

## ***Introduction to Yogic Philosophy***

THE MEANING OF PHILOSOPHY IN THE WEST AND THE EAST IS RADICALLY DIFFERENT. In the West philosophy usually means the analytic study of knowledge, the use of language and concepts to analyze and understand our environment, lives and the universe itself. It is removed from experience and application. In the East, philosophy is one with experience. The goal is the establishment of a capacity for the perception of reality by the practitioner. Hence the philosophy of yoga is a chronicle of the experiments of individuals to perceive reality, and their efforts to leave markers and mechanisms so that those who follow can attain that same capacity. Philosophy requires the preparation of the mind and body of the student to perceive the subject of the inquiry.

When we look back to yogic sources and texts we find that the writings are very concise. The *sutras* and holy writings are comprised of short aphorisms. For deep understanding, they need commentary and guidance from an enlightened teacher, along with direct personal experience. Some people think this situation may have come from the absence of the printing press. But at the time they were written, there was no lack of willing labor to reproduce long documents. Their brevity and obscurity may have come from several sources:

**1) The belief that a teacher is essential for the process of learning.** The act of testing and of surrender is essential to being able to perceive certain truths. The interaction with a teacher who will poke, provoke, confront, and elevate is the means of preparing the instrument of the mind.

**2) The realization that the Infinite cannot be accurately represented in any conceptual form.** It can be woven into the process of knowing and into the knower. But every system will fall short of the goal and thus be false.

**3) An effort to obscure the findings in the *sutras*.** This may have been to test the student, or it may have been for social reasons to restrict the knowledge of transformation only to people who have the special key or guide.

**4) Short verses (*sutras*) are easier to memorize than long texts, and can serve as a mental "hook" on which to hang a much deeper concept.**

All of this is because philosophy in the East is an active catalyst that stimulates change in the student. It is potent. The results are not abstract or intangible as we think of philosophy in the West. The student is cautioned to choose only the most tested sources of teachings and warned not to simply collect many opinions. Good philosophy implies a well-practiced discipline that generates a coherent vision of the self and of reality.

Our purpose here in taking a brief look at philosophy is to

acquire a foundation to understand the framework in which classical yoga is explained. Each major philosophic system in the East is called a *darshana* (which means "presence" or vision). Of the six major systems, the oldest is Samkhya. This system (combined with Vedanta) forms the background for yogic philosophy.

### ***Common Attitudes in Eastern Philosophies***

All of the philosophic traditions share certain common attitudes, which are the texture of the investigation of the world and the self:

**1) Direct and personal knowledge.** All the revelations that originate in the ancient scriptures come directly from the deep meditative personal experience of sages and saints. Each great seer described the results of his or her inner experimentation and the methods they used for testing that vision.

**2) Pragmatism.** After one has experienced a vision, then what? A vision cannot be maintained and expressed on one's daily life without the elevation of a daily *sadhana* or discipline to maintain it. The practice of a way of living and effective meditation techniques to elevate the consciousness, allow these systems to be experienced by a student of any time period.

**3) Suffering.** All systems begin with the recognition of the desire to escape the three sufferings:

- Heavenly suffering, provoked by Gods and fate.
- Earthly suffering, caused by the movements of nature.
- Inner or organic suffering, due to imbalance in the psycho-physical system.

Eastern philosophies do not dwell pessimistically on suffering. They simply note that it is everywhere and then inquire into the ways it can be transcended and transformed.

**4) Law of karma.** There is no action without an effect. The law of action and reaction is an absolute rule of nature. This gives the individual both potency and responsibility. The task is to not take actions that produce negative effects. This requires clear understanding of the sequence and consequence of our actions. Once we act, we speak; once we plant a seed in the fruitful universe, the effect will always come to pass in its own time.

**5) Ethical and behavioral commitments.** Every path has proscribed and prescribed roles, behaviors, and attitudes that lead us into the experiences of the higher self. These are sometimes simply known as "do's" and "don't's."

**6) Yoga practice.** All the philosophies that are active include some form of meditation, exercise and prayer. This is true of all the Eastern systems as well as of all esoteric Western traditions.

**7) Pluralistic & holistic attitudes.** No system claims to have captured the whole vision. The reality they see is everywhere. Therefore the entire universe becomes familiar and something to be learned from. There is great tolerance combined with firm commitments.



**8) The Eternal Self.** All systems have in common the existence of an Etemal Self, an Ultimate Knower at the very ground of reality.

Some source texts: *Hatha Yoga Pradipika, Gherenda Shastra, Upanishads, Tantras, Siri Guru Granth Sahib, Sidh Ghost, Patanjali's Yoga Sutras.*

### The Chain of Being & Ladder of Subtlety

Materialism and modern science favor a view of the world as flat, that all things that exist can be reduced to a common material substance that has the same order of being and existence.

The yogi, the mystic, and all traditions of enlightened teachers share a different view that encompasses the scientific view but extends way beyond it. They see the universe as a great chain of being. It is an hierarchical network of interconnected realms. The universe has many levels or gradations of Being. It is complex and multi-layered. There is a ladder of subtlety that consciousness must climb if one is to understand the true nature and inter-connectedness of Reality. This ladder exists both within the universe as a whole, and within each one of us.

At one end of the ladder is the material world described by science. It is full of atoms and molecules. It is real. It exists and has physical laws. At the other end of the ladder is Beingness itself—the Transcendent Reality beyond mind and definition. That reality can never be contained or reduced to simple material components. Nor can it be comprehended by any model the mind may devise. In fact the ladder is more like a path through levels of consciousness in which things evolve and devolve. Before the category of matter exists, the mind exists. Before that and before time, consciousness exists.

In the materialist's view there is only one way to affect things, since there is really only matter and its laws. To the yogi, we can both affect things through the material world, and by combining elements in the more subtle realms of the ladder. This is similar to a lever. If you press the lever close to the fulcrum (at the realm of physical action) you can create change, but it takes a tremendous amount of effort. If you press on the lever far from the fulcrum (at the subtle levels) you can create great changes with little effort. Physical reality is created down through the layers of Being, from subtle to physical. If you create a combination of elements in the higher mind, the *buddhi*, it will lead to a manifestation through the senses and finally be realized in the physically visible world.

The materialist can use only the epistemology of differences, statistics, and logic. The yogi finds effective uses for all the ways