who and what you are, your radiance projects into the universal radiance and everything around you becomes creative and full of opportunity and help. This confirmed relationship of responsiveness in consciousness between the finite self and the Infinite Self is the gift of kundalini.

The relationship of consciousness to the Infinite Consciousness is the one fundamental requirement of life, and the aim of yoga. What does it mean to understand? A real understanding is a pattern of behavior. What is a pattern of behavior? It is the rate of frequency and the degree of radiance of the psyche and the magnetic field in relationship to the universal psyche and the universal magnetic force. If you can relate with that universal radiance so the beam and frequency of your projection is strong and clear, then you have communicated with the universe. It will respond and support you just as a happy father will support his son, his creation. You must rise above your finite attachment, fear, and conflict and project at the frequency of a being with an unlimited identity in the Infinite.

If you are in any conflict and pressure, if you relate to the Infinite on the terms of the Infinite as an established behavior, it will always

forgive, respond, and support your righteous intentions. This ability to align yourself with the higher Consciousness and to radiate into the universal magnetic field is more important than any qualification and specialty to your success.

The elementary awareness of Kundalini Yoga is to remove inner conflict and radiate in order to be happy. The basic unit that

**Kundalini Yoga rapidly makes you what you already are, and brings you to the practical experience of Infinity.**

composes your experience is equal to your radiance plus your activity. The radiance is the mind, and the activity is the gross physical. Let me express this in the mystic sense. When

the soul opens up to the heart, a human being becomes Divine. Express it any way you like. A person must understand his existence in relationship to the total universe. Whosoever understands this knows a deep truth. The whole world around you will become beautiful if you understand that you are you. In all facets of your life simply remember you are you. Think of the mantra: "I am, I am." Kundalini Yoga is a very natural element that rapidly makes you what you already are, and brings you to the practical experience of Infinity.

**Question: Is it true that some people are suited to do Kundalini Yoga by birth, genetics, and temperament and others are not, no matter how much they may try?**

*Answer:* Kundalini Yoga is the Yoga of Awareness. There is no human without the inborn temperament for awareness. Some have higher blocks to it, some have lower blocks. With some it takes a long time to break these blocks, with others it is quick. That is the only difference. It is a question of time. Just as someone prefers to go from New York to Los Angeles in an airplane or on a donkey. Both will arrive; it is a question of time.

In yoga this is how it is: twelve years of Hatha Yoga, plus six years of Raja Yoga, plus three years of Mantra Yoga, plus one year of Laya Yoga is equal to the effect of just one complete year of Kundalini Yoga. I have not written this, so don't blame me. It is in the yogic scriptures. It is a matter of choice. The difficulty is that Kundalini Yoga cannot be learned without a teacher. It cannot be learned from books. It is the psyche of the teacher who teaches it. That is why it is called "The Path of Gold," or Golden Chain, because it passes from one person to the next, to the next like a chain. All the teachers are linked by consciousness. The moment you tune in to the teacher's psyche, your psyche will protect the surroundings.

It is my personal belief that there are certain souls which have to study from certain other souls. They have earned that destiny. The contact of the psycho-magnetic field is already arranged. Once

in a life, each soul must come across the orbit of that soul from whom he has the opportunity to learn. It is a law of consciousness. By the virtue of your previous incarnation, you always meet your teacher. Either you surrender your ego to the teacher or you run away from him. The law is that you will meet the opportunity, not that you will recognize it or sustain a commitment to it.

*More questions on the kundalini from this interview can be found in the Yogic Anatomy section.*

### **Kundalini Yoga—The Choice is Yours**

Kundalini Yoga presents us with an image of the human being; an individual who has as a core a shining soul, with a consciousness that is luminous and which carries the experiences of God. That soul is shrouded in our personal karmas. The karmas are the results of choices and attachments and come from actions that are not done in the carefree service and rhythm of the totality of consciousness. The karmas have come from fear and from identifying with the finite self and ego.

Because you have a will which has freedom, you make choices and are allowed to get as shrouded and dirty as you like. Out of compassion you always have some opportunity to be shaken and penetrated by a teacher or teaching. You may stay for the shaking, or you may choose to run and create more commotion for yourself. All teachings lead to the same realization and awakening of your potential. But some shaking is efficient and fast, and others are very slow.

Kundalini Yoga, and the psyche that teaches it, is direct and royal. Those who have the blessing to practice it and teach it choose to stand before the crystal of their consciousness, under a great pressure washer—to remove the clouds of past acts—in order to reside now in the timeless beauty of the soul.

Everyone has that core potential. So everyone is capable of Kundalini Yoga. But their own past choices may limit them and make such transformations of the self inappropriate for them. Those will come to be taught by you who already have the momentum within them to be given a choice to move toward higher consciousness. It is that horizon you remind them of in every possible way. They must confront it. They must do the discipline. You cannot be a rescuer or take control of their life. You are part of a much greater show. Just do your part well.



### The First Qualification for Kundalini Yoga

The first qualification for Kundalini Yoga is that you seek that awareness that is moment to moment. We do not get rid of the ego or deny anything that is in us. We explode the ego by guiding it to the universal. We will not sit and beg softly that we may someday find God. We will make ourselves so strong and pure that God must come to look for us and look after us. God already has your number, let him look you up.

Kundalini Yoga cannot be practiced without a love for the teacher. It cannot even be taught without that. Man must be sustained through the flow which is the Infinite Power.

The yam's and niyam's are up to you. The other six stages of this divine science: asana, pranayam, dharana, etc. are all taken care of in one Kundalini Yoga kriya! We are tapping through consciousness to the supreme consciousness. This is not a subconscious process. We will not distract you with tricks, miracles, and denials. This is the yoga of fulfillment.

—YOGI BHAJAN, 1971

COMMENTARY: This yoga tradition is the road of Raj Yoga. It is a direct link and path to the supreme consciousness in us. It is not a detour through all the fascinations of the subconscious and the temptations of the ego. We accept all of the creation around us and all of the creation within us.

The first qualification for a student is to stop fighting shadows and focus the mind and energy on the Infinite. The dispersing forces of the lower chakras create much pain and pull us apart. We can call that process anything we like: forces, satan, confused thought or bad habits. The uniting forces of the higher chakras create a lot of pleasure and carefreeness. Call them angels, higher energy or clear thoughts. We are beyond all this and yet contain all this. There is a huge dynamo in the center of the mechanism of creation of which we are a part.

Start by cultivating an awareness of what already exists within, and connect that with God. Gain a sense of sacredness and nobility that makes you a beloved of the Creator. Act as a channel for teachings that alleviate pain and bring grace.

Even one kriya in Kundalini Yoga will put you through all the stages of movement, breathing, concentration, and linking. In that moment when your energy is elevated and love is possible, reach out like an open lotus to the inner Sun.

### Kundalini Rising (Chardi Kalah I)

Chanting Wahe Guru the Kundalini Rises!  
Taking Amrit\* the Kundalini Rises!  
Meditating on the Name the Kundalini Rises!  
Singing God's praises the Kundalini Rises!  
Doing Yoga the Kundalini Rises!  
Fixing the concentration the Kundalini Rises!  
When the Kundalini awakens it Rises!

Chanting Hari Har, Hari Har,  
Become One with God.

The Radiance of God and Guru fills every pore  
and cell of the body.  
Chardi Kala is the seat of the pranas.  
Chardi Kala is the Source of all Good.

Oh Bhajan! What are you looking for?  
God is standing right in front of you!

Chardi Kala is Kundalini Yoga.  
Merge with God through His Name.  
Practice the yoga of Chardi Kala.  
Become Khalsa and attain the Infinite.  
Chardi Kala is the Name's meditation.

Oh Yogji! This is the Sacred Knowledge  
Of Devotion to God.

—YOGI BHAJAN  
from *Furmaan Khalsa—Poems to Live By*

\* Amrit literally means to "Nectar." In this case it refers to receiving the ceremonial baptism in the Sikh faith.



**CHAPTER 3**



***Varieties of Yoga***

*Just as all rivers end up in the ocean, all yoga ends up raising the kundalini.  
What is the kundalini? It is the creative potential of the human being.*

—YOGI BHAJAN

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YOGA HAS ITS ORIGINS IN THE HUMAN EXPERIENCE. These techniques for living a healthy, happy, and spiritually aware life have developed through thousands of years and across many civilizations. The human sciences of yoga are said to have been first systematized and used in their evolved forms over 40,000 years ago. They were openly taught and integrated into daily living. These systems were not a mystical activity. The work of the early yogis was based upon tangible observations of energy and the effects of different activities and attitudes on the balance of those energies in the individual.

All forms of yoga focus on stimulating and regulating the human energy that is the very essence of consciousness. This energy is called the kundalini. As it originally evolved, each student of yoga worked on all aspects of himself. He exercised the physical, disciplined the mental, analyzed and discussed the world intellectually, etc. Yoga was holistic, permeating every level of human existence. With the passage of time, the techniques became diluted and divided. As individuals catered to their different needs and personalities, they chose to emphasize and practice separate components of the total yogic system. Some preferred just exercise, ignoring mantra; some did mantra and meditation without breath control. Over time this led to the ultimate recognition of 22 different schools of yoga. Of this original division of 22, fewer than a dozen schools of yoga are widely practised today.

#### **TRI-MARGA**

The Bhagavad Gita calls Karma Yoga, Bhakti Yoga, and Gyan Yoga the “Tri-Marga” or Threefold Path.

#### **KARMA YOGA—FREEDOM IN ACTION**

Karma Yoga is action in service to the boundless will of the soul. Each action becomes a dharma, a joyful duty. It is selfless action with no thought of reward. The philosophy of Karma Yoga is traditionally stated in the Bhagavad Gita, where Arjuna was instructed by Krishna, that it was his duty to fulfill his destiny without consideration for his own misgivings and feelings to the contrary. He was to perform his obligations selflessly, without attachment to their outcome. Instead of making superficial external changes, the path of Karma Yoga involves changing our internal attitudes and emotions—transforming our actions as we refine our motivations. Action is transcended through action.

#### **BHAKTI YOGA—TRANSCENDING SELF THROUGH LOVE**

Bhakti Yoga is the path of devotion, commitment, total and complete surrender to the love of the Divine as the Beloved. To the Bhakti Yogi, Yogi Bhajan says, “Be devoted. Praise the Lord. Forget everything else. Then sometime in your life, God will bless you and your kundalini will rise and you will be enlightened.” The

path of the faithful in most of the world’s religions is Bhakti Yoga. An example of Bhakti Yoga is the Hare Krishna movement.

#### **GYAN (JNANA) YOGA—SEEING WITH THE EYE OF WISDOM**

Gyan means knowledge, or more specifically, the experienced knowledge inside oneself. Gyan Yoga, also known as Jnana Yoga, is the path of intellectual discrimination, knowing clearly without the subconscious clouding the clarity. It is the path of the intellectual and intuitive realization of the Divine in which one sees God in everything. The flow always goes both ways: God and me, me and God, are one; in each the other is seen clearly. In Gyan Yoga one looks at everything, dissects it, sees that the cause of everything is nothing but God, and concentrates on that.

\* \* \*

#### **HATHA YOGA—CULTIVATING THE BODY**

Hatha Yoga is the most popular and widely-practised form of yoga in the West. It concentrates on perfecting the physical body in order to affect the mind and consciousness. It utilizes 84 postures (*asanas*), 24 mudras (energy seals), and three *maha-mudras*, along with breath control. Yogi Bhajan describes Hatha Yoga as, “a science where the sun and moon energy are directly united to raise the kundalini.” Hatha Yoga requires many years of practice under a knowledgeable teacher to reach perfection, and it emphasizes flexibility and patience.

#### **RAJ YOGA—BECOMING A SPIRITUAL KING**

Raj Yoga, the Royal Path, is referred to as the yoga of meditation. It is a science, whose philosophy includes the path of Ashtanga Yoga (*Eightfold Path*. See chapter 4) expounded by Patanjali. Raj Yoga involves the study of the psychic centers, and the development of the will and mental faculties as carriers of the great spiritual energy. Yogi Bhajan says, “You focus your mind energy on each center of consciousness and you raise your consciousness level by level, to the highest perfection that your kundalini can be raised, to the lotus of a thousand petals.” Traditionally, this path called for a concentrated, monastic type of life, and needed years to reach perfection. (See page 34 for relationship of Raj Yoga and Kundalini Yoga.)

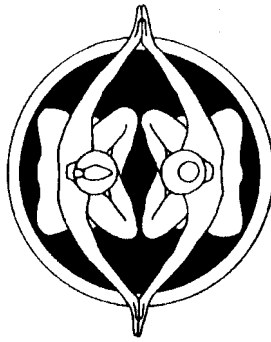
#### **MANTRA YOGA—TRANSCENDENCE THROUGH SOUND & LAYA YOGA—MERGING THE FINITE WITH THE INFINITE**

Mantra Yoga uses sound as a vehicle of transcendence. The goal of Laya Yoga is to merge finite consciousness with Infinite consciousness. With Laya and Mantra Yoga the mind is expanded through rhythm, breath, sound and mantra. (See *Sound & Mantra* chapter.) This is the most powerful, direct method of rising above the duality of ego consciousness through the one-pointedness of mind, breath, and sound, whose potency is maximized by being practiced in groups.

### WHITE TANTRIC YOGA

Tantra means to weave. It is the precision of consciousness as measured in terms of latitude and longitude. Tantric Yoga is the way of union of the male-female polarity in individual consciousness. Through the practice of Tantric Yoga, subconscious and mental blocks to living one's potential are cleared. It uses the "Z" energy, which flows diagonally. Yogi Bhajan says: "Tantra is the spun fiber of the Cosmos. Whosoever knows the diagonal energy knows the Will of God."

There are three kinds of Tantric Yoga: red, black, and white. Red Tantric Yoga involves physical sexual practices. Black Tantric Yoga involves the control of others through the use of mental power or the control of the elements through the refinement of mental power. Neither are a part of White Tantric Yoga.



***"The longitude and latitude which creates the Divine Human Attitude."***

White Tantric Yoga is only practiced under the direct supervision of the Mahan Tantric, in groups of couples. It involves the controlled use of group and individual energy generated through maintaining a position, mantra, concentration, and communication between the individuals and the group, under the protective aura of the Mahan Tantric.

White Tantric Yoga is the reclaiming of innocence and the acquisition of purity of the subconscious through a close synchronization of the individual in their polarities with Infinity.

"In White Tantric Yoga, energy is created en masse to purify the physical and mental bodies. The soul, which is already pure, starts relating to the very existence of the being."

– YOGI BHAJAN

### Yogi Bhajan on Kundalini Yoga & Hatha Yoga

I could have taught Hatha Yoga like everyone else. I am a good Hatha Yogi. In India when the Hatha Yogis got sick, I would heal them. I am a specialist in yoga therapy, where you use Hatha Yoga postures, certain mudras, *kriyas*, and nutrition to treat people.

I chose not to teach just Hatha Yoga. I started teaching Kundalini Yoga and everyone told me, "It will be hard, and it will not be popular. No one really wants awareness in the West. You should start with Hatha Yoga." I had to decide, "Am I going to do this for myself and pick the easy route, or am I going to deliver the knowledge undiluted and as a legacy for these people?" I felt that people in the West need the type of system which could give them a positive realization and awareness in a short time. That system had to be strong enough and practical enough that any household-er can practice it.

All the traditional Hatha Yoga systems were aimed at students who could limit or withdraw from normal life. There is no better system known to me than Kundalini Yoga. Though Raj Yoga is great, it is very mental, and a student has to be very well prepared for it.

The beauty of Kundalini Yoga is that if you can just physically sit there, fix the automatic rhythm of your *pranayam* (breath control), add a creative *naad* (inner sound), your mind becomes focused and balanced. In one *kriya* you can immediately achieve a complete physical, mental, and spiritual balance. It works so effectively and quickly because of this completeness, balance, and energy.

Since any method, from prayer to dance, that helps you achieve Universal Consciousness must eventually raise your kundalini to accomplish it, why not start with Kundalini Yoga direct? What is the

purpose of Hatha Yoga? The purpose is to raise the awareness. It is a technology which brings the *apana* and *prana*, the moon and sun powers, together to raise the consciousness through the central equilibrium line. In other words, its stated aim is to raise the kundalini. The problem is that it takes about 22 years to raise it that way, even with perfect practice. That is the long method. The difference with that and Kundalini Yoga is only a matter of time and rate of progress. The purpose of the two approaches is the same; only Kundalini Yoga is direct, quick, and a perfect practice for the pace of a modern household.

Teaching Hatha Yoga and Kundalini Yoga are different. First of all, it is difficult to teach Kundalini Yoga. A teacher who does not have a beam of energy within him or herself cannot teach it. That is the first fundamental. As a teacher of Kundalini Yoga, you should be established at a certain steady level of consciousness to pull the people up to that level. If you do not have that link of consciousness, the Golden Link, and the spark of awareness, then you can only instruct in darkness. That is the problem. You could come, and I could give you a bunch of powerful and elegant exercises. You would feel good. However, when I then talk about life and humanity, and the total sum of existence and consciousness, you have to feel that magnetism come out of me. My reality and confirmed consciousness must be present to act as a guide and compass. If I can't give you that, there is nothing to pull you to that new level. Kundalini Yoga is the master science of experience and awareness. It is a transmission of consciousness from person to person. It is a Raj Yoga that awakens you inside. That is the basic difference between Hatha Yoga and Kundalini Yoga.

## What is Raj Yoga and what does it have to do with Kundalini Yoga?

KUNDALINI YOGA IS A RAJ YOGA. To understand what that means, begin with the root word: yoga—union. It implies a relationship between two or more things which are united. To a yogi, this is the soul and Being or God. It is the seen and the unseen, it is the relationship between the everywhere present play of *Prakirti* (the manifest universe) and *Purusha* (the seed potential of the Cosmos at each point). These pathways toward union and relationship are the contours of yoga practices. They are, as Patanjali says, “limbs” of the experience of union.

Yogi Bhajan gave a sequence to explain how these approaches are woven together in the fabric of yoga practice. First there is **Bhakti Yoga**. This is the act of surrender, devotion, and commitment. It is first because it conquers the Negative Mind. You use the Negative Mind to negate your own ego and old patterns and accept the command of your higher consciousness. The rule of this facet of the path is “I obey.” Without this, few begin real transformation and awakening.

Second there is **Shakti Yoga**. This is the development of discipline, skill, and power. The purpose of Shakti Yoga is to realize: “I, the ego, am the Universe, God the Infinity.” Its law is “I command.” Soul and I become one. If the student has humility and balance, it is “I command my self and my impulse to spontaneously support my soul.” This is why it is said Bhakti leads to Shakti—devotion leads to power. The metaphor implies that as you love the Infinite, the Infinite protects and directs you. You learn what you need to recognize your destiny, assess the distance to it, and perform the discipline to move toward it. It represents the use and refinement of the Positive Mind. Many Kundalini Yoga teachers are familiar with this stage and are challenged to balance the demands of professionalism in yoga and devotion—using the yoga to serve themselves and using themselves to serve the yoga.

Third is **Raj Yoga**. Yogi Bhajan says of Raj Yoga: “It is a royal command and rulership of yogic virtue and values. Guru Ram Das sits on that throne.” This is the full development of Identity and Being when we talk like a sage and walk like a king. Your presence works. Just as a king is on the throne and things happen all around to enact his orders, you become still and watch the Will of God and the creative pulse of the Universe. The rule for this is “I am, I AM.” It is the throne of the Neutral Mind. The least will of the king is perceived by the court and acted on, often without an explicit order. In this place the universe and you are not separated. There is an immediate and subtle response to your will. The challenge is

**When Yogi Bhajan speaks of Raj Yoga, he speaks of one who rules the mind and body with the soul, the state of saibhung or self-illumination in which self acknowledgment is part of what makes you royal. Raj is that which commands from the throne of Guru Ram Das.**

to let go and let God, to trust deeply in the process of fulfillment and support as it acts through the path and Will of God.

Mostly the ego wants control and has its own schemes and expectations about how things will happen. But in the larger flow of life—*Karta Purkh*—the pathways of action are largely unconscious and occur outside the framework of the ego. To embrace that fully and to stay in synchrony with that larger will is the gift, power and capacity of the Raj Yogi. The line of Raj Yoga came from Krishna, then King Janak, then to the House of Nanak through Guru Ram Das who has been given the throne of Raj Yoga. It is through that blessing we can share this once-secret sacred science with all in the Aquarian Age.

To a practitioner of Kundalini Yoga, of Raj Yoga, this is all a miracle, a gift of the Creator. As Yogi Bhajan put it: “The Raj Yogi’s presence performs his miracle. Others have to act and perform and do all kinds of things. But this is the path of the King. It is not the path of the slave. Just feel your presence is acting; therefore you have not to act. Never try to interfere with the power of God. Never try to control other people. Serve, excel, and be.”

Once you are a Raj Yogi what can be left? **Sahej Yoga**—the pair of opposites does not affect the yogi. The stage of flow where there is no difference between obey and command. It is a stage of synchrony of the mind and soul so that all experience serves the identity and divinity established in Raj Yoga. It is a flowering as in the expression of *bani* in the Siri Guru Granth Sahib.

Then comes **Gyan Yoga**. This is the ability to know things clearly without the subconscious clouding the clarity; knowledge that only comes after all three minds are conquered—Negative, Positive, and Neutral—and synchronize the self with the Infinite.

And lastly is **Karma Yoga**. Action in service of the boundless will of the soul. Each action is performed as dharma without reactive karma.

To live and develop as a Raj Yogi requires self-worth, self-trust, and self-discipline. You accept the gift of your soul from the Infinite. You act to sense and serve the soul in all beings. You embrace the full scope of the creative pulse of the Creator without fear or blame. You dissolve your self as a candle turns into light. You commit to live with subtlety and refine your consciousness.



## Twenty-two Forms of Yoga

**Anabhava Yoga.** The discipline of non-being; the higher yogic practice of immersion of the self into the Self without objective supports.

**Ashtanga Yoga.** The discipline of the eight limbs described by Patanjali.

**Bhakti Yoga.** The discipline of love and devotion. Surrender of the ego in love.

**Dhyana Yoga.** The discipline of meditation. Simran, mindfulness, and concentration all come under this.

**Guru Yoga.** Merger through focus, surrender and acquisition of virtues in relation to a teacher. It often employs a *traatik* picture as a meditation in addition to service and modeling the teacher.

**Gyan (Jnana) Yoga.** The discipline of discriminating wisdom, to discern the real from the unreal, the intuitive from the impulsive, and the intelligence from the intellect.

**Hatha Yoga.** The mastery of the polarities.

**Japa Yoga.** The discipline of *mantra* recitation.

**Karma Yoga.** The discipline of self-transcending action. This was one of the primary approaches expounded in the *Bhagavad-Gita*.

**Kriya Yoga.** The discipline to bring actions to a fulfillment and completion within the self. In the *Yoga-Sutra* of Patanjali it is mentioned as the combined practice of cleansing exercises (*tapas*), deep study (*svadhyaya*), and devotional conscious worship of the Supreme One in all (*ishvara-pranidhana*).

**Kundalini Yoga.** The unitive discipline of the power of awareness and the potential in each individual. Once called the science of the serpent power (*kundalini-shakti*), which is fundamental to the tantric tradition, including Hatha Yoga. The serpent represents energy, essence, awareness, rejuvenation and the play of the spirit.

**Laya Yoga.** Merging the finite with the Infinite. The use of sound and mantra with rhythm and a sensitivity to its subtle structure. Often practiced in groups.

**Mantra Yoga.** A discipline of the Yoga tradition ever since Vedic times, it uses sounds that protect and project the mind.

**Nada Yoga.** The discipline of the inner sound, the primal vibration.

**Siddha Yoga.** The discipline of the adepts to develop powers and extraordinary capacities.

**Sâmkhya Yoga.** The discipline of insight into the nature of things. A philosophy of liberation teachings referred to in the *Mahabharata*.

**Raja Yoga.** The royal unitive discipline, a **Maha Yoga.** The *Yoga-Shikha-Upanishad* refers to it as the combined practice of Mantra Yoga, Laya Yoga, Hatha Yoga, and Raj Yoga. Add the direct link of a awareness given by the master's touch and the Shabd Guru.

**Sahej Yoga.** Practice of a state of ease, flow and grace in which all polarities are seen to serve the One. It is considered part of Raj Yoga and is both devotional and powerful.

**Shakti Yoga.** The techniques in a yoga approach that give strength, power and activity. It relies on practices and actions that develop the feeling of potency and ability in the individual rather than through devotional practices alone. Shakti and Bhakti approaches inform and supplement each other.

**Tantra Yoga.** The psychophysical techniques employed in Tantra to clear the subconscious and promote the clarity of the soul. We do the White Tantra form.

**Traatik Yoga.** The discipline of gazing on a sacred object or picture of the teacher.

**Yantra Yoga.** The discipline of focusing the mind upon geometric representations (*yantra*) of the Cosmos or of energetic processes such as the chakras.

### **The Many Facets of Kundalini Yoga**

*Japa* means continuous, calm, meditative recitation of a mantra. Japa Yoga is part of Kundalini Yoga, as are Shakti Yoga, Laya Yoga, Bhakti Yoga, Raja Yoga, and Hatha Yoga. Laya is the contact of the sound of the mantra. Mantra is the formation of the notes and the scale of the sounds and its applied actions or potency. *Japa* is the technology, *shakti* is the power, *bhakti* is the devotion in it. *Raja* is the royalty of philosophy that gives you gracefulness. Hatha is the union of *Ha* and *Tha*, the mastery of polarity. These seven form Kundalini Yoga. Until you know Laya Yoga, you cannot tune the mantra. If you do not know *japa* you cannot recite it. Without *bhakti* you don't have time for it. Without *shakti* you cannot perform it.

—YOGIBHAJAN 8/17/76

### **Kundalini Yoga & White Tantric Yoga**

These teachings help you to become your real Self. The beauty of life is to experience the totality of yourself in complete unison. Less than that, you will be the victim of your own perpetual fears. In every growth, achievement and success there is a pleasure that comes from newness and originality. There is another pleasure, an ecstasy, which is everlasting, and which comes only when you become anew all the time, every moment. That is life at its fullest. That is the energy of Kundalini Yoga and White Tantric Yoga. When that energy is awakened in you, you become a forklift. You cut on a diagonal. In astrology the square represents opposition in life. With the kundalini energy, you cut the square across the diagonal into two triangles or trines. Trines are considered to be help and good fortune. Life is the art of creating the diagonal energy and never stopping or being stopped.

—YOGIBHAJAN

**CHAPTER 4**



***A Brief History of Yoga  
& Patanjali's Sutras***

*The ashrams and Gurus of ancient India used to be mental workshops. They taught and molded the minds of people to be clear, strong, and to act righteously under all possible circumstances. If all the spiritual teachers started to teach faith in the Self and stopped teaching faith in a personality, this world would be heaven. This existence with its infinite mind is at your command. You need guidance and training to experience and manifest this.*

—YOGI BHAJAN

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## The Evolution of Yoga through the Historical Epochs

THE SEARCH FOR TRUTH HAS GENERATED MANY SCHOOLS OF thought and disciplines for experience over thousands of years. Yoga and the philosophy of consciousness did not spring forth fully formed and independent of historical and cultural processes. It is the historian's job to recast concepts and philosophies so they can be seen as part of the greater unfolding of historical processes and the evolution of great ideas. Our job is to appreciate just enough of that history to help us perceive some order to the evolution of the schools of philosophy that we will briefly survey. We have a specific destination: the foundations for yoga and the study of consciousness. Hence this brief presentation of historical phases is not intended to satisfy the details necessary for comprehensive history. It is a conceptual outline to help you recognize and put several key texts and schools of thought in a temporal order.

Although the process of awakening the kundalini and of transcending the ego is universal, and can be found in many cultural traditions, it is in India that the philosophy and the techniques of the kundalini saw its most complete fruition. This timetable follows the twists and currents of that great river of knowledge given to us by the sages and saints of many traditions of the Indian subcontinent. Remember that all the traditions are linked by a common quest and by disciplines that guide the student to self-transcendence.

### **Prehistoric Epoch (?-1800 BC)**

**There is evidence that the rudiments of yoga and meditation are known during this period.**

We know very little about the civilizations of this early period. Archaeology has given a few hints. Speculation fills the rest of the gaps of our knowledge. There are only fragments of later writings that refer to these early periods. These references are presented in mythical form. Yogi Bhajan once commented that the oldest records in the scrolls of Tibet told of civilizations flourishing over 40,000 years ago. He says that even in those times there were forms of yoga and meditation. The biggest changes in those times came from the massive shifts in global weather patterns and the consequent crop and wildlife adaptations. He specifically mentioned a massive shift in weather about 10,000 years ago that forced migrations. It was these migrations that blended cultures from different areas and which catalyzed the development of many of the new cultural forms of spiritual practice. He emphasized that the early forms of yoga were systematized 100,000 years ago. They

were then reformulated in later cultures at 80,000, 40,000, and 10,000 years ago, and they are being reformulated now.

In the period a few hundred years prior to 1800 BC, ancient India was concentrated in the Indus River valley. The civilization spanned hundreds of miles in the north, northwest, and western sections of contemporary India and Pakistan. Two great cities have been excavated: Harappa in the north and Mohenjo-Daro along the southern end of the Indus River. The people were sophisticated and had elaborate socio-politico-religious organizations. They carried on commerce with trade routes stretching from Europe to China. They even had a system of running water, baths, and a sewer system that included sit-down toilets in some homes. There is evidence that the rudiments of yoga were known, and cities contained as many as 50,000 people by some estimates. The great cities survived in stable modes for over a thousand years. We know little of this time. The artifacts and records are sparse. It is clear that they already had the concept and practice of meditation. They used symbols for the feminine and masculine powers in the universe that are still used in modern art and religions.

Although we were not left with specific texts and scriptures, the motifs of the meditation on Shiva, Shakti, and Vishnu run through all the later scriptures and techniques.

### **Vedic Epoch (1800 BC -1000 BC)**

**The Mahabharata is revealed. The realms of the rishis are recorded in the Vedas. We find the cultural roots of yoga and the Samkhya philosophy.**

The great migration of the cities of the Indus civilization by the Aryans starts the next period. The Aryans were a Sanskrit-speaking culture that came from the area of the steppes of central Russia. They had fair skin, light hair and blue eyes. They were Indo-European nomads (herdsmen) and raiders, and were proud, aggressive, and warrior-like. They believed in their own superiority, and they had a great tradition of self-development and yoga. They had a great variety of weapons. Deep in the core of their culture, they believed in self-discipline and in the transcendence of the ego-self.

The Aryans eventually spread into the central areas of India after establishing in the area of modern day Punjab. This expan-

sion was not peaceful. It was filled with battles, sieges, and grand conflicts. As they gained wealth and power, they even fought among their own clans.

The longest war in recorded history is chronicled in the Mahabharata, a poem of over 100,000 stanzas. A playwright once brought a version of the poem to the stage in New York City. The play lasted for three full days. It is a record of the battles between two warring clans: the Pandavas and the Kauravas. The original version was recorded between 800 and 1000 BC. It is a storehouse of myths, symbols, history, philosophy, beliefs, religion, customs, and mystical experience. The poem is a source of much lore about yoga in this period. Over the centuries the Mahabharata became the central epic of India, and has had many parts added to it, such as the Bhagavad Gita. And it grew in its role as the storehouse of cultural knowledge and inspiration.

If you are a serious student, and you want a deep understanding of the cultural roots of early yoga, then this is required reading. The earliest version was transmitted orally, and describes disciplines and sadhanas. The later versions record Samkhya and yoga philosophies. One of the strongest messages of this epic is that beyond all the drama, strife, and war, there exist transcendental states of Being. That liberated state is beyond all opposites: good and bad, right and wrong, and pain and pleasure. The personal and internal achievement of that special consciousness liberates and enlightens the individual.

As the Aryan and Indus cultures merged and influenced each other, the techniques and experiences of spiritual development that helped guide the integration of the cultures were recorded in Sanskrit, in the earliest Vedas (Books of Knowledge): the Rig-Veda, the Sama-Veda, the Yajur-Veda, and the Atharva-Veda. The Rig-Veda in particular provides stories and hymns about the adventures and beliefs of the early civilization of the Vedas. These scriptures came from the Aryans, and they show the influence of the Indus population in its words and concepts.

The hymns were composed by the great seers or *rishis* who had gained a vision from deep contemplation and merger with the Divine. The hymns were directly spoken and sung from this state of direct perception. Being in this state of consciousness, they did not compose the Vedas, but recorded in language the realms they experienced. These hymns are not intellectual treatises, but the direct poetic, emotional, and spiritual experiences of the sages.

### ***Brahmanic Epoch (1000 BC - 800 BC)***

***This is a ritualistic, literal epoch. Yoga and the mystical precepts for empowering the individual are not promoted.***

The priestly class were called Brahmins. They recorded a great deal of literature about the proper rites, rituals, and behaviors of the times. They formed a sacrificial and ritualistic class. Worship and virtue were external. Rather than accept the challenge of internal development cultivated in the earlier Vedic Epoch, the Brahmins stabilized their social position through elaborate bodily rites. Traces of the past were woven through them, but the literal-thinking minds of fundamentalists were busy at work.

The literature in the Brahmanas and in the Aranyakas, a handbook for ascetic forest dwellers, does not promote yoga or the precepts that empower the internal capacities and experiences of the individual.

### ***Upanishadic Epoch (800 BC - 500 BC)***

***The Yoga-Upanishads and the guru-chela relationship transmit the yogic teachings. King Janaka grandly passes on the traditions of Raj Yoga and Kundalini Yoga.***

The reaction to the rigid external ritualism of the Brahmanic Epoch finally came in the form of the Upanishads. These ecstatic writings are full of the technology of transcendence. They are iconoclastic and inspirational. They internalized all the transformations of the earlier rituals. They opened the inner ground of Being as the appropriate place for gradual self-transcendence. They record the knowledge of many anonymous sages.

The sages of the times who inspired and contributed to the Upanishads were diverse and unequalled in their sagacity and vitality. The great King Janaka, who was also the transmitter of the tradition of Raj and Kundalini Yoga, was a grand figure of the time. Others were ascetics and some were enlightened Brahmins. Great stories and traditions flow from this epoch.

The word *Upanishad* literally means to sit near and be meditative. It reflects the original way the knowledge was transmitted. It was given from *guru* to *chela*, teacher to student, master to apprentice. It assumed respect and commitment on the part of the student. There are 108 traditionally accepted verses that are themselves listed in the Mukhtika-Upanishad. This knowledge is known as Vedanta and is accepted as revelations or direct transmissions. Vedanta is known as "The great knowledge which is complete or which ends the teachings." Over the centuries, more than a hundred more verses have been added by various authors.

These newer compositions are respected as both tradition and as elaboration. There are translations available of all of them and there are many studies of the content. One group is especially important: the Yoga-Upanishad. These include a great deal of instruction on yoga.

All the writings emphasize the discovery and cultivation of an ultimate ground of Being, that Infinite can be known through transcendental gnosis. The key insight is that there is an identity between the Ultimate Truth and the reality of the individual as truth. The soul and the Universal Being are not different in nature. This fact is beyond the mind's capacity for definition and classification. It requires realization or enlightenment. It must be known all at once, as a total and complete vision.

### ***Gita Epoch (500 BC - AD 200)***

***Movement toward systemization of the inner technology.***

***The Ramayana teaches of Divine Love and self-transcendence; the Bhagavad Gita the path of dharma, and karma yoga.***

This was a period of transition. The mystical technologies of the Upanishads were taught and practiced widely. Some new Upanishads were added such as the Katha-, Isha-, and Mundaka-Upanishads. The rise of the numbers of people who practiced these techniques moved many practitioners toward systematization of the inner technology. This trend culminated in the next epoch.

The great works that guided the popular culture of that period and which remain as important pillars in the history of yoga are: the Ramayana and the Bhagavad Gita.

The Ramayana is an epic poem of 24,000 verses that tells the long tale of the tragic love of Lord Rama and Sita. Vishnu, one of the three aspects of the Absolute, had ten important incarnations. Of his four human incarnations, the ones as Rama and Krishna were most powerful. As Rama he demonstrates all the virtues that lead to liberation. Righteousness, fearlessness, non-attachment, service, discipline, and a love of Truth are all depicted in the many tales of the Ramayana. Many of the often-told tales are metaphorical. They can be understood as a story and as instructions in the methods of self-transcendence.

The Bhagavad Gita is part of the Mahabharata. It is a dialogue between Krishna and his devotee Prince Arjuna. It takes place in the middle of a war on the battlefield. It directly teaches karma yoga. We are taught that you can be unattached in the midst of great actions, even wars. We can relate to a silent and constant

center. The great power comes from the disciplined mind, not from external rituals or sacrifices. The real problem is not the action of life, but our attachment that keeps us bound to reaction. In real liberation, we act free, carefree, and spontaneous without attachment or fear as motives. When we do not act from lower motivations, we learn to act from what is cosmically correct – from dharma. Only then do concepts like love, duty, and righteousness have any meaning. The writings do not outline systematically the yoga practices and meditations. Rather, they convey the spirit and viewpoint that must accompany them.

This became the main scripture for the Vaishnavites, who worshipped Vishnu. The message of the scriptures is universal, however. Vishnu was regarded as the One in all and the One beyond all. Awakening was in two main stages: the release of the attachment and security of time and space, and the absorption beyond mind into the absolute Being and Love.

### ***Classical Epoch (AD 200 - AD 800)***

***Patanjali reveals his masterpiece of yogic philosophy, as the long-standing traditions flourish.***

During this period, the tradition established in the Mahabharata flourished and expanded. Many of the streams of thought and the technologies of yoga were systematized. The six major schools of philosophy (*see Six Schools of Yogic Philosophy this chapter*) were codified and extensively taught. In the later writings of the Sikh Gurus (the Bhakti Epoch), the “six schools” refer to the philosophies established in the Classical Epoch. The most important work during this period was the Yoga Sutras of Patanjali. This is the great work on yoga and its philosophy that has guided students ever since it was written. (*See this chapter for more on Patanjali's Sutras.*)

### ***Puranic Epoch (AD 800 - AD 1469)***

***Esoteric knowledge becomes widespread, Vedanta philosophy sets the stage for the grand synthesis of the next epoch.***

The Puranas were composed during this period. They are a huge collection of mythology, philosophy, and history. The great teacher Shankara wrote about non-dualistic Vedanta philosophy. His writings propelled many seekers into the use of the psycho-spiritual technology of yoga. During the same time the emphasis on tantrism and the use of the esoteric knowledge of the chakras, the glands, and the aura expanded. The discipline of sadhana to elevate consciousness and to aid in the philosophy propounded

by earlier texts became widespread.

It came to be understood that it was possible to produce the spiritual and physical well-being without rejecting the senses and without being an ascetic. This emphasis led to an awakening of the philosophy of Shakti, the feminine cosmic principle of energy. Kundalini is a Shakti energy that manifests the Divine in the finite body and mind. This explosion of experimentation and practice prepared the way for the grand synthesis in the next period.

### ***Bhakti Epoch (AD 1469 - AD 1708)***

***The grand synthesis creates the householder as the sage.***

This is the period where opposites fused. The tradition of asceticism met the tradition of mystical union. The householder who must live in the daily world was elevated to the status of the forest-dwelling sage. The catalyst for this was the meeting of the Sant tradition (which had respect for the Guru or teacher), the Nath, and Tantra traditions, (which use yoga and psycho-physical technology), and the Bhakti tradition, (which emphasized devotion as a means to know truth beyond the confines of the structure of the mind).

The greatest result of this confluence of influences was the ten Sikh Gurus and the creation of the scripture: the Siri Guru Granth Sahib. Yogi Bhajan has said that the Siri Guru Granth Sahib is the fifth Veda. It completes and culminates the philosophies of all the previous times. It also extends them. It is the only scripture that is treated as a Guru. It is not just history, philosophy, and technology, it is an active vibratory presence. It was designed as a *granth*, a knot that binds the Word into a form in which any person can interact and be transformed. It is a primary source for many mantras and shabds that are the pinnacle of the power of the Word as understood by the yogis and saints. The Sikh Gurus emphasized non-attachment, service, and meditation directly on the Naam. They broke the cycle of searching for a personal guru and the cults of personality that often misled seekers. They embodied the Guru in the scripture and declared it a Siri Guru, a teacher of teachers. The tenth teacher, Guru Gobind Singh, declared there would be no more human Gurus in that tradition.

The result, the Siri Guru Granth Sahib, is a modern tool and writing that emphasizes the need to remember the essence of spirituality and at the same time the need to embody that essence in a distinct form. It encourages respect for all traditions and people, and asks each to recognize in others the common essence we share, and the Creator who creates us all.

### ***Modern Epoch (AD 1708 - AD 2011)***

***The romance between East and West begins. A time of expansion and discovery, great change and possibilities.***

The fall of the Mogul Empire brought about by the Sikh resistance ushered in the changes that opened civilization to Western influence. The British established rule over India in the latter part of the eighteenth century. This diminished the devotional ardor of the Bhakti Epoch. It increased materialism and secularism. It brought with it industrialization and, later, high technology. At the beginning of the 1900s there was a wave of missionaries from the East who brought many of the concepts to the West. The romance between East and West began in earnest. The Modern Epoch is the story of discovery and communication between the two hemispheres of our world. The great traditions have been established. Now they have been rediscovered, printed, practiced, and disseminated. In the United States and Europe, meditation and the practices of Sikhs, Hindus, Muslims, and others are common. The recent wars in Vietnam, Cambodia, Africa, Thailand, and the fall of the old hierarchies in Eastern Europe have led to a great migration of people across the old cultural barriers. With the rise of Japan as a great economic power and the people fleeing China and Hong Kong, the oriental cultures have come face to face with the West. Buddhism, Shintoism, and Taoism have touched the Western heart and are being assimilated. The Modern Epoch is one of expansion and discovery. We near the end of that time and prepare to enter the next epoch. These years will be filled with change, chaos, and possibilities. The roles of the individual and institutions will need to find a new balance. Many institutions preserved themselves through ignorance and fear. The barriers to knowledge have been attacked by the people and technology of the modern information era.

## **Aquarian Epoch (AD 2011 - ?)**

**A period based on experience, commitment, and universality, ushering in a new level of consciousness and civilization.**

The key terms for the Aquarian Epoch are globalization, universality, and the dignity of the human being. No religion will survive in less than a global context. The historical and tribal-based traditions of the many world cultures will come face to face. The need is a commitment to establish authentic transformative experience in each individual. Consciousness and its many levels will be the theme in this epoch.

Traditions that rely on fear and ignorance will fall to the side. During this transition, there will be a polarization and some chaos as old institutions fight the final battle. Then there will be neither East nor West. There will be developed and undeveloped consciousness. We will judge philosophy and spirituality by the degree of awakening and embodiment an individual attains, rather than by their association with a specific group.

The end of the Aquarian Epoch is in dispute from different sources. By astrological, rather than historical measure, it should last about 2,000 years. Yogi Bhajan has said that if all goes well in the transition, the realm of global philosophy, pluralism, spirituality, and the ethics of Khalsa (the pure ones) will extend a full 11,000 years before they pass on. This length of time will be historically unique—it will be the first time that the entire globe will be united. It can be a period of stability, and expansion can occur in the depth of our hearts and in the reaches of space. Inner and outer space will complement each other and lead to a vast spirituality and a philosophy that is based on experience, commitment, and universality.

Each of you who studies these ancient techniques and puts them into practice in your life is a pioneer of the New Age. You are on the historical crest of hope and development that will usher in a new level of consciousness and civilization. The changes will happen very quickly. Each of your efforts to study and to teach Kundalini Yoga gives birth to the Aquarian Epoch.

## **The Six Schools of Yogic Philosophy**

The six principal orthodox schools recognized as representing points of view within the context of Vedic heritage are:

▶ *Purva-Mimamsa* expounds in detail the art and science of moral and righteous action by following the proscriptions of vedic ritualism. It was focused on the concept of dharma. *Purva-Mimamsa* emphasizes individual responsibility for one's actions and that we have the free will to create a quality of life. We find no instruction in yoga in this school. Nor does this school presume one God.

▶ *Vedanta (Uttara Mimamsa)* In this school we find an emphasis on the internal experience of ritual, as well as the nature of meditation and the mystic scriptures of the Upanishads, including the Bhagavad Gita. Here we find the integration of the concept of right action within the Oneness of creation, and the nature of transcendental reality.

▶ *Samkhya* has many schools which are concerned with the evolution of existence, and the nature of being. The elements of Samkhya philosophy are woven through classical yogic philosophy. But samkhya stresses the use of mental discrimination and analysis to perceive reality, rather than meditative experience.

▶ *Yoga* This school was identified throughout Patanjali's sutras. It expounded practical techniques of meditation and self-control to attain the perception of self and reality. With this school, we find movement into the more experiential.

▶ *Vaisheshika* approached liberation by understanding all of existence in terms of six primary categories.

▶ *Nyaya* (literally means "rule".) Emphasis in this school was on rules, logic and rhetoric.





## About the Yoga Sutras of Patanjali

IN THE VISION OF PATANJALI, and most Eastern and esoteric traditions, knowledge serves the function of awakening and even redeeming. It is through clarity, intuition, and understanding the timeless nature of the Self, that we can transcend suffering and stop the unconscious actions that create problems.

### Patanjali's Sutras . . .

- ▶ consist of 195 thought-laden aphorisms. Sutra means "thread."
- ▶ remain even today, the definitive work on yoga.
- ▶ are an overview of the goals, philosophy, and structure of a yoga and meditation discipline.
- ▶ state that the process of yoga is focused on the need to control the modifications or waves of the mind.
- ▶ describe the Eight Limbs of Yoga essential for yoga practice.
- ▶ merge the two schools of Yoga and Samkhya. Yoga recognizes our individual consciousness as one with the Universal Consciousness, Samkhya explains how our unlimited consciousness manifests into the realm of the physical world.

See the *Yogic Philosophy* chapter for more on yogic thought.

The Yoga Sutra itself consists of 195 aphorisms presented in four steps or chapters.

### I SAMADHI-PADA

*Absorption and Higher States of Awareness*

### II SADHANA-PADA

*Discipline and Practices*

### III VIBHUTI-PADA

*Powers and Capabilities of the Possible Human*

### IV KAIVALYA-PADA

*The Nature of Liberation*

**Ahankar.** The ego-sense which claims the impressions of the mind for its own and reacts to them.

**Ashtanga.** Eight-limbed.

**Atman.** The essential Self, present within all creatures. Pure consciousness. The mind merely reflects that consciousness, so appears to be conscious.

**Bhagavad Gita.** A chapter in the Mahabharata. Dialogue between Arjuna, leader of the Pandavas, and Krishna (reincarnation of the Hindu trinity (Brahma, Shiva, Vishnu). A clear statement of Karma Yoga, selfless action.

**Brahm or Brahma.** Spirit. The True Self. The universe before Creation.

**Buddhi.** The component of the mind which discriminates and classifies the impressions which the *manas* receives.

**Chitta.** The Universal Mind.

**Dharma.** Righteous path of duty. "Where there is dharma there is no karma." Action aligned with one's Infinite Self.

**Gunas.** The three conditions of matter: *sattva*—pure essence (saintliness), *rajas*—active, creative or initiating energy (imperial), and *tamas*—inertia or decay.

**Karma.** The law of cause and effect. Rooted in the ignorance of Atman. Remove the ignorance and karma is removed.

**Mahabharata.** *Maha* means great. *Bharata* is an ancient name for India. An enormous epic depicting rivalries of two clans, the Kauravas and the Pandavas.

**Manas.** The recording component of the mind, which receives impressions gathered by the senses from the outside world.

**Maya.** The illusion of the reality of sensory experience of one's self and the world around us. Usually thought of as what takes us away from, or blinds us from perceiving God.

**Moksa.** Release, when we realize we are *Purusha*, and enter into right relationship with *Prakirti*.

**Purusha.** Unmanifest spirit.

**Prakirti.** Matter. Primal Nature. Evolves under the influence of *Purusha*, so the Self may enjoy experience. Composed of the three *gunas*.

**Reincarnation.** The cycle (or wheel) of birth and death. One's condition in life is determined by the balance of the karma.

**Samskaras.** Tendencies, potentialities and latent states which exist in the subconscious and unconscious areas of the mind. They are built up by the continued action of the thought-waves, and create new thought-waves. Our *samskaras* define our character.

**Upanishads.** The earliest yogic writings, written over 1000 years ago. 108 in all. Many dialogues between kings and yogis.

**Vedanta.** Another name for modern Hinduism. Founded on the Upanishads.

**Vedas.** The oldest religious books in the world. Literature of Brahminism, an ancient religion of India.

## Patanjali's Eight Limbs of Yoga Practice Ashtanga (8-limbed) Yoga

One of the deep truths captured by the eight limbs is the need to develop the entire spectrum of body and mind as a whole system. Kundalini Yoga includes all eight limbs in each sadhana or complete set.

PATANJALI IDENTIFIED EIGHT INTERRELATED ASPECTS OF YOGA practice some time between 200 and 600 AD. The eight limbs are equally essential to steady progress in refining the mind and discriminating the real from the illusory. They are called "limbs" or "parts" rather than steps to emphasize their integrated nature. The limbs grow a little in relation to each other, allowing the coordinated use of all the limbs.

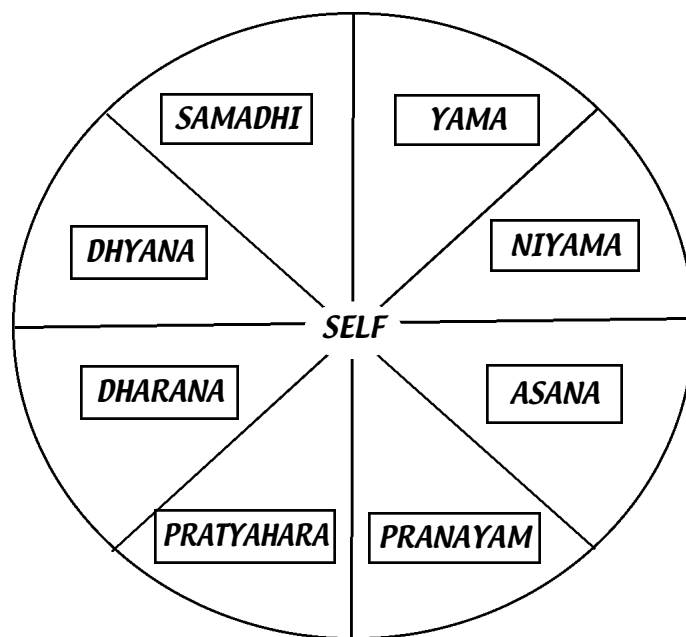
SAMADHI	<i>Awakening and absorption in spirit</i>
DHYANA	<i>Deep meditation</i>
DHARANA	<i>One-pointed concentration</i>
PRATYHAR	<i>Synchronization of senses and thoughts</i>
PRANAYAM	<i>Control of prana (life force)</i>
ASANA	<i>Postures for health and meditation</i>
NIYAMA	<i>Five disciplines [see below]</i>
YAMA	<i>Five restraints [see below]</i>

The list above places the eight limbs in a ladder-like manner, missing the dynamic aspects of the limbs, but emphasizes the nature of the practices from the most gross and accessible (ethical behaviors) to the most rarified and intangible (spiritual or mystic merger).

In the West, most popularizations of the techniques tend to emphasize one end or the other of the ladder. Either the body is cultivated without chanting and meditation, or the mind is cultivated through meditation, without building physical vitality through exercise. Both lead to imbalances, physically and emotionally. One of the deep truths captured by the eight limbs is the need to develop the entire spectrum of body and mind as a whole system. Kundalini Yoga includes all of the eight limbs in each sadhana or complete exercise set.

### Yamas and niyamas

At the base of the eighted-limbed path are the *yamas* and *niyamas*. *Yama* is choosing to practice moral restraint in external interactions, and *niyama* is observing daily practices designed to clarify the internal relationship to the Self.



### YAMAS

*Ahimsa (non-hurting)*. Compassion, patience, love for others, self-love, worthiness, and understanding.

*Satya (truthfulness)*. Honesty, forgiveness, non-judgment, owning feelings, loving communication, letting go of masks.

*Asteya (non-stealing)*. Right use of resources, letting go of jealousy, cultivating sense of self-sufficiency and completeness.

*Brahmacharya (sensory control)*. Channelling emotions, moderation.

*Aparigraha (non-possessiveness)*. Fulfilling needs rather than wants.

### NIYAMAS

*Shaucha (purity)*. Evenness of mind, thought, speech. Purity of body.

*Santosha (contentment)*. Gratitude, acceptance, calmness with success or failure.

*Tapas (purification, zeal)*. Determination, willingness for practices.

*Svadyaya (study)*. Reflection, meditation, expanding knowledge.

*Ishvara pranidhana (devotion, surrender)*. Faith, dedication.

### The eight limbs and the three minds

The *negative mind* is mastered with YAMAS and NIYAMAS.

The *positive mind* is mastered with ASANAS and PRANAYAM.

The *neutral mind* is mastered with PRATYAHAR, DHARANA, DHYANA, and SAMADHI.

### The Eight limbs and the five gross elements

*Earth*: habits—confronted by YAMAS.

*Water*: emotional impulse—guided by NIYAMAS.

*Fire*: energy and the urge to do—tended by ASANA.

*Air*: sensitivity and feelings—directed by PRANAYAM.

*Ether*: the creative inner space—navigated with PRATYHAR, DHARANA, DHYANA, and SAMADHI.

## More about the Yoga Sutras of Patanjali

PATANJALI'S SUTRAS, A SHORT CODIFICATION OF THE PRACTICE of yoga, came out of the classical period of yoga philosophy and history (200-800 AD).

The Patanjali Sutras are an overview of the goals, philosophy, and structure of a yoga and meditation discipline. They provide a sketch of the effort needed and the progress to be expected in a yoga discipline. They are a map of the process of awakening and realizing the possible human that is in each of us. As ancient as they are, they are still an excellent foundation for any serious student of Kundalini Yoga.

The *sutras* were written, as many are, in short thought-laden sentences, assumed to be used under the direction of a master. Its brevity is a problem and a blessing. A great deal is assumed, making its use difficult. However, that allows for a wide range of adaptation to the Teachers who use the *sutras*. Several teachers have written commentaries on the *sutras* to bridge their particular purposes and audiences. That further emphasizes the importance of a relationship to a Teacher and teaching community as part of the process of spiritual practice and growth. There are other texts that list many specific techniques.

Most yogis preferred direct cultivation of personal experience and capacity rather than the intellectual enterprise of systematizing, classifying and analyzing. Substantial commentaries that came from intellectual efforts of great scope were rare. Patanjali Sutras represent the efforts of a yogic adept to attempt to trace the central thread of process across the many schools of practice that existed in the early Classical Epoch (which corresponded to the Christian era) in India. They were so well conceived and written, that they rapidly became the central authoritative text in the yoga tradition. Patanjali's contribution seems to be mostly that of a systematizer rather than an originator. The true beginning of yoga is always attributed to "the womb of Being" or the Creator. The Sutras are the culmination of the historical development of yoga up to that point.

In Hindu stories, Patanjali is said to be an incarnation of *Ananta*—the thousand-headed ruler of the serpent race. This icon has the job of guarding the deep treasures of the Earth. The treasure is the knowledge given by yoga to awaken the possible human; the ability to manifest the Heavens in the Earth, and the ability to embody the divine aspects of the self in the profane circumstances of the normal life. Patanjali's name came from his desire to teach and enlighten those of Earth. He fell (*pat*) from the Heavens and landed in the palm (*anjali*) of a saintly woman, his mother, Gonika. The reverence given to his efforts and its impact on the tradition of the times is clearly evident.

The Yoga sutras themselves consists of 195 aphorisms presented in four steps or chapters.

- I SAMADHI-PADA. Absorption and higher states of awareness.
- II SADHANA-PADA. Discipline and Practices.
- III VIBHUTI-PADA. Powers & capabilities of the possible human.
- IV KAIVALYA-PADA. The nature of liberation.

Many scholars argue about the proper order of the aphorisms in the original unedited text. But taken all together the current version seems authentic and reasonably complete.

The form of yoga that comes from this compendium is usually called Classical Yoga. There are some differences with this and Kundalini Yoga, mostly because Classical Yoga was intended for monks, people who withdrew from the world for spiritual practice. Kundalini Yoga was designed for people in the world.

### The waves of the mind

The Classical Yoga system Patanjali described was meant to include and unify the precepts developed in Samkhya philosophy and in Vedanta. The process of yoga is focused on the need to control the modifications or waves of the mind. (See *Mind & Meditation chapter*.) The mind is considered the link between body and spirit or consciousness. It is the habits of the mind that bind us to attachments and duality and, in turn, suffering. It is also the habit of mind that leads to non-attachment and to the practice of merger with what is real. The mind is a sophisticated tool that can give us liberation and the transcendence of conditional living, or it can give us confusion, ignorance, and bondage.

The mind and body are one emanation of the primal nature: *Prakirti*. A fundamental property of this nature is constant evolution and transformation. The result of this transformation is the creation of a multilevel gradation of nature from the most subtle and unmanifest aspects to the most differentiated and gross realm of the five senses. Body and mind—the "psyche"—are considered to be gradations of the same substance produced through three eternal forces—the *gunas*. (See *Yogic Philosophy chapter for more on gunas*.)

The mind is divided into functional aspects:

**manas**—the lower mind of senses and reactions;

**ahankar**—the ego;

**buddhi**—discriminating mind or mind stuff, which includes memories, subconscious realms, intellect; and

**chitta**—all other fluctuating waves of mind.

The central task of the yogi is to calm these mental functions so that a clear perception of what is real and what is false can arise.

This is the central goal. Patanjali attributes the universal suffering witnessed throughout life not to an angry God, nor to any form of original sin or unworthiness, but to ignorance, the lack of the ability to properly discern the *real* from the unreal, the *eternal* from the transitory, the *essential* from the peripheral, and the *Self* from the world of experience—*maya*. Because we are wrapped in layers of mental and emotional habits that cloud our perception, we make choices that are against the Self. We initiate sequences of action with long term pain as their consequence. The moment we do that we are asleep. We are viewing the moment of choice through the blinders of ego. If we can awaken, we can discern the reality of the choice and stay in alignment with what is. Action in line with the Infinite Self is called dharma. You act in the right way at the right time. Dharmic action takes you beyond pleasure and pain to ecstasy, beyond like and hate to love, and beyond want and need to duty, commitment, and identity.

In the vision of Patanjali, and most Eastern and esoteric traditions, knowledge serves the function of awakening and even redeeming. It is through clarity, intuition and special forms of knowing when the mind is refined that we can transcend suffering and stop the unconscious actions that create problems.

The Samkhya and Vedanta traditions were woven together by Patanjali into the eight-fold path of yoga. Vedanta and yoga emphasize the use of meditation and other exercises as part of training the mind. He bridged the few critical differences in a manner that gave greater accessibility to the yoga approach in gaining knowledge of the Self. Both traditions recognize the importance of self-knowledge. But classical Samkhya emphasizes pure metaphysical knowledge. The methodology of meditation supports and complements the power of gnosis or sacred knowledge. Real knowledge makes us aware that we are more than how we usually perceive ourselves. As we recognize the transitory nature of all experience we gain non-attachment.

Through the practice of yoga discipline—*sadhana*—we calm the mind, sharpen its function, and gain discernment to recognize the real, to hear the inner Word, to follow the impulse of the heart—the path of *dharma*.

### **Balance of the inner & outer worlds**

Kundalini Yoga and humanology concur with Patanjali's integration. One departure point is a tendency in Classical Yoga to reject the world and nature as profane or soiled. Some students take this as a validation of asceticism. Kundalini Yoga views nature as the sacred play of the eternal. It is a creation of God the artist. It is a final devotion of the spirit to its densest form. But the physical body shares the same elements and qualities that form all of creation. The body should be viewed as a temple full of treasures. It has the capacity to

influence the mind through breathing and glandular secretion. Careful cultivation of the body aids the project of gaining inner knowledge. Neglect and degradation of the body confuses the mind and creates ill health. In Kundalini Yoga there is a constant balance of health, happiness, and holiness. It is designed to give the practitioner awareness and balance in both the inner and outer worlds.

Patanjali emphasizes the need to approach this task with an equal emphasis on practices and attitudes. The practices include the eight limbs of yoga, mental training, concentration, and breathing. If those are practiced alone, the aspirant is subject to great spiritual ego from accomplishments and special feats of mind and body. The attitudes include the *yamas* and *niyamas* discussed below, and the primary attitude of non-attachment to the many aspects of *maya*. If only non-attachment is practiced, the aspirant releases a great deal of psychic energy with no place for it to transform and be expressed. The result is unexpected neurotic patterns, the sudden emergence of the shadow aspects of the personality or other psychosomatic manifestations.

With both regular practice and constant attitudes the path is clear and without problems.

### **The five stages of mental refinement**

The quality of mental and emotional experience changes as the aspirant guides the mind through the eight limbs of yoga practice. Patanjali describes five stages of mental refinement. The descriptions reflect the general principle that all emanations of *Prakirti* are composed of some combination of the three *gunas*: *tamas* (heavy, confusion, lack of clarity); *rajas* (activity, energy); *sattva* (balance, subtlety, clarity). The qualities of mind reflect different degrees of activity and combinations of the three *gunas*.

The Five Stages of Refinement, their description and the influence of the corresponding *gunas* follow:

1. NIRUDHA. *Sattva* is fully expressed. Total calm. The transcendent perception of the soul, consciousness or *Purusha* is now possible. It is "well-controlled," can distinguish false from Real, and see the nature of the Self reflected throughout the mirror of *Prakirti*.
2. EKAGRA. *Sattva* rules. This creates tranquility and calmness, clear perception about the nature of things. The mind is able to manifest its intentions.
3. VIKSIPTA. *Rajas* dominates, so the mind is fast, flighty, almost manic. It never rests on one thing, nor commits. Often seeks stimulation and information, but doesn't analyze.
4. MUDHA. Predominance of *tamas* assures laziness, confusion, sluggishness, ignorance, and even vice. It is a state of dull confusion or stupidity.
5. KSIPTA. *Rajas* gives the mind a lot of energy. This combined with *tamas* loses discrimination. The mind is disturbed, irritated,

erratic, distracted. Attention is often focused on the wrong things.

The first three states are the normal qualities of the mind that a novice discovers when beginning to meditate. Gradually the first two conditions are created and slowly developed into steady states. In this condition the many dimensions of capability and extraordinary sensitivity unfold. This process of refinement is discussed by Patanjali both as an increasing unification of consciousness and as an incremental purification of mind. Purification removes the disturbing elements of the mind and body. Unification increases the scope of awareness and the integration across many parts of the mind.

As the mind is refined, judgment also improves. The aspirant makes consistent decisions that lead to happiness and growth. The final result is not a psychological state. It is a condition of the mind and a relationship of body, mind and spirit that frees the soul to create and express without hindrance.

This appreciation of refinement disposes the yogi to pay as much attention to the process and quality of thought and emotion as to the content of those thoughts. It is like the old adage: "You can pile scriptures sky high on the back of a donkey, and it's still just an ass." The mere recitation of written or book knowledge does not mean the mind has been refined enough to be able to understand, act on, and embody the things being referred to in the abstract. The ability to manifest from the abstract to the concrete, from the general to the specific, and from the subtle to the gross is the result of extensive psychoenergetic development and psychological integration. The fact that we can represent things abstractly to ourselves is part of our creativity and part of our ability to delude ourselves.

The mind's capacity to represent things gives us both creativity and self-delusion. That is one reason that all spiritual and developmental paths require a teacher, Guru, or guide to test the student. The job of the teacher is to be sure the knowledge is learned in the heart, in the present, and eternally. Our tendency to appear right or better for others, combined with ambitions and insecurities often produce false victories and false failures. The teacher keeps the student going past the limitations of the beliefs and experiences, especially the successes, of the student.



*For an in-depth study and commentary of the sutras, see How to Know God: The Yoga Aphorisms of Patanjali, by Swami Prabhavanada and Christopher Isherwood. Vedanta Press, 1953.*

### The refined mind & Guru Har Krishan

There is a story of a challenge given to Guru Har Krishan, the eighth of the ten Sikh Gurus who embodied and codified the original Sikh way of spiritual life. He became the Guru and leader of the Sikhs when he was only five-years old. The dominant Hindu culture gave great status to the learned Brahmins who memorized all the scriptures and rules of conduct. Many years of intense study and scholarship were required for such a position, as well as austerity and spiritual discipline.

On a trip to visit devout followers in the city of Delhi, Har Krishan received a challenge. A well-known Brahmin appeared before the Guru and demanded a debate over knowledge of the Hindu scriptures. He said, "You are young and lack the real experience to know wisdom. I have studied everything written. It is your ability to interpret these writings that we all would look to. I do not think you can do that."

The Guru looked amused by the situation. He offered the Brahmin a respectable seat next to him so the entire gathering could hear the exchange. Rather than debating the Brahmin directly, the Guru asked someone to go outside and find the most dumb and illiterate person in the local village. An illiterate water carrier was found and brought before the Guru. After giving him tasty fruits for his trouble, the Guru challenged the Brahmin to debate the washerman on the interpretation of any scripture he selected. The Brahmin quoted from an Upanishad and gave a spirited and cogent commentary. The Guru touched the head of the idiot with his wooden staff. The washerman spoke clearly, simply, and profoundly. The truth of his statements was obvious. The audience sat in stunned silence. With quotation after quotation the water carrier bested the Brahmin. He won the debate. Finally the Brahmin cast himself at the Guru's feet and asked forgiveness for his spiritual ego and blindness to the real source of knowledge.

This story has many implications. One is that the real knowledge to discern reality and falseness is beyond the immediate sensory experience of the ego. The knowledge that could come even through an illiterate water carrier was always there in the core of his consciousness. The Guru merely unclouded the karmas that let the fog of the unrefined mind keep the water carrier ignorant of his own deep nature. The Brahmin had mistaken thorough content knowledge with the more important task to refine the mind itself. It is only that process that leads to true discernment and the proper use of content knowledge. As in the story, we do not need to learn every fact and idea to have knowledge. We must refine the instrument of knowing, the mind and consciousness, so that whatever we learn will be used with effectiveness, wisdom, and appropriateness.



**CHAPTER 5**



***Kundalini Yoga & Sikh Dharma***

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## **The Relationship Between Kundalini Yoga & Sikh Dharma**

*A student asked Yogi Bhasan about the relationship between Kundalini Yoga and the Sikh Gurus. This was his reply:*

THE GURU, THE VIBRATORY IMPACT OF THE WORD, unites you with the Infinite through the sound current. Kundalini Yoga prepares you and enhances your capacity so you can hear that sound current. You are a physical, mental, and spiritual being. I have shared techniques that allow you to care for and develop all the parts of your structure. When I started teaching Kundalini Yoga, I also began to give people Sikh Dharma. I didn't want people to be misled. I did not want to be a *Sat Guru*; neither am I, nor was I, nor shall I ever be. Many people grow in stature and then want to be worshipped in their personal identity rather than taking people to their own Infinite identity. Values must be taught with Kundalini Yoga.

Sikh Dharma is called the "path of the student." "Sikh" actually means student. The path is to become pure, filled with integrity, truth, and consciousness. This is the state of being Khalsa. As Khalsa, you are whole, purified, and you have a sense of higher priority or mission. There are three things I especially like in Sikh Dharma: no proselytization is allowed; there is no forced conversion; and there is nothing which is not complete as God made it. I have studied many religions, and I like many of them, but the energy of Raj Yoga has come through the House of Guru Ram Das. It is to be open to all and to serve everyone.

### **Householders path**

I taught this yoga because it helps the householder who must live in and build a better life. You can find the Heavens here within your life; you do not need to wait for a later Heaven. During this lifetime you must penetrate to the core and build yourself to go home.

When you grow and become the nucleus or hub of energy within your life, then everything comes to you. You have a hypnotic, electromagnetic psyche which can attract everything. Your very presence can work and have an impact. In all the years I have taught, I have not asked a single person to become a Sikh. It is true that as a person grows naturally and organically, they will end with the consciousness of a Sikh—a student of Infinity who is humble, serves all, and brings consciousness into committed action. Kundalini Yoga is a householder's yoga. It is a yoga which allows an ordinary person to live in this world, experience the

## **TEACHINGS OF THE MASTER FROM A LECTURE BY YOGI BHASAN**

ecstasy of consciousness, then use this consciousness to serve humanity. This is the same as Sikh consciousness. It is not necessary to be a Sikh to have Sikh consciousness, just as it is not necessary to be a Christian to have Christ consciousness.

I have no intention of telling anybody what to do, but you have to tell yourself what to do. Kundalini Yoga does tell you one thing: one day you will stand before your consciousness and God, face to face. Your eyes will totally lock into the Eyes. Your breath will become one with the Great Breath. At that moment, you will answer to how truthful you were, how real you were, and how much you accomplished. The counterfeit currency of emotions and personality will have no worth at that time. If you can collect heavenly currency here through doing heavenly service, good.

### **The Kundalini Yoga teacher's personality**

A Teacher's personality is based on pure service. It is your service to elevate, keep up the other person's spirit, keep the candle burning, and pass on knowledge. It is the highest respect and honor to become a teacher. It is your choice to become real or false. All great men, at their great sacrifice—personal and impersonal—leave behind a legacy and a legend that the future enjoys. They become immortal.

I did break a few rules to bring you these teachings. The first rule was about teaching openly. The old scripture was very explicit: "Whoever teaches this science openly shall die within the next sun." That meant that to teach this openly would bring death within a year. But I taught out of compassion for the Time. One year passed, and I was fine. I thought, "This doesn't seem to apply to me." I continued to investigate this old rule. I asked many wise people and sages. They said, "That rule does not apply to Masters; it is for the people of ego. People who teach this with ego become empty within the year." I watched people practice. They became great and then thought that they are perfect and exalted. They didn't make it through even one year. They disappeared and could not contain their ego.

The combination of the knowledge of Kundalini Yoga and the values and humility of Sikh Dharma creates a good combination of balance. It is up to you. How much do you want to excel? With your own ego and definitions, you won't last. Minus your ego, nothing can destroy you. When a saintly person dies, people drop flowers all around. When an earthly King dies, the pigeons leave



their droppings on his statue. It is your choice. That is the idea of your Oath. (Find the Oath in *Identity of a Kundalini Yoga Teacher* chapter.) Eliminate all your biases and work with a concentrated strength and direction of service.

The humility that is in Kundalini Yoga and in the Sikh consciousness is the same. It is a habit to present yourself before the Teacher and your higher consciousness and then to obey it.

## Students of Elegant Action

KUNDALINI YOGA'S ORIGINS COME FROM THE BEGINNING OF TIME and seem to have roots in the wisdom traditions of every culture in which a spark of consciousness has been lit. Sikh Dharma originates from the heart of spirit, and is part of the energy of the modern times in the Aquarian Age. The two paths have crossed and the great teachers, the ten Gurus of Sikh Dharma, confirmed by the spirit of Guru Ram Das, served a key function to open the practices of Raj Yoga to all people regardless of caste, creed, color, gender, or age.

Formerly, through thousands of years the techniques of individual dignity, self-divinity, and worship of the Word—the vibration of the subtle self—were restricted to only a few kings, mystics, and people in the heights of society. But today in the spirit of the Sikh way, these techniques have been opened up to all people, just as the central temple in Sikh Dharma, the Golden Temple or Harimander Sahib, has doors open to all four directions. So, there has been a primary shift in access to the knowledge of the tools of consciousness. Those tools were recorded, and infused with heart through the poetry and inspiration of the Sikh Gurus, as well as others who wrote in that tradition, including Muslims and Hindus. It was a time in which there was a remixing, a re-inspiration of the spirit and technology.

Kundalini Yoga gives the tools, the technology, the *sadhana*, the personal discipline, to awaken awareness. Sikh Dharma and 3HO give an example of *living* that consciousness in an Aquarian manner. *Sikh* means “a student” and *dharma* means “elegant and selfless action.” *Kundalini* is awareness. So with our full awareness we live a dharma, as people who are students of elegant action and life. That's the relationship. It's about living synchronized with spirit and not about “religion” at all.

Religions were originally the organized result of codifying an experience of ecstasy. The leader-teacher had an experience and accessed a template of Infinity. Often, guilt and fear were used to maintain power of the elite. The Aquarian Age is about giving back to the people, the ability to access the Truth themselves. With power and humility, *shakti* and *bhakti*, everyone grows in consciousness.

## Kundalini Yoga & the House of Guru Ram Das

BABA SIRI CHAND WAS GURU NANAK'S SON. He was a great Baal Yogi, one who does not age, and still looked youthful even in his 160th year! Under his guidance, the heads of the schools of yoga came and bowed to Guru Ram Das (the fourth Sikh Guru) to seal for the future the lineage of the royal throne of Raj Yoga to come through Guru Ram Das' Subtle and Radiant bodies. Thus Kundalini Yoga as a Raj Yoga was brought through the House of Guru Ram Das, and got “coloured” by the Sikh consciousness, making certain values available to those who teach and study Kundalini Yoga. The “House,” or lineage you are in, determines the principles which hold you, apply to you, contain you. It doesn't mean that all who practice or teach Kundalini Yoga are Sikhs. It just means that the path of Kundalini Yoga is held by the House of Guru Ram Das.

Some of the core values of the House of Guru Ram Das which were a departure from the ancient yogic path are:

- ▶ In Kundalini Yoga, the teacher does not become a “Sat Guru.” The teacher takes the student to the student's Infinite Identity, rather than to the teacher's finite personal identity.
- ▶ Kundalini Yoga teachings are not secret, but open to all.
- ▶ Students are encouraged to be householders, not ascetics.

Through Yogi Bhajan's acceptance of Guru Ram Das as his teacher, as his Guru, the relationship between a teacher of Kundalini Yoga and the Golden Chain was subtly enhanced. (See the story in *The Spiritual Teacher* chapter.)

Yogi Bhajan tells the story of his precious relationship with Guru Ram Das:

“One day someone who was supposed to be a very saintly man challenged me, saying that if Guru Ram Das was really my Guru, then he must have given me a Guru Mantra. I told him that every Sikh has a Guru Mantra, and that is *Wahe Guru*. But he challenged me that if Guru Ram Das was my personal Guru, then he should be in a position to give me his mantra.

“So I said, 'Okay, I will meditate and I'll see. If Guru Ram Das loves me he may appear, if not, I can't say.' So the next day I chanted *Wahe Guru, Wahe Guru, Wahe Guru* in the way, the tone, the method, the technology in which the Guru Mantra is to be chanted. After a little while I was surprised to find that there was a pure light in the room, and then a human being was sitting there in the very visible form of Guru Ram Das.

“And thus spoke the great Guru: 'At this time you need the protection of a mantra. Chant this: *Guru Guru Wahe Guru, Guru Ram Das Guru*. You do not want to claim anything as your own achievement, and you don't want to take the blame either. Let the claim be mine and let me also take the blame. Now say this mantra.' And I started saying it slowly, hesitantly, and I liked it.”

—Yogi Bhajan, from *The Man Called the Siri Singh Sahib*



CHAPTER 6



**The Golden Chain,  
the Spiritual Teacher  
& Yogi Bhajan**

*A teacher is a human institution which manifests Godhood. The spiritual teacher is the link of Infinity within two finites. Truth is infinite. It cannot be captured in any mental or emotional imagination. Teaching is infinity. It is a flow of the same energy and reality. Therefore, no finite person can teach the Truth. Through God's Grace, you may meet someone whom you will love beyond emotion, beyond dedication, whom you love for the sake of love. You are inspired to obey him, and this opens true selflessness in you.*

—YOGI BHAJAN

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## **The Golden Chain**

**THE GOLDEN CHAIN OF KUNDALINI YOGA is the chain of teachers—your teacher, her teacher, his teacher, and so on. When you are teaching Kundalini Yoga this chain forms the channel through which the energy, the wisdom and the protection of the tradition flow to you and through you to your students. It is essential for a teacher of Kundalini Yoga to teach in this chain.**

*The Golden Link (or Golden Chain) is the law of the soul connected and projected through the mind. If you have faith in your teacher, you shall always be a teacher—you have to learn nothing. The law is that teachers are not trained; teachers are born out of faith, not out of spermatozoa. The energy of teaching is not transferred through physical power, but through the subtle power of the teacher. When you disconnect yourself from the teacher, you fall as a teacher. A teacher is one who links mentally with the teacher. Guru Ram Das is not away from us. When we link mentally with him, he comes to our aid exactly as a physical person would, but with much more grace.*

—YOGI BHAJAN

COMMENTARY: It is true that we must study and become skillful in the techniques of *kriya* and meditation, and that a skillful presentation requires learning and practice. But there were many great teachers who never spoke, or who only taught with insults, or who offended everyone in the tradition they served. These historical people were nonetheless recognized as great teachers. They seemed to violate many of the rules that we are trained to obey. They were teachers in the true essence of the concept: they were sandpaper for the ego, a beloved of consciousness; they were someone who by whatever means gave up their ego in an act of love or faith. It was the removal of that barrier that allowed the essential link to the flow of intuition and discipline that we call the Guru. They obeyed that consciousness and embodied it regardless of the particulars of their personality and training. The essence of a true teacher is a consciousness that you obey in order to clean out the ego so that intuition, commitment, and love can serve the Will.

It is said: “You can pile a donkey with holy scriptures, but it will still be an ass.” Some students collect volumes of writings, hundreds of techniques, but never deposit their ego—like dirty shoes—at the door of the teacher. The result is that the door of the heart cannot open.

The search for a trustworthy place of Truth to deposit the ego is fraught with pitfalls and delusions. That search is a path

crowded with dead ends and egomaniacs. It is by grace and good actions that an opportunity to find a path and to lessen the ego comes to you.

You teach without your individual agenda involved. Your uniqueness as a person always comes through. Your capacity to utilize your ego in order to reach the students where they are and to elevate them is also there. But the power is the Golden Chain.

### **Tuning into the Golden Chain**

#### **The Adi Mantra (Ong Namō Guru Dev Namō)**

*(See Sound & Mantra chapter.)*

In Kundalini Yoga, we always start a class or a personal practice with this mantra. We acknowledge this technology of transference in the form of the Golden Chain or Golden Link by tuning in with the Adi Mantra: *Ong Namō Guru Dev Namō*. The Adi Mantra is the first technology of a Kundalini Yoga student or teacher. It is a meditation. It is a state of consciousness. It is the link between you as a finite personality and you as a flow of the Infinite Consciousness that guides the kundalini energy. At that moment there must be a merger between you and the teacher; you must deposit your ego and serve for no gain; you must link to the word of the Guru (the Infinite Teacher) to speak beyond the tangles of time and space; and you must project it to the level of the student. Consciousness and compassion join like left and right hands to elevate all who will hear.

#### **Yogi Bhajan on the Adi Mantra**

Anytime you want to manifest a link with spirituality, *Ong Namō Guru Dev Namō* is the link. You know how when you enter a parking lot, and you cross a line and pull the ticket out? That is this mantra. You manifest Infinity through the Grace of Guru Ram Das when you chant this mantra. The guardian of the Aquarian Age is Guru Ram Das. When you have lack of faith or a similar thing, you can chant this mantra. Many of you are going to enter Shakti Pad. This mantra can help you, with the grace of Guru Ram Das,

That is why the fifth Guru, Guru Arjan, the son of Guru Ram Das, chanted *Ad Guray Nameh, Jugad Guray Nameh, Sat Guray Nameh, Siri Guru Devay Nameh. Siri Guru Devay Nameh* is the manifestation of Shakti, of the presence of Guru Ram Das. *(See Sound & Mantra chapter.)*

*Ong Namō Guru Dev Namō* is a call. It is a call which can penetrate through any maya and manifest God and Guru, the Supreme Consciousness. It is the voucher of the Divine Shakti, the kundalini.

# The Spiritual Teacher

“The teacher is an analytical sandpaper who scrapes away your attachments, so that your Self can reflect your essence.” —YOGIBHAJAN

## The Virtue of a Teacher

*You do not understand the basic virtue of a spiritual teacher. A teacher is one who analytically analyzes all your defects on the basis of the facts, and then gives you a chance to grow. Without such an assessment and opportunity, nobody has ever grown in the spiritual world. One who has not grown in the spiritual world can never enjoy this earth and have happiness.*

*God gives you the teacher, and the teacher will give you God. It is a full exchange system.* —YOGI BHAJAN, 1978

COMMENTARY: A virtue is the special strength and quality that someone has that can be used and called into service. A teacher is not a substitute for a father or a mother. A teacher's virtue is not that he or she is someone who will cater to and quell the pained cries of your ego and your fantasies. The teacher is not a psychotherapist who is supposed to listen to all your woes and then help you knit them in a new pattern. The teacher is an analytical sandpaper that polishes your surfaces. The teacher scrapes away attachments to the desires, the mind, and the body. The newly polished surface of the Self can then reflect the soul and essence of consciousness without confusion.

Many people look for a “teacher” who will only tell them how great they are, or give them sympathy and hope. These things are readily available from friends. A teacher is a friend of your consciousness and the natural predator of your ego. Near a teacher all your nonsense will arise. It will seem to be provoked. How else can the sandpaper do its job? All you have to do is hold still, be committed and look to the discipline so you can work it all out.

If you can understand the virtue of a teacher, you will never be disappointed or led astray. You will also gain the strength to learn under confrontation and under self-confrontation.

## The “Guru”

You will see the term Guru referred to in this Manual in a variety of contexts. In present day culture, both East and West, the term Guru is most commonly thought of as a living, human teacher. Guru is actually an agent of change, a catalyst of transformation that awakens the spiritual knowledge, dispelling darkness and bringing light and deep understanding. The Guru is alive inside of everyone. We can consciously choose to tune into that inner wisdom, and in fact, as teachers of Kundalini Yoga, we do just that when we chant the Adi Mantra at the start of each Kundalini Yoga practice. Translating *Ong Namō Guru Dev Namō*, Yogi Bhajan describes “Guru” as “Infinite Teacher.” This force called Guru is alive inside you and within each of your students. It is embodied in beings who live with enlightened consciousness, and it is perfectly encoded in the Shabd Guru, the technology of Naad, the recitation of which awakens your soul.

## The Guru's Gate

*Everybody in one lifetime has one chance to serve one Master. That is the law. The opportunity doesn't come back again. Remember, no Master ever comes back again.*

*I have come to carry the message of Guru Ram Das, the light of the times. It is not my proposition that you should love me or hate me or if you follow me or not. If you love yourself, you will follow the Truth. Truth is what I share with you. If you don't want to share it, fine. Don't feel bound. I want you to progress, but never progress like slaves. Progress like free, graceful individuals. Otherwise, even being infinite in experience is useless.*

*Remember, nobody comes to the Guru's gate if it is not earned already. But it is still yourself who must have the will to enter the gate or not.* —YOGI BHAJAN, 1978

COMMENTARY: Yogi Bhajan is an acknowledged Master of Kundalini Yoga and White Tantric Yoga. He has attained self-mastery. He will pass this way once. He will leave a huge body of teachings. Any who wish to travel in the wake of such a huge ship are welcome. There is room for all, but you will not be carried. You must experience the grace within yourself on this path. You are not to be slaves or to follow blindly. But if you choose to travel this way, do it with your whole heart and soul. Take care of the day-to-day, the breath-to-breath process.

Here, Yogi Bhajan conveys the attitude of certainty about the teachings. He shows compassion for all who walk this way. And he shows steadfastness without doubt. He speaks to a question that many people ask. Are there many ways to the Infinite? The answer is “yes.” (Or, the answer is “no.” The only way is to live truthfully.) So why choose anything if there are so many things?

The answer is that it is truly your ego that has the illusion of choosing. You are chosen by the teaching and the path. If your past actions have polished you enough that you shine, consciousness will pick you up. Somehow you will meet teachers to guide you to the choices that can elevate you to the Truth.

That choice in true depth only comes once because Truth is total; it is unified and complete; it is beyond the divisions of the mind. The problem is to be able to recognize it. For that you must know the characteristics of your own ego. It is not so much a matter of the details of twenty paths. If your window is dirty, nothing will make sense. Do a *sadhana* and take the highest of what you have attracted. Then, *keep up!*

## All About "Gurus"

I WANT TO DISCUSS A MOST CONTROVERSIAL SUBJECT: the nature and need for a spiritual teacher or Guru. We do not understand how to be students or how to think of a genuine teacher. Subconsciously, as a culture, we are rebels and fear authority. For our own growth and success it is important to consciously discuss the Guru, why you need it, what it does for you, and when you need it.

Let us begin with a clear definition. The "Guru" is the word of wisdom coming through a person who has attained the state of consciousness where he or she can speak the Infinite Truth under all circumstances. Attaining this state is a difficult qualification and cannot be compromised.

### THE IMPACT OF SPIRITUAL GUIDANCE

To investigate the need and impact of the spiritual guidance of the Guru, I surveyed the great cultures of the past. I journeyed to those areas and studied the ancient cultures and their technologies in detail. I found the old, old records of doctors and the hospitals where people were treated.

As a result of my search, I came to a surprising conclusion. The mental turmoil that we suffer under now was not in existence then. People had a tremendous sense of guidance in life. They took life in stride. Once I discovered this, I studied the great Greek masters of medicine. I wanted to know one thing: Did they use some type of drug or tranquilizer to calm people down? What was the reason for the high level of mental tranquility people had at that time? If they used tranquilizers, then there was nothing necessarily unique to the training or structure of the Greek mind that created such steadiness and sense of control. They did use herbs and potions to treat ailments, but there was no secret or widespread use of any drug to control or tranquilize the mind. The tranquility and excellence of the psyche of that time was due to something else.

In the life of each individual, two things can happen. One is that circumstances and pressures of the time make you forget that you have capability and resources. The second thing is that under certain pressures, you forget that the stress and pressure are momentary, and you give in to pressure. That is the start of mental depression and the inability to cope with life.

### FAITH IN THE SELF

If all the spiritual teachers started to teach faith in the Self and stopped teaching faith in a personality, this world would be

Heaven. This existence with its infinite mind is at your command. You need guidance and training to experience and manifest this command.

Many people who are known as Gurus or spiritual teachers do you a disservice. Suppose I am Teacher "A." I speak a very good truth. I am very clever. I am beloved. I am entertaining. I am personal. People love to follow me. What good will it do if you are only attached to the personality and energy of Mr. "A"? His following will become a train. Mr. "A" is the engine and all those who follow become the railcars.

**If all the spiritual teachers started to teach faith in the Self and stopped teaching faith in a personality, this world would be Heaven.**

The moment they start rolling on his words, they forget everything else. They are secure and satisfied. But if he loses steam or derails, then all is lost.

Imagine instead that every railcar has its own motor, can drive itself. It can stay on track and reach the destination. From time to time, it comes to a workshop where a head mechanic can just take care of it, tune it up, and let it go on. That is a perfect system.

### VICTORY OF THE MIND

The ashrams and Gurus in ancient India used to be mental workshops. They taught and molded the minds of people to be clear, strong, and to act righteously under all circumstances.

There is a system of education and guidance called *brahmacharya*, often translated as "celibate." There is a more accurate interpretation. *Brahm* means "Infinite God." *Achar* means "the action." *Brahmacharya* is a person who learns God-like action, not "the one who is celibate." People were taught about life, the intellect, and the Self. People were trained to be *brahmacharya*.

This process of guidance and training by the Guru was so effective, that it could redirect and rebuild people who were very dysfunctional. In Tibet, if a person who had committed a serious crime would admit his mistake and surrender himself to the monastery of the Lama, the law of the Tibetan state would not punish him. The Lamas would undertake a project to correct and polish him. They did not recognize such a man as a criminal. They would respect him. The criminal became a student who had to learn about life, his Self, and proper actions.

Compare that ancient method of guidance to the modern approach of punishment. We have lost the guidance of the Guru and the knowledge of how to train and reset the mind. If the mind does not change, the behavior will stay fixed. The punishment we give people for their crimes, does not punish them at all. Through punishment, we achieve no goal and no improvement.

Punishment is just an effective method to create fear. We create the fear that if you steal, you will go to jail. Those warnings rarely stop the criminals.

The mind must be able to know what it perceives and not confuse what it sees with its own subconscious projections. A huge amount of pain in human life comes from treating something not as it really is, but as you project it. This projection creates confusion and delusion. You project yourself and create a role, with its commitments, when you speak and give your word. Your mind must be taught to listen to your word, to see clearly what you have created, and to live to that word in activity. Your projected personality in activity is what you are. How you act in relation to another person is what matters.

**We have lost the guidance of the Guru and the knowledge of how to train and reset the mind.**

It is not your initial status in life, but your habit in personality that matters. It is how you project yourself in activity which will create your reality, your impact, and your future.

**LIVING UP TO THE WORD, NOT YOUR POPULARITY**

A God-conscious person is not one who wears a turban like me, or who wears religious clothes. Those things are only a beginning to God-conscious habits. The God-conscious person is someone who can live up to his word under any given circumstance. Your word is what you create. Your word is the essence and creativity of your communication. It is your communion with yourself and others. When a person communicates what he means with perfect spirit, his communication is complete, and he can live up to his words. If you say to somebody, "I love you," then live up to it to the last breath of your life. If you say to somebody, "I am your friend," live up to it with your utmost integrity and clarity about your own word. If you tell somebody you will stand by him and help him, then stand by and help under all conditions.

I met hundreds of teachers who were popular and known as Gurus. Most of them said beautiful things and were inspiring. But there was something very wrong. The students appeared happy, but they still had inner conflict, lacked depth, and did not really change. Many things seemed right, but something was wrong and prevented the students from attaining the steady equilibrium and peace that the teaching should give.

I concluded there are two basic problems. First, many of the teachers are competing for a position rather than serving. Second, they shy away from the direct spiritual confrontation and wrestling that the student needs, because they want popularity. These days, teachers compete to be recognized as an incarnation of God. A great deal of money is spent on this. Many ancient scriptures say

that at this time, an incarnation has to take place. A new spiritual awakening must occur. So everybody tries to tell the world, "I am the incarnation." The Gurus who are on this kind of trip lack compassion.

**GARBAGE CLEANER**

The Guru opens the door to the cage of a problem and makes a person free to fly again on his path. He shows him that he is a part of Infinity; that he must relate to Infinity and that these shadows are only temporary. This is the job of a Guru. He is a garbage cleaner.

In America, we think a Guru is a holy man who can create miracles. He has many disciples, is skinny, and closes his eyes all the time. We have imagined all kinds of images and powers that a Guru has. It is a very strange world where we believe our hallucinations rather than simple truth. People have been so thoroughly brainwashed that these weird expectations are taken for granted.

I experienced this stereotype. One student of mine would not give up her idea. She said to me, "One morning at 3:30, I had the experience that you came and made me get up." I said, "That can happen, but not in the way you now think it does. My life is dedicated in one prayer: "Lord God, all people should love and belong

**The Guru shows a person that he is part of Infinity, that he must relate to Infinity.**

to you." Emotionally, mentally, and in action this is what my frequency is. As a yogi, both my conscious and subconscious minds act and project in that frequency. When you tune in to me, the only thing you can do is praise the Lord, because that is what I stand for."

I pressed the case to her, "Tell me, my dear, on that night, when you went to bed, did you promise yourself to get up at 3:30, have a cold shower, and meditate?" She said, "Yes." I said, "Where did you learn to do that?" "From you." I said, "That's why you experienced it. God appeared in the form of my personality and bugged you to get out of bed, take a cold shower, and feel good. It was not me personally. I never went to you at all. Don't attribute that to me. Whatever your mind tunes into and whatever words go deep into your self, the subconscious will use to guide you to the Universal Mind. My words and image were at the frequency of Infinity, and your own mind used those to connect with you."

**REALIZE THE GURU WITHIN**

The only purpose of having a Guru outside yourself is to realize the Guru within yourself. When you share a problem with your Guru, his compassion will fill you up, and it will pull you out of the problem forever, because there is no better remedy than the

flow of a compassionate word from one human being to another.

Another qualification of a Guru is that he acts as a guide, rather than controller. A guide is not a commander. He may confront your ego and wrestle with your nonsense, but he always gives you to yourself so you can give your ego to God. The Guru guides by suggesting the truth, but not being attached to the suggestion.

That is why in almost every country in the world, there is a convention or law that says, "If somebody confides in a holy man, the holy man cannot be made to betray that confidence." If these holy people are put before the court, and they do not want to speak, they are not forced to do it. The qualified Guru has the capacity for confidentiality. A sane society recognizes this need. A

**Most societies realize that they need a person with whom a person can speak, confront, and communicate in total freedom and honesty.**

great person establishes this relationship outside of and within himself. The Guru fulfills many deep, instinctual needs in a human being. Most human societies realize that they need a person with

whom a person can speak, confront, and communicate in total freedom and honesty. It is a natural instinct of a human being.

The Guru is like an ocean where you can totally merge yourself and come out washed and clean. The Guru is a storehouse of the technical knowledge of how to be a human being and master life. You can go to the Guru when you have been shaken and get taken care of, so that you are fit again to take up the responsibilities of this life. The Guru is the secret chamber of your inner self where you can confide your greatest secrets and be guided in the light of righteousness.



#### **Question: What is the function of a genuine teacher in a spiritual path and in Kundalini Yoga?**

**YOGI BHAJAN:** The teacher does not control you, or try to please you. He guides, confronts, and elevates you. You have to rebuild yourself. You must leave your subconscious garbage behind. Consciously work it out, rebuild it, and transform it, so you can enjoy the higher consciousness which is the Guru's way.

That is the difference between belonging to some egocentric maniac who calls himself a Guru, Man of God, or Messenger, and the real teacher. The phony will create a fog of words

#### **Yogi Bhajan on**

#### **What it Means to Have a Teacher**

What is this teacher business? You think, "Oh my God, now I have to surrender to somebody." That is not true. You should not surrender to anybody. But aren't you that unfortunate that you don't have one person in your life who can tell you, "Stop!" Are you worse than the road? When two roads meet, there is a Stop sign. So you stop. You look left, you look right, you look forward, you look in the mirror backward, and then you go. Why do you do that? Because that guarantees your safety. There has to be in one's life a person or a commitment, or a thought, or a self discipline, where you can stop. You can buy the best car in the world, but if it doesn't have brakes, you cannot ride in it.

With a teacher there are three things which work: endurance, patience, and honor. And if you want to become a great master, learn reverence. It's complete. The teacher is a living channel between now and Infinity. Try to follow him. Try to understand him. Try to read between the lines of the teacher. A teacher can go to any extent. You can't understand a Teacher because when you understand, he says, "More."

Sometimes you get tired. "What is this 'more, more' business? Who the hell is he? What does he want? Why is he saying these things? Has he crossed my dignity, my identity?" You are preparing for a court case; you are not learning to learn.

Every student has to conquer his teacher. Not sexually, sensually, or wisdom-wise, but in an absolutely super-self and enlightened capacity. Everybody has to do that. Because you are the tomorrow; the Teacher is the today. It must be understood that God is not on holiday. He has not left the planet Earth. He has created you, and He can take care of your routine.

around God and distract you with beautiful and fanciful experiences. The teacher who you go to for the experience of God will first show you yourself and tell you to clean up.

Usually no one will tell you that you are ugly in consciousness. Few people even tell you that you have in your own consciousness an instrument that can transform that ugliness. When that is done, the natural flow of the cosmic current can pass through you. If you properly train and rebuild yourself, you can enjoy that process and awakening beyond imagination. You must have the discipline and consciousness to live off your own energy. The teacher acts as a touchstone, a mirror, and a guide.



## About Yogi Bhajan

*There are three in me. One is Harbhajan Singh. One is Yogi Bhajan. One is Siri Singh Sahib. Siri Singh Sahib is a very direct hassler who'll nail you on the spot. He'll find what is wrong with you, analyze you like anything. Yogi Bhajan is that compassionate, analytical, intelligent man who tells you this is this because of that, "But it is up to you, son or daughter, to do whatever you want." Then there is Harbhajan Singh who will say, "Well, let us all freak out. Don't worry, there is no problem in the world, everything is all right, God and me, me and God are one.*

—Yogi Bhajan, 1979

HARBHAJAN SINGH PURI WAS BORN ON AUGUST 26, 1929, at the time of sunset, in the little village of Kot Harkarn, in the district of Gujaranwala in what is now Pakistan, then part of India.

He was the first son born into a family which had prayed for the birth of a male heir for over 25 years. With one of those prayers had gone a promise that such a son would be carried to the shrine of Vaishnoo Devi to give thanks for the blessing of his birth and to give him the immediate experience of that holy place.

So it was that a tiny infant, Harbhajan Singh, was tied to his father's chest, nestled under his flowing beard, and carried up the steep slopes to the cave of Vaishnoo Devi in fulfillment of that sacred promise. Although young Harbhajan Singh was but an infant whose age was measured in days rather than months or years, the impact of that first visit, the sacredness of that prayer, and the determination to fulfill that commitment were events which were to shape his entire philosophy and experience of life. Thus began his practice of visiting every possible holy shrine and holy person, and of pursuing the study of all the teachings, scriptures, and technologies of the religions of the world.

### CHILDHOOD

Harbhajan Singh had been born into a landlord's family whose combined holdings included their entire village. Consequently his birthday was a very festive occasion, one which was celebrated throughout the village. Each birthday he would be weighed, and as many kilos as he weighed, that many gold coins, along with seven times that number of kilos of wheat, would be distributed to the poor people of the village. From this tradition of feeding the poor on his birthdays, the consciousness of *seva* and the practice of feeding people was established in him very early in his life. His early education was unique in that he was the only boy attending a girl's Catholic convent school, a school that provided the finest education available in the area. He frequently

unnerved the Mother Superior with his profound and unanswerable questions.

### SANT HAZARA SINGH

Yogi Bhajan studied Kundalini Yoga, Tantric Yoga and Gong Meditation under the direction of Sant Hazara Singh, master of Kundalini Yoga and Mahan Tantric of that time. We can get an impression of Sant Hazara Singh and the kind of training he gave Yogi Bhajan from some stories told by Yogi Bhajan.

### Keeping Up

On one occasion young Harbhajan Singh was attending a sporting event, and in order to see better over the crowd, he jumped up and hung onto a heating duct. Unfortunately, the duct collapsed and brought down half the wall and ceiling on top of him. He was quite seriously injured, since half of his body was temporarily paralyzed, and he was rushed to a hospital. This accident occurred at the time of his final examinations for graduation from secondary school, and under the British system, to miss the finals would require attending school for an additional year. At the time of the examinations, Sant Hazara Singh visited him in the hospital. When he heard that his young student would have to spend an extra year in school, he insisted that such a waste of time for a bright young man could not be tolerated. The tests must be taken! Harbhajan Singh was not only in great pain, he couldn't write and could barely speak. He protested, the doctors objected, but Sant Hazara Singh would accept no opposition. Harbhajan Singh was packed up on a stretcher and carried to the examination hall. Sant Hazara Singh then proceeded to convince the examiner that Harbhajan Singh should be allowed to take the test, and that he be read the questions and have somebody be assigned to write down the answers. The tests were passed. The body healed. But most importantly, Yogi Bhajan was permanently imbued with the principle of "Keep up." The uncompromising persistence of his teacher pushed him beyond his self-imposed limits, beyond the limitations others would impose. He learned to keep up, to never give an inch, to relate to the Infinite and not to the finite. "It's not the life that matters, it's the courage that you bring to it."

### Challenge

On another occasion Yogi Bhajan told a story about an incredible test that Sant Hazara put him through.

As they were taking a walk together, they passed a large tree. Sant Hazara Singh said: "Bhajan, you are so big and strong, could you maybe show me how you can climb this tree?" So the young Harbhajan Singh, proud of his young strength, climbed up the tree. As he sat down on a branch of the tree to take a rest, Sant Hazara Singh called up to him and said: "Very good, now wait there until I come back."

The young yoga student sat there waiting unwaveringly for his Master to come back. He had to wait three days, drink the dew from the leaves, relieve himself from the branches, before Sant Hazara Singh returned. When his teacher returned, the young yogi never received a word of compliment or even concern on how he managed. Yet, Yogi Bhajan says about his teacher: "He brought out of me, not the man, not the godly man, not the great man, but a real human. There's nothing in the world I can pay to him in tribute, compliment, and thanks. He did the most wonderful job. I used to say I was a nut, but he tightened all my nuts so well that I became the best. That's why calamity is my breakfast, tragedy is my lunch,

and treachery is my supper. You can write it down. It will help you. Is there anything else which can bother you? If you can eat all these three things and digest them, you are the best person."

#### Commitment

A perhaps painful lesson in Yogi Bhajan's life was taught to him at the hands of Sant Hazara Singh when in 1947 Sant Hazara Singh announced to his student, Harbhajan Singh, that he (Sant Hazara Singh) was now about to enter a period of "living hell" and he declared, "Your orders are that we will never see each other face-to-face again." Santji was to spend many years as a freedom fighter and gained great renown. He went on to live a married life. He has since left his body, and his orders were obeyed by his devoted and disciplined student. The pain of that separation must have been great. Yogi Bhajan recollects one occasion when he was passing by Santji's village (Doraha) and sent word through a messenger that he was in the vicinity. Word came back from Santji, "I know he is there, tell him to proceed."



### Yogi Bhajan on Siddhis

*Yogi Bhajan in his younger years had what is called the water siddhi, or power over the water element. Here he describes how he got rid of that "curse."*

You know when I had all those powers, I was very funny. One day I made a pretty big mistake. We were sitting as a group. And all of a sudden rain clouds came and rain poured down. But on that two-acre area where we were sitting, not one drop fell. Everybody was very happy. They appreciated "Yogi Baba" very much as a great sadhu. When everything was over, we were eating langar [the group meal], and this very very old man came to me and said, "You did this?" I said, "What? I didn't do anything." He said, "You wished that there should not be rain?" I said, "Well, it was inconvenient. We were so much into God and so happy and ecstatic." He said, "You see these trees and these plants? You took away their water. Why did you do that?" I said, "I didn't DO anything. I did wish, yes. I'm not denying this. I did wish it should not rain here." He said, "It should not get granted." "You mean my wish got granted?" He said, "Are you blind? See it." I said, "Yeah. But I have so many men, thousands of men, I'll tell them tomorrow to water the

whole thing. I can tell them now. Just saying one word, it'll all happen." He said, "Aah. That's good. So you have control over water?" I said, "Kind of." He said, "Then when your soul will not be free, it shall go through the water." I said, "Well, it will take a bath. What difference it will make?" He said, "Half of the lifes live in the water. It shall go through all those incarnations. You want that?" I said, "Wait a minute. What are you saying?" He said, "I am telling you something you do not understand. If you have a *siddhi*, or a control on one of the elements, you have to go through that element." I said, "Oh. I understand." And that was that last day I ever did anything like that.

So, I went to Amritsar, I stood before the gate of Harimandir Sahib (the Golden Temple), I said, "Blessed are You who has taught me all. Blessed is me who shall never learn again these hanky pankies." And I gave it up. That's it.

Intervening in His will for the better, is admissable. For the worst, you are wrong. Yes, you are uplifting. Yes, divine. Any other control, direct, indirect, mental, verbal, or impractical—you are causing a cause, you are starting a sequence where you have to face the consequences. As a teacher you can't have consequences. Therefore, you don't start the sequence. That's a law in life. You don't cross that law. Just as when you carry a basket you must keep its bottom well down, so things don't spill.

## MASTER OF KUNDALINI YOGA

Under the watchful eye of Sant Hazara Singh, Yogi Bhajan perfected the disciplines of Kundalini and Tantric Yogas. By the remarkably young age of sixteen, he was acknowledged by his teacher to have attained mastery of Kundalini Yoga.

## YOGIC TRAINING

Besides studying Kundalini and Tantric yoga with Sant Hazara Singh, Yogi Bhajan took further training in yoga under Acharya Narinder Dev of Yoga Smriti, who taught Hatha Yoga and the impact and balance of the nervous system. The latter subject proved invaluable to him in the United States, where he found most people suffering from disorders of the nervous system.

The world renowned Sivananda Ashram in Rishikesh (where renowned masters Swami Chidananda, Swami Vishnu Devananda and Swami Satchidananda studied) served as a spiritual fountain for that flow of eternal Truth which is known as Vedanta philosophy. From this famous source of divine wisdom, Harbhajan Singh was able to fill his heart and mind with inspiration.

## FAMILY LIFE

From his saintly grandfather, as a young child, Harbhajan Singh heard inspiring stories of the Sikh Gurus, stories of Sikh history, that shaped his values; values and virtues that later he shared with his yoga students.

Harbhajan Singh went on to complete his formal education—he holds a Ph.D. in Psychology—to pursue a career as a government officer, and to live a householder's life. He was married in 1953 to Sardarni Inderjit Kaur, and together they raised their three children.

## GURU RAM DAS

One of the most important experiences in the life of Harbhajan Singh was the recognition of his very personal Guru, Guru Ram Das. This was the turning point which was to mark out his future and his destiny. As a government officer he had been posted to various districts throughout India, and in 1960 he was assigned to the district surrounding the city of Amritsar.

Throughout the duration of this assignment, he was determined to take this opportunity to wash the marble floors of the Harimander Sahib, the Golden Temple. As a Sikh, he recognized the special significance of the Golden Temple and the holy city of Amritsar. But above and beyond that, his personal spiritual pursuit had convinced him that only through humility and the performance of humble selfless service could he find the fulfillment which he was seeking. He had spent many years as a student of spiritual and religious teachers. He had also spent many years functioning in his capacity as a teacher, and he had attained the *siddhis* (powers) of a perfected yogi. (See sidebar on previous page.) Yet he

knew that there was a need in his life for a teacher, for a guide and Guru to whom he could belong beyond the personal, individual ties with any earthly being. He longed for the final touch of infinite love and understanding which would make all of the pieces of the puzzle of life fit together. So, every day for four and a half years, the government officer Harbhajan Singh went and washed the floors of the Harimander Sahib, the Golden Temple.

By cleaning the floors of his beloved Guru's House, he came to realize that he was indeed a blessed son of the House of Guru Ram Das. He has always said that he is who he is because he washed the floors of the Golden Temple, not because of any of his titles or degrees.

## TO THE WEST

There were many incidents leading up to the time when Harbhajan Singh, the customs officer at Palim International Airport, would depart from that same airport in September 1968 to begin an entirely new phase of his life. The final event occurred when a Canadian gentleman appeared at the Customs Depot in New Delhi. He happened to express dissatisfaction with his efforts to locate a yogi to come to Canada to teach at the University of Toronto. Harbhajan Singh talked with the gentlemen about his own yogic training; the position was offered to him; and within a short time, he was making preparations for his departure.

As it happened, upon reaching London, the airlines had lost his luggage. All he had with him was a small Air France bag, containing a tape recorder and a Gurbani Kirtan recording of

### ***Kundalini Yoga As Taught By Yogi Bhajan***

From the first moment he began to teach Kundalini Yoga he declared, "I have come to create teachers, not to gather students. I have come by my Guru's grace to serve those souls who shall serve the Aquarian Age." He began to share a body of teachings which we call "Kundalini Yoga as taught by Yogi Bhajan." With perfect consciousness and grace he built an institution, a house of teachings, to serve the Aquarian consciousness. A student asked him, "How can I get to know you better?" He replied, "I am my teachings. Read them, practice them, and you will know me." By his sacrifice, devotion and consciousness he left us a legacy, not a lineage, and a path; not a personality.

*Sukhmani*. His luggage was never returned. Thus he entered Canada with just the set of clothing he was wearing, virtually penniless, only to learn that the gentleman whom he was to contact in Canada for his teaching position had been killed in an automobile accident.

The Hand of the Guru is evident as we look back upon these events. Harbhajan Singh had arrived in the West, and now he was to set out to discover the course which the Guru had set for him. He soon secured a job as a clerk in a major book publishing house, taught yoga at a local yoga ashram and at a popular housing facility known as Rochdale, and became affectionately known to his students there as Yogi Bhajan.

In December 1968, an old friend from New Delhi who had settled in the United States invited Yogi Bhajan to come to Los Angeles for a weekend visit. Yogi Bhajan immediately sensed that in Los Angeles was the center of a youth movement toward self-knowledge, self-discovery, and expression of real and meaningful values. He saw that the Guru had guided him there because he had been well equipped with knowledge, experience, and a technology which could fulfill the longing of those searching souls. He began teaching Kundalini Yoga, first at the East-West Cultural Center and then in a furniture store at 8800 Melrose Avenue.

### MAHAN TANTRIC

In 1971, Yogi Bhajan became the Master of White Tantric Yoga (the Mahan Tantric). At any one time, there can be only one living Mahan Tantric. While alive, Sant Hazara Singh was the Mahan Tantric. When Yogi Bhajan was studying with Sant Hazara Singh, there had been one other student named Lama Lilan Po. When Santji passed on, the power of the Mahan Tantric was transferred to Lama Lilan Po. In 1971, when Lama Lilan Po died, this mantle of authority was bestowed upon Yogi Bhajan, giving him the power and responsibility of the Mahan Tantric.

The Mahan Tantric facilitates White Tantric Yoga. During White Tantric Yoga meditation, much subconscious negativity is released from the participants. In order to release that negativity without its projection onto the partner, the Mahan Tantric filters the negativity through his own aura. (See the *Mind & Meditation* chapter for more on White Tantric Yoga.)

### SIRI SINGH SAHIB

Each aspect of his life had prepared him for the many-faceted role he was to play in the West, as a spiritual teacher, organizer and administrator of a vast network of communities and businesses throughout the world, and finally as the Chief Religious and Administrative Authority for Sikh Dharma in the West. In 1970, Yogi Bhajan became the first Siri Singh Sahib, and was given the authority to create a Ministry for Sikh Dharma in the Western Hemisphere. His unprecedented inspired leadership has set a standard of excellence, and it has birthed a Dharma whose roots have grown deep within the communities in which it serves.

### MAN OF PEACE

As Yogi Bhajan has worked diligently to spread the science and practice of Kundalini Yoga throughout the Western Hemisphere and beyond, he has become widely recognized as a world leader and champion of world peace and healing. He has been actively involved with inter-religious dialogue. In June 1985 he established the first International Peace Prayer Day. This annual event has become a day of unified prayer for world peace and is attended by many prominent, internationally recognized figures in the realms of religion, politics, and humanity.

Yogi Bhajan has been able to draw upon the wisdom imparted to him by the many teachers in his life, and upon the tried and tested cultural traditions of an ancient and noble society. He has utilized his training in the yogic sciences and his knowledge of simple dietary practices derived from a culture which was still in touch with its own folk medicines. Combining all this with his innate wisdom and enlightenment gained by serving the House of Guru Ram Das, the man who was known as Harbhajan Singh, molded by the Guru as a messenger of Truth, was set upon a mission to serve, guide, and shape a community of individuals destined to evolve into leaders and teachers for the Aquarian Age.

*(Excerpted from A Man Called the Siri Singh Sahib; 3HO website)*

***“Keep up!”***



## CHAPTER 12



# Sadhana

*A person once said about sadhana: "Once sadhana is done, nothing should happen to you." I said, "No, when sadhana happens, everything should happen to you, and you should come out as a winner, you should come out victorious!" That is what sadhana gives you. It doesn't give you a written guarantee from God. The one who does sadhana builds himself such a powerful personality, he can conquer anything! That is why I do my own sadhana. I have been doing it for years. I do it even now. Some people ask me, "You are a Master, why do you do sadhana?" I say, "To remain a Master!"*

—YOGI BHAJAN

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## Sadhana

▶ *Sadhana* means a daily spiritual practice. *Sadhana* is a self-discipline that allows one to express the Infinite within one's self.

▶ *Sadhana* is a discipline of the mind and body to serve the soul. *Sadhana* keeps the mind clear to accurately guide our actions.

▶ Yogi Bhajan has given thousands of lectures full of yogic knowledge, exercises, meditations, recipes, remedies, and spiritual insights. Repeatedly he stresses that listening and reading are only a first step, and that one has to practice regularly. The motto of the Age of Aquarius, the New Age we are entering into, is "I know, therefore I believe."

A practical personal experience is required to integrate these ancient spiritual truths. The regular personal daily practice of yoga, meditation and related exercises is called *sadhana*.



### **Sadhana**

*In sadhana the sadhu lives.*

*In sadhana the nectar of God's Love rains down.*

*In sadhana come the blessings of Simran, Awareness, and Divine Understanding.*

*In sadhana is the meditation of Raj Yoga.*

*In sadhana see God's glory.*

*In sadhana experience Infinity.*

*Sadhana is the daily meditation of the sadhu.*

*Oh Yogi! Become one with God!*

—YOGI BHAJAN

## **Sadhana, Aradhana, Prabhupati**

THE ESSENCE OF *SADHANA* IS IN THE SEQUENCE *sadhana*, *aradhana*, and *prabhupati*—discipline, attitude, and mastery. These three steps are inseparable. To understand daily *sadhana*, we view it within the context of *aradhana* and *prabhupati*.

### **SADHANA**

*Sadhana* means a practice of self-discipline that allows one to express the Infinite within one's self. It is a time each day to notice the patterns that lead away from higher consciousness and to transcend those patterns.

*Sadhana* is a conscious activity. We consciously choose to rise up, to exercise the body, and to meditate. Each day is different. Each day, we are different. Every 72 hours all the cells of the body totally change. Sickness comes and goes. Motivation waxes and wanes. But through all the flux of life, through all the variations of the mind and heart, we consciously choose to maintain a constant and regular practice.

### **MORNING SADHANA—Cleaning the Subconscious**

The 108 yogic scriptures called the Kundalini Upanishads, call for at least two-and-a-half hours of *sadhana* before the rising of the sun. The duration of two-and-a-half hours is determined by the law of karma: everything you give, you receive back ten-fold. So if you dedicate one-tenth of each day to your higher consciousness, your whole day is covered by the returning energy.

To exercise before sunrise is important because the angle of the sun to the Earth is very good for meditation. Also there is much *prana* in these hours, and the body rhythms are more set to support physical cleansing than during the rest of the day. Few people are awake and busy, so the clutter and bustle of daily activities does not interfere with your practice.

Though many challenges may come to stop this constant early morning practice, as we conquer each one, we will build our willpower, confidence, and ability to concentrate. This is no small accomplishment. If at the same time each day, we tune all of our mental and physical rhythms to each other, then the entire day flows better. Besides this, if we learn to meditate at the same time every day, this natural rhythm will make it easier and easier.

In meditation, we are clearing the subconscious of fears. As each fear comes up and we look upon it neutrally, the fear loses its power over us. We become more flexible and feel more free. Most fears were learned at a particular time of day. So these fears tend to occur most intensely at the time of day they were originally experienced. By meditating at *sadhana* time, we slowly attract the anxieties from all other parts of the day. Normally we react to anxieties on their time and conditions. In meditation, the effects of old fears come to us on *our* time and under *our* conditions. Since they come at the same time each day, it becomes easier and easier to deal with each one. Eventually the mind is cleared of the clouds of fear and begins to see the light and power of creative consciousness. Then the morning meditation clears out the daily worries and projections so no further long-term subconscious fears can accumulate.

After practicing a regular *sadhana* for some time, the effect begins to seep into the deeper parts of the mind. This might take 40 days or one and a half years. It

**It seems that on a daily basis, when you do *sadhana*, nothing happens. But you don't do it out of greed. You do it to conquer your laziness, your ego, your stupidity, with your essence of commitment. That's all *sadhana* is. We don't do it to get anything.** —YOGI BHAJAN

depends on the individual, the intensity of effort, and the starting condition. The subconscious mind finally gets the message. It understands that we are sincere, that meditation is a priority, that every day at this time we begin to wake up automatically without the aid of an alarm, and that even when traveling we will meditate every day on time. The subconscious begins to support us, and *sadhana* begins to feel effortless. The subconscious, which directs about 60 percent of our activities and responses by habit, has now acquired a habit to have the consciousness of *sadhana*.

### **ARADHANA—Connecting to the Universal Self**

In the beginning, *sadhana* may seem like a negative activity. It imposes discipline at the cost of some other activities such as sleep! It is difficult to deal with the many influences that resist your attempts to be regular.

But as *sadhana* becomes *aradhana*, only positive feeling is left as a result of experience. The higher mind is able to connect with the Universal Self. The mind becomes more active now in its subconscious clearing. If we find resistance now it is not from external changes. We confront a basic inner question: "Am I willing to act and think in my highest consciousness, or do I want to hang on to my old identity even longer?" If the choice is for the higher self, then *sadhana* becomes a joy, and we leap up each morning to meet it.

If we put off the decision, we will start feeling tired or sick to avoid getting up, and we will fall asleep whenever we meditate in an attempt to avoid this commitment to the self. Another pitfall at this stage is the feeling that we have "made it." Since the physical habit is firmly established, we become lax in the mental discipline of concentrating on the Infinite.

It is just like climbing a mountain: when we reach a high plateau, our impulse is to camp and look at the valleys below. But waiting too long makes the muscles slack, and soon we may even forget why we wanted to climb to the top when this level is so comfortable. We know the rest of the climb is harder, narrower, and colder than what we have already experienced. So we resist the last step.

This is an apt metaphor for climbing the heights of self-realization. When we have practiced enough to confirm an attitude, we relax. We make it to *sadhana*, but fall asleep. We meditate, but sometimes the words are just mechanical motions without meaning, because we lose touch with our initial motivations. This is part of the subconscious reorganization of our motivation and intent. At some point in this, we may feel absolutely no motivation to do what we have set out to do. It is then that the regular habit of *sadhana* and the earlier commitments are essential. The thought of duty and of the *Nam* itself may become our only reasons for continuing. If we are constant through this dark time, we can tap new sources of energy and strength within ourselves. We will build a dependence directly on the Infinite and never need to rely on a finite motivation or structure.

### **Why is it important for a Kundalini Yoga teacher to do *sadhana*?**

IT IS ABSOLUTELY NECESSARY FOR A YOGA teacher to do a regular *sadhana* to maintain and improve his radiance and impact. As Yogi Bhajan says, "A teacher who does not have a beam of energy within him or herself cannot teach Kundalini Yoga."

In this chapter, we are primarily referring to morning *sadhana*. However, every practice of regular daily yoga and meditation done in a group or by yourself is a *sadhana* and can add to your radiance as a Kundalini Yoga teacher. It is recommended from time to time to choose a special *sadhana* aimed at specific psychological or physical areas.

If you teach a lot, your body might remain flexible from demonstrating the exercises. But you can never surrender as much to the exercises and go as deep as when you do yoga for yourself. If you do not have a personal practice of spiritual growth along with your teaching, your teaching will run dry, and become flat and uninspired.

As teachers of Kundalini Yoga, you encourage people to do a *sadhana*, to develop a daily practice. For some people, that can be as simple as an 11-minute daily meditation. Some might develop 45 to 60 minutes of yoga. Others can start to rise in the early morning, and for some, a full-length two-and-a-half hour *sadhana* is their only desire.

The best way to have a potent projection as a teacher is to develop your own *sadhana*. Your influence as a teacher is not from control, but rather from control over your own inner shadow. We all have an inner shadow inside of us. It is brought out, provoked, and conquered by the way we act in relation to our *sadhana*. When that shadow is conquered, when you know you can conquer all shadows that come to you, you can also be the light that awakens people within their own hearts. You need to have a certain steady level of consciousness to pull people up. You can never get people to *sadhana* through any form of coercion; you can only do it by the light of awareness that you show in your own heart. That's why doing a *sadhana* as a teacher is one of the very first conditions for effectiveness in the teachings.

**PRABHUPATI—Mastery of the Universe**

The word *prabhupati* literally means “spouse of God.” Once *aradhana* has cleaned the subconscious, we enter into *prabhupati*, or mastery of the universe. This is the state of neutrality. Our motivation is neutral. No finite thing motivates us. No money, no fame, no sex, no personal advancement is enough to determine our actions. We cease to be manipulated by things. We stop being attached to our past, possessions, and hopes, so that we can creatively and freely act in the highest consciousness of each moment. In this neutral state, we sense the Infinite in all things. Nothing motivates us except the sense of the Infinite existence itself. Motivation comes from the center of our being.

The stage of *prabhupati* represents the opening and attunement to the super-consciousness. The conscious mind has merged with the subconscious mind, and there is no conflict in the personality. Everything is experienced as a harmony even

**The highest *sadhana* is that your presence should remind people of God. What bigger and more powerful miracle than that can there be, that by your very presence you can invoke Godhood in people?**  
—YOGI BHAJAN

if the gross outward circumstance seems challenging or disastrous. A person feels more of the pain of the entire cosmos, and more of its joy, but rests in the neutral and sublime state of mind in the mastery of God. It is the full awakening and integration of compassion into the personality. Compassion gives one a capacity to forgive the unforgivable.

In acts of compassion a kind of vacuum is created, for the law of action and reaction has been transcended. Nature does not love a vacuum and neither does the universe. So it always must help that yogi who has the compassion to serve .

The person who is true to their *sadhana* begins to glow and gains the ability to guide and inspire others. Just being in his or her presence helps clear the mind of useless conflicts. She has opened the guiding potential of the supermind in her aura.

**Group Sadhana**

DOING *SADHANA* IN A GROUP DEVELOPS GROUP CONSCIOUSNESS. At the beginning of *sadhana* everyone has a different vibration. Some have traces of dreams; others are already filled with concerns for the day; and still others come with different expectations about *sadhana*. The more people there are, the more these individual differences balance out and create a harmony. The happiness of one person balances the sadness of another. Then the entire group finds its energy directed by the activity of the *sadhana* itself. The individual auras merge and form a group aura. If the group is well-tuned into the Infinite, a rainbow aura forms that reflects all colors. A bluish color of sincerity and devotion predominates. This auric transformation aids the practitioner in making the step beyond ego centeredness.

By the end of morning *sadhana*, when everyone's energy has intermingled and merged, it is easy to communicate and be on the same wave length. We experience this effect throughout the day. There will be fewer misunderstandings in the area of communications.

**Yogi Bhajan on Group Sadhana:  
“All for One, and One for All”**

YOUR BODY IS THE TEMPLE OF GOD, and your soul is the Divine Guru within. So, you get up in the morning, meditate, chant the mantras, do the exercises, call on your spirit, regulate the breath, and you get together in group consciousness. In that way you help each other. Group consciousness in morning *sadhana* is to help each other. If I am trying to sleep, another is not sleeping. If in this whole group, one person opens up to God just once, we will all be blessed in his openness. That is what matters. If one has walked into *sadhana* with heart and soul in a prayerful mind, we will all benefit. That is the power of the group *sadhana*. All should participate.

But, we still have something of the past in us. We bring up worries about who should lead. “Oh, that leader has brought a very good *sadhana*! That one has freaked out the *sadhana*.” The truth is that nobody freaked out the *sadhana*, and nobody made it beautiful. It is the Will of God which prevails through the soul. When you are a servant, and act as a channel, it prevails through you.

If in morning *sadhana* one cannot curtail the barriers and get to Oneness, I don't think there is any other time it can happen. All for one, and one for all. That is the principle.



IF YOU MUST DO *SADHANA* BY YOURSELF, then while you are chanting, imagine a million others all around you. Hear them all chanting, with you in the middle not moving at all. Feel that you do not chant physically and yet are leading the chant and letting the chant lead you. As you imagine this, continue chanting.





## Preparing for Sadhana

WE SAY RISE IN THE AMBROSIAL HOURS AND BE WITH GOD, because God is Infinity. Anything which is multiplied by Infinity becomes Infinity. So, early in the morning, get up and multiply yourself by Infinity.

### ENVIRONMENT

In a meditative *sadhana* you become supersensitive, and the environment that surrounds you has a huge effect on the ease of going into meditation. Colors, sounds and even the past usage of the room all register in your consciousness and affect its energy. There are rooms beautifully designed and used only for meditation. Just walking in such a room inspires meditation, like being in a forest automatically draws one into a meditative state.

The meditation room should smell fresh. Air should be allowed to circulate, and the temperature should be moderate. Too much cold may harm the body in deep meditation. Too much heat will induce sleep and poor circulation. The spot you sit on should be covered with an animal skin or a wool blanket, since they are non-static and insulate your psycho-electromagnetic field from the electromagnetic field of the Earth. Sharp noises and interruptions should be avoided during meditation and *sadhana*. In some stages of meditation a closing door may sound like an explosion.

### PREPARING YOUR BODY FOR SADHANA

Create some routine for your early morning preparation. Wake yourself gently in the morning and do the standard wake-up exercises. (See *wake-up exercises* in *Yogic Lifestyle* chapter.) Remember to drink a few glasses of water.

Take a cold shower. You cannot meditate fully if your circulation is still in patterns suited for sleep or drowsiness. (See *Ishnaan* in *Yogic Lifestyle* chapter for the correct way to take a cold shower.)

After your cold shower routine, put on clothing which is neat and clean, loose and flexible. White is the best color for *sadhana* clothing. Do not wear the same garments to *sadhana* as you wore to bed. You must tell your consciousness that *sadhana* is a special activity that you prepare for and even dress specially for. Your mind will be more alert and more cooperative if it knows an important event is about to take place. Choose a meditation blanket or shawl made of wool, silk, or cotton. Use it only for meditation. Over a period of time, the shawl will absorb the vibrations of *sadhana*. Then just putting it on will immediately aid your efforts.

### YOGA EXERCISES

An important part of *sadhana* is a *kriya*, an exercise series. The physical body must be exercised to keep the circulation balanced

and strong, to remove tensions and blocks created by emotions, to alter the glandular secretions so that they correspond to the state of consciousness you want to attain, to clean the circulatory system to prevent disease, and to stimulate the kundalini.

A strong exercise series awakens the will. Press through the minor pains of limbering and nerve strengthening. This helps you to stay alert during meditation and chanting. The exercises you practice should be sets as taught by Yogi Bhajan, or a series strictly following his guidelines. The series should leave you with a feeling of greater energy flow, mellowness, alertness, and enthusiasm. Too much exercise can tax the body so much that you will feel drowsy and lack motivation. Therefore, a very heavy exercise and cleansing *sadhana* should be done when there is plenty of time to relax afterwards. A balanced series of exercises that works on breathing, nerves, glands, and spine is perfect for *sadhana*.

### CHOOSING THE EXERCISES

Each day of the week has its own energy. In astrology this is symbolized by associating each day with a planet. The daily *sadhana* exercise set could be chosen to relate to these energies. An emotional, calming *pranayam* for Monday; a *nabhi* (Navel Point) *kriya* for Tuesday; a brain cleansing set for Wednesday; a deep meditation Thursday; a sexual energy transmutation set Friday; a strenuous physical cleansing *kriya* Saturday; and a blissful projective Laya Yoga meditation Sunday.

Ultimately you must use your own sensitivity to choose what kind of energy to deal with in the exercises. Or, you can use the chart as a guideline.

DAY	PLANET	QUALITY
Monday	Moon	Emotion
Tuesday	Mars	Energy, combativeness
Wednesday	Mercury	Business communication
Thursday	Jupiter	Expansion & deep thought
Friday	Venus	Love, sensuality
Saturday	Saturn	Karma, constriction, discipline
Sunday	Sun	Purity, energy of self

### LEADING GROUP SADHANA

If all the physical preparations have been cared for, you can then set your mind for group consciousness. If you are leading the *sadhana*, check for unexpected visitors and guests. If they do not know the procedure, make them secure with a brief explanation.

Clearly establish who is to start the *sadhana*. When you chant by yourself you are only one voice, but sitting with others the effect of your sound is multiplied by adding to the sound of others, and by others hearing and reflecting your voice.

**The Effect of Sadhana**

CHANT *ONG NAMO GURU DEV NAMO*, AND FEEL THE IN-FLOW OF ENERGY and light to the body and mind, and the presence of the Teacher. Meditate on the higher Teacher within, and feel that in all devotion and humility we are asking for guidance in *sadhana*.

Many people build a regular *sadhana* but fall into the pit of boredom, because of false expectations. They want an experience of flashing light and sparkling energy. Although this does occur at times, it is more important to have contact with the Infinite. Realize that doing the same chant or the same exercise we have done many times before can give us a totally different effect today. We are not at all the same person who went to bed a few hours before. The body's cells have renewed themselves, and in the deep slumber of nocturnal meditation we have forgiven ourselves for all the errors made the day before. We are fresh. Let the individual mind rest in the neutrality of the Infinite Mind.

**OVERCOMING THE DUALITY OF THE MIND**

Yogi Bhajan: "When I tell you to get up and meditate in the ambrosial hours, it seems odd. Why should you get up at 3:30 am? Because you require those two hours to work out your own mind, so that the rest of the day you can work out your life. *Amrit vela naam jaap. Rise in the ambrosial hours and meditate. Be with God.* Whenever your mind will be in duality, you will be in trouble. There is no way you can function. 'Should I go north? Should I go south?' If you can't decide which way you are going to go, you are going to sit right there. You'll neither go north nor south. That's called duality. Life is a gift of God, and duality is a waste of that life.

It doesn't matter who you are. You may be the President of the United States, or a beggar in the street. Whenever you have duality, you will be in trouble. That's the law. Nobody can change it. To have no duality and to have oneness and clarity of mind, you have to keep your mind clean, smart, and healthy."

**SPIRITUAL FITNESS**

There is a dynamic triangle within each of us between practice, experience, and your experience of the experience. There's a constant cycle between those three.

If you have many beliefs and no *sadhana*, how are you really changing? If you believe very good things about people and you serve no one, what good is that? *Sadhana* becomes a key. In terms of the body and posture there is one law for *sadhana*: "Get up, set up, and keep up." If you don't set up for the day, if you don't posture yourself, ready to engage the day, how are you going to keep up? And how are you going to have a set up if things are already happening before you even get up? So, first you have to get up before things are happening. Then you can set yourself in a posture, attitude, and commitment; ready to engage. Then you have the potential to keep up. If you keep up, you will start having a momentum above Time. And the effective human is timeless above Time. As long as you feel that you are just at the whim of Time, you're not at the level of the extraordinary human that is your normal potential. And it all starts with *sadhana* and posture. That's what a spiritual posture is. It gives you spiritual fitness.

**Yogi Bhajan:  
Wisdom, Commitment  
& Consistency**

Why do we get up for morning *sadhana*? Because we have to face the whole day, and we cannot face the day without a constant level of energy. People love you for three things only: wisdom, commitment, and consistency.

Wisdom is the intuitive nature that allows you to give the right answer by listening within the question that is asked. For every question there is an answer in it.

Commitment is the ability for your whole self to sustain its status in projected reality of action. Then people can trust you. Otherwise, it is like building a cozy bungalow on the top of a volcano. If you act like an earthquake or volcano, who will build upon you?

Consistency is steadiness through time. *Sadhana* gives us sensitivity to know, to feel, and to touch. It gives us intuition to touch reality. The methods are three-fold: *jappa, tappa, sanjam*. *Jappa* is repetition. *Tappa* is the heat of central impulsion. *Sanjam* is merger through *simran*—meditation on a very slow, conscious breath.

In your consciousness, you must find a time to ask yourself three questions:

- 1) "How much am I a part of the I AM which made me what I am?"
- 2) "During my working day, during my existence, during my awareness, how much of the time have I been aware that I am part of the greatness that I am?"
- 3) "What can I do to extend myself to the greater I AM of which I am a part?"

In finding the answers to these questions, you will find your way from the realm of finite ego to the realm of higher consciousness, and you will have the experience of total relaxation into mental happiness and contentment.

## INTEGRATION & COMMITMENT

The lifestyle of modern civilization induces a split from nature's rhythms and consequently from the natural attunement to our inner life. This leaves a split that runs between the two sides of our brain. It is a popular notion to recognize that our brain has two sides which have differentiated functions. The same difference has been recorded by the yogis. The two sides deal with action, emotion, and perception in opposite ways.

Another element in the *sadhana* process is commitment. Yogi Bhajan once said that 90 percent of today's insanity comes from a lack of commitment and the lack of a capacity to commit. Commitments set the values of the self. The values of the self allow you to subject the power of the self to create. Creativity allows detachment. Detachment allows judgment. Judgment plus forgiveness give progress in the process of expansion of the self.

*Sadhana* acts as a counselor to the two sides of the self. It encourages a central self to become bilingual and translate the languages of the two sides.

*Sadhana* creates a meditative mind which can absorb all the stimuli in the environment, compute it, and then act wisely instead of just reacting. The inner observer can understand logic as well as intuition, activity as well as rest, science as well as art. We must develop the bilingual self, fully prepared with a clean sense of values and a deep capacity for commitment. This capacity comes through *sadhana*.



### ***Sadhana: The Ultimate Approach to Change***

All these changes that you are seeing in your personality did not happen because you got counseled, or your teacher was great. You all changed because you wanted to change and you did *sadhana*. *Sadhana* changed you. All this other stuff is being done to keep you going. This is a rational approach, not an ultimate approach. The ultimate approach is when you want to change, and you do *sadhana*. Then you shall change.

- YOGIBHAJAN

## ***Yogi Bhajan Answers Questions About Sadhana***

### ***Question: What is the greatest reward of doing sadhana?***

*Answer:* The greatest reward of doing *sadhana* is that the person becomes incapable of being defeated. *Sadhana* is a self-victory, and it is a victory over time and space. Getting up is a victory over time, and doing it is a victory over space. That is what *sadhana* is. And when you do a *sadhana* in the *sangat*, you enrich yourself in multiple ways. First, the isolation which can hit anybody and make them go totally crazy is defeated. Secondly, when all of you meditate on God, the total effect of your *sadhana* becomes multiplied by the number of people participating. *Sadhana* is not a matter of advantages and disadvantages. It is simply a means through which you can defeat all your miseries, misfortunes, and handicaps. It is a very personal thing which does not relate to anybody except yourself.

You are supposed to go through self-evaluation every day. That is what *sadhana* is. On one side is God, the superiority of you; on one side is you; and on one side is the devil or the inferiority of you. Between the three you have to assess yourself.

A *sadhu* is a being who has disciplined himself. *Sadhana* is the technique to discipline yourself. It is a scientific way to live.

### ***Question: I have been having a problem with sadhana. I fall asleep in the same posture every morning.***

*Answer:* Whenever you have a problem with *sadhana*, you are very fortunate, because it indicates you are working on something. That is the time to conquer it, and get it out of your system.

### ***Question: How can I find out what it is?***

*Answer:* There is nothing to find out. Just go through it. Whenever you have a problem with *sadhana*, luck is smiling on you. That is what you have been waiting for. There is a challenge—you can challenge it, and go through it.

### ***Question: How do you challenge it?***

*Answer:* Challenge it by doing it. *Sadhana* gives fearlessness and a sense of self, as well as projection, polarity combination, equilibrium, respectability, totality, internal and external self-knowledge, purity, dignity, divinity, and grace. In addition, it gives you radiance, *pranic* and auric *shakti*. Finally, it gives you the quality of metal which is ever shining. You become a shining, living grace. This quality is embodied in *loh*—iron—which can absorb all the heat. *Sarab loh* means that which absorbs the entire heat and cold of all the universe, and still remains neutral. That is what *sadhana* gives you. When you want to be bountiful, do *sadhana*.

**Question: Is leading the yoga exercises in sadhana the same as teaching a yoga class?**

**Answer:** No. There are differences. One difference is the amount of talking that should be done. In an outside class, there is more need for inspiring, coaxing, and explaining. *Sadhana* occurs in the quiet ambrosial hours. At this time, mostly we should *listen* to the Infinite.

**Question: Should I change the exercises and kriyas every day?**

**Answer:** One part of the *sadhana* should stay constant long enough for you to master, or at least experience, the changes evoked by a single technique. Each *kriya* and mantra has its individual effects, although they all elevate you toward a cosmic consciousness. Learn to value the pricelessness of one *kriya*, and all others will be understood in a clearer light.

There is a natural 40-day rhythm to habits in the body and mind. It takes about 40 days of consistent practice to break a habit. It takes about 90 days to establish a new habit in action and in the subconscious. It is good to take these biorhythms into account when designing your practice.

**Question: If I have to leave sadhana, what is the best way?**

**Answer:** The same way you entered. Be aware of the presence of the teacher by bowing in your consciousness. Be quiet so nothing is disturbed. Choose a time to leave that is between *kriyas* and meditations. A sharp noise during a deep meditation is a shock to the total system. Do not come and go as you please, but to please the highest teacher.

**Question: Should I wake someone up who is sleeping in sadhana?**

**Answer:** No. God should wake him. The experience of *sadhana* is between the individual and God. Do not interfere. You can inspire beforehand. If sleeping is a chronic habit, discuss it with the person at a convenient time, but do not abruptly wake someone. He may be at a different level of experience than you think.

It is our intention, of course, to stay alert and awake during *sadhana*. If you are leading the *sadhana*, you can lead exercises which can stimulate the brain and supply blood to the brain to help people to stay awake.

*Sadhana* is to bring physical and mental awareness. Some people pretend to be tired. They are not fortunate enough to catch up with that gap. But it is very unfortunate on the spiritual path when, instead of inspiring people, we start criticizing them. That is projecting your hatred.

I feel that in the morning when you go for *sadhana*, you are going to be *sadhus*. What does it matter if somebody just gets up to say, “hmmmmmm?” That person is still doing *something*.

At least he is not sleeping. It is far better than a person who is snoring at home in bed. Do you understand? *Sadhana* is a willful effort to prove you are not lazy about your own Infinity. When the sun rises early in the day, even idiots rise. But blessed are those who rise before the sun and prove that they are the children of the Almighty. Does it sound clear to you? Those who have guts will open the gates of the heart at 3:30 am.

**Question: As the leader of sadhana, should I participate in all the exercises?**

**Answer:** As a leader, your responsibility is to set a good example and to give clear instructions for each step of the *sadhana*. You should do as many exercises as you can without becoming unaware of the group. You must check to make sure that everyone understands the exercise before beginning yourself. Sometimes it will be better not to participate at all. Always join in during chanting, though. When teaching a class outside of *sadhana*, you should participate as little as possible in the physical exercise. Concentrate only on inspiring and serving the students.

**Question: Is it mandatory for the same person to lead sadhana every morning?**

**Answer:** In all Kundalini Yoga *sadhanas*, the same teacher teaches every *sadhana* – Guru Ram Das. Anyone who is qualified to teach can lead a good *sadhana*. It can be very beneficial for the group to experience the effects of slightly different styles of leadership.

**Question: When chanting in the morning, the pitch often gets low. What, if anything, should be done to change the pitch?**

**Answer:** Chant at a constant, mid-range pitch as much as possible. If your breath rhythm is not correct, your spine is not kept straight, or you do not take complete breaths in the *Adi Shakti Mantra*, the chant will lose energy and drop in pitch. If you project the sound of the mantra from the back of the mouth in a full and roundish way, the power of the chant will increase as you continue, and the pitch will stay constant.

If you are constant and listen to the sound of your chant, you will hear different pitches. These are actually overtones of the basic sound you are creating. The overtones will be high-pitched, subtle, and seem to float around the room. You cannot identify that tone with one person since it is formed by the combination of group sounds. The overtone is a good sign that the *sadhana* group is tuned in to each other and beyond each other. As you listen to the first overtone and become very calm, you may begin to hear higher and more subtle overtones. This awareness aids meditation on the etheric echo of your chanting, as you sit silently after chanting aloud.

**Question: Is it alright to harmonize with the main tone?**

*Answer:* Chanting is not singing. It is vibrating all the cells of the body, all the thoughts of the mind, and the core crystal of the soul to the same *shabd*. Chanting in meditation is beyond personality. Chanting like a choir with many harmonies turns the group consciousness, which is striving for universality, into individual consciousness responding to social consciousness. Leave vocal harmonizing for *kirtan* and group songfests. Learn to harmonize the body, mind, and soul while chanting.

**Question: When I am sick, should I attend sadhana?**

*Answer:* If you are going to be in bed all day with an extreme sickness, then no. If it is not extreme (this includes most menstrual periods), then attend *sadhana* and do what you can. If you cannot exercise or meditate well, then at least attempt to meditate. Afterwards, lie down and rest in *sadhana* while mentally listening to the *shabd*. This way you will get well faster, and maintain the rhythm of a regular *sadhana*. It also eliminates the tendency to have minor morning illnesses to escape the self-discipline of a constant *sadhana*. In other words, participation in a group effort and regularity of discipline are paramount. But do not be a fanatic to the point of aggravating a serious illness.

**Question: I am a beginner and can only spare one hour on sadhana. Will one hour have any effect?**

*Answer:* Always do some *sadhana* no matter how short, because every effort of the individual mind to meet the Universal Self is reciprocated a thousand-fold. The ideal is a perfect two-and-a-half hour *sadhana*. But if we are to run, we must first learn to walk. An hour is excellent. As you grow into *sadhana*, you will find time to extend it if you really want to do so. It is good for some people to start slowly. If you try to climb Mt. Everest without climbing even a foothill beforehand, failure could discourage you from all other attempts. Build slowly and constantly at a pace you can maintain, but definitely do something.

**Question: Do we need a special place for sadhana?**

*Answer:* A special place or altar is ideal. The care you give the external environment is a sign and symbol to the mind of your intention. The outer reflects the inner. If the place of meditation is sloppy, it usually means you do not value relating to that Infinite Self, or you value it, but do not believe in it or yourself. When traveling, you do your best to bring a sense of specialness with you to wherever you meditate.

**Question: Should I bring my children to sadhana?**

*Answer:* Your children are the future. The future will only be as secure as the foundation that is built into the young generation. It is very inspirational to see the radiance from young children who attend *sadhana*. There is no restriction. These hours of soothing sleep for them are the best, but they are in good vibrations, and subconsciously they have experienced the *sadhana*. So you can just bring them with you so they can live in those vibrations.

Whether or not your particular child should attend is an individual determination. If he has been raised in the yogic tradition where chanting and exercise are a natural part of his environment, then bring him. If he is disruptive during *sadhana*, then his attendance should be discussed with the rest of the group.

**Question: Is it important to wear a head covering during sadhana?**

*Answer:* During *sadhana*, be sure to cover your head with a non-static, natural cloth like cotton, and keep the hair up. The hair regulates the inflow of sun energy into the body system. To let the solar energy flow without obstruction, let the hair grow to its full natural length, and take good care of it. If this is done, the amount of energy that goes downward from the Seventh Chakra increases tremendously. The kundalini energy is activated by the radiant force of the solar plexus and moves upward in response to the solar energy coming down. This balances the body energy and maintains the total equilibrium.

If the hair is down, unkept, or uncovered so that it is electrically imbalanced, this natural process of raising the kundalini energy will be impeded.

**Question: Is right after sadhana a good time to take a nap?**

*Answer:* Right after *sadhana* is a time to do anything—even to eat ice cream. Right after *sadhana* do whatever you want. What is God's, give to God through *sadhana*. Take what you take during the rest of the day—it is your day.



# Sadhana Mantras for the Aquarian Age

YOGI BHAJAN GAVE THE FOLLOWING SEQUENCE OF MANTRAS ON JUNE 21, 1992, with instructions to continue using them for morning *sadhana* in this order for 21 years. So, until the year 2013, we are set with the best *sadhana* tools possible. Total time is 62 minutes.

## 1. The Adi Shakti Mantra:

### **Ek Ong Kaar Sat Naam Siri Wha-hay Guroo**

(7 minutes)

"One Creator created this Creation. Truth is His Name. Great beyond description is His Infinite Wisdom."

The cornerstone of morning *sadhana* is an Ashtang Mantra, the Adi Shakti Mantra, also called *Long Ek Ong Kars* or Morning Call. This mantra initiates the kundalini, initiating the relationship between our soul and the Universal Soul.

*Long Ek Ong Kars* are chanted without musical accompaniment, whereas the six mantras that follow may be chanted using various melodies with or without instrumental accompaniment. (Musicians take note: instruments are for background to accompany and support the voice. Also, be sure to preserve the original rhythm of the mantra by keeping the length of the syllables intact.)

## 2. Waah Yantee, Kar Yantee (7 minutes)

This mantra uses the words of Patanjali. It represents thousands of years of prayer. With it, we call directly on the Macroself, beyond the gunas, beyond creation.

### **Waah Yantee, Kaar Yantee**

### **Jag Doot Patee, Aadak It Waahaa**

### **Brahmaadeh Traysha Guroo**

### **It Wha-hay Guroo**

Great Macroself, Creative Self.

All that is creative through time.

All that is the Great One.

Three aspects of God: Brahma, Vishnu, Mahesh (Shiva).

That is Wahe Guru.

## 3. The Mul Mantra (7 minutes)

The Mul (Root) Mantra gives an experience of the depth and consciousness of your soul. There are 108 elements in the universe, and 108 letters in the *mul mantra* (in the original Gurmukhi script). This mantra expands creativity and projects us into action in line with the Creator, and our destiny.

In chanting the Mul Mantra:

▶ Leave a slight space (not a breath) between *ajonee* and *saibhang*. Do not run the words together.

▶ Emphasize the "ch" sound at the end of the word *such*. This adds power.

<b>Ek Ong Kaar</b>	One Creator, Creation
<b>Sat Naam</b>	Truth Identified (Named)
<b>Kartaa Purkh</b>	Doer of Everything
<b>Nirbho</b>	Fearless
<b>Nirvair</b>	Revengeless
<b>Akaal Moorat</b>	Undying
<b>Ajonee</b>	Unborn
<b>Saibung</b>	Self-illuminated, self existent
<b>Gur Prasaad</b>	Guru's grace (gift)
<b>Jap!</b>	REPEAT (Chant)
<b>Aad Such</b>	True in the beginning
<b>Jugaad Such</b>	True through all time
<b>Hai Bhee Such</b>	True even now
<b>Nanak Hosee Bhee Such</b>	Nanak says Truth shall ever be

## 4. Sat Siri, Siri Akal (7 minutes)

Yogi Bhajan has called this the Mantra for the Aquarian Age.

With it, we declare that we are timeless, deathless beings,

<b>Sat Siri</b>	Great Truth
<b>Siri Akaal</b>	Respected Undying
<b>Siri Akaal</b>	Respected Undying
<b>Mahaa Akaal</b>	Great Deathless
<b>Mahaa Akaal</b>	Great Deathless
<b>Sat Naam</b>	Truth Identified (Named)
<b>Akaal Moorat</b>	Deathless Image of God
<b>Wha-hay Guroo</b>	Great beyond description is His Wisdom

### 5. **Rakhe Rakhan Har** (7 minutes)

This is a *shabd* of protection against all negative forces which move against one's walk on the path of destiny, both inner and outer. It cuts like a sword through every opposing vibration, thought, word, and action.

It is part of the evening prayer of the Sikhs (*Rehiras*). *Rakhe Rakhan Har* was composed by Guru Arjan, the Fifth Guru.

***Rakhay raxhanahaar aap ubaaria-an  
Gur kee pairee paa-i kaaj savaari-an  
Hoaa aap da-iaal manaho na visaari-an  
Saadh janaa kai sang bhavajal taari-an  
Saakat nindak dusht khin maa-eh bidaari-an  
Tis saahib kee tayk Naanak manai maa-eh  
Jis simrat sukh ho-i sagalay dookh jaa-eh***

*Thou who savest, save us all and take us across,  
Uplifting and giving the excellence.*

*You gave us the touch of the lotus feet of the  
Guru, and all our jobs are done.*

*You have become merciful, kind, and compassionate; and  
so our mind does not forget Thee.*

*In the company of the holy beings you take us from  
misfortune and calamities, scandals, and disrepute.  
Godless, slanderous enemies—you finish them in timelessness.  
That great Lord is my anchor.*

*Nanak, keep firm in your mind, by meditating and  
repeating His Name*

*All happiness comes and all sorrows and pain go away.*

### 6. **Wahe Guru Wahe Jio** (22 minutes)

Chant this mantra sitting in *Vir Asan*. Sit on the left heel, with the right knee against the chest, with hands in Prayer Pose. Eyes are focused at the tip of the nose.

***Wha-hay Guroo Wha-hay Guroo Wha-hay Guroo  
Wha-hay Jeeo***

*Wahe Guru* is a mantra of ecstasy. There is no real translation for it, though we could say, "Wow, God is great!" or "indescribably great is His Infinite, Ultimate Wisdom." *Jeeo* is an affectionate but still respectful variation of the word *Jee* which means soul. We establish ourselves for victory and the right to excel.

### 7. **Guru Ram Das Chant** (5 minutes)

***Guroo Guroo Wha-hay Guroo Guroo Raam Das Guroo***

This in praise of the consciousness of Guru Ram Das, invoking his spiritual light, guidance, and protective grace. We are filled with humility.

### **Guidelines for Leading the Aquarian Sadhana**

This is meant to be a model for morning *sadhana* only—times are very approximate. Adjust according to the needs of the group. With a group *sadhana*, it is important to end *sadhana* on time, so that everyone can adjust their schedules accordingly.

▶ First guideline for *sadhana* leaders: **Show up!**

If for any reason you are not able to make it on the day you are leading, you must arrange for someone else to lead.

▶ **Japji 4:00 am**

If you are unfamiliar with *Japji* or concerned about fine-tuning pronunciation, use a tape or CD. If possible, read *Japji* tantric style—male-female reading alternate lines. *A copy of Japji can be downloaded from sikhnet.com.*

▶ **Ong Namō Guru Dev Namō & Yoga Set 4:20 am**

Dim the lights. A good choice for the yoga set is a basic energizing, Kundalini-raising set, including lots of stretching, Spinal Flexes, and Breath of Fire. It's a good idea to end with Sat Kriya. The yoga set should be about 25-30 minutes. If you are going to play music during the yoga, choose mantra music, and play it at a low volume.

▶ **Deep Relaxation**

Dim the lights further, if necessary. Keep the relaxation relatively short—5 minutes. If you choose to play music, keep it very low. Mantra music with a meditative quality is effective.

▶ **Meditations (62 minutes). Begin approximately 5:00 am**

Lights can be turned very low or completely off. Keep *sadhana* music loud enough to be heard clearly throughout the entire *sadhana* room, so that it envelops us, and is easy to sing along with, while being sensitive to not making it too loud. Let the music surround and expand you.

▶ **After the meditations, starting approximately 6:00 am**

This is the time when a Gurdwara program may take place. Alternatively, an inspirational passage may be read (from *Peace Lagoon* or other inspirational work), or have a moment of deep prayerful silence.

▶ **Sadhana will end with either a Gurdwara program or with Long Time Sun and Long Sat Naam between approximately 6:15 - 6:30 am.**

Hold the space, enjoy the bliss of this ambrosial hour. It will fill your days with connection, sweetness, and purpose. **Sat Naam.**

## The Complete Adi Mantra for Individual Meditation 1 of 2

*Editor's Note: These photographs are incorrect. Please follow the written directions over the example in the photos. The hands meet along the edge of the little finger; the palms are flat and open with the thumb and forefinger in Gyan Mudra. This will be corrected in the next printing of The Aquarian Teacher Yoga Manual. Thank you.*

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

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

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

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

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

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

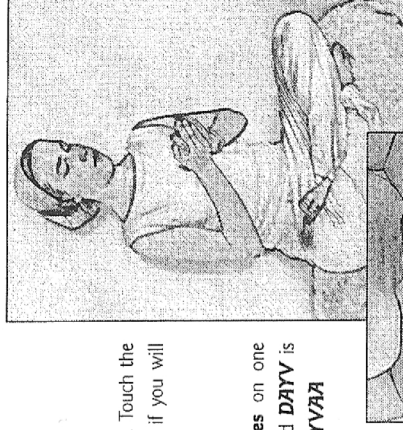
**TIME:** Continue for **11-31 minutes** for a powerful meditation and guidance. Yogi Bhajan did not restrict longer periods of practice.

#### COMMENTS

To center before a set of Kundalini Yoga we chant the Adi Mantra at least 3 times. **Adi** means the first or primal; **Mantra** is the creative projection of the mind through sound. This mantra is the first creative action. It centers you into the higher self and reminds your lower mind that it is not your ego that will practice or teach Kundalini Yoga. Technically, it is the linking mantra for the Golden Chain. The Golden Chain is the inner spark of kundalini that is passed person to person; teacher to student; guru to teacher; cosmos and God to Guru. By chanting this mantra and linking to the Golden Chain, the exercises and meditations that you practice are guided by your higher consciousness and all the teachers that have brought this opportunity to you. It makes you very receptive and sensitive to the messages of your body, mind, and intuition. However, it is only to be used as a link when you are to teach. It is not like an individual mantra, which is complete in itself. It is a hook that creates a flow, which you serve. If your need is spiritual linkage and guidance then there is another form that is used: the complete Adi Mantra.

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

*(Continued next page)*





## The Complete Adi Mantra for Individual Meditation 2 of 2

### **ONG NAMO, GURRO DAYV NAMO, GURRO DAYV NAMO, GURRO DAYVAA**

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

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

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

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

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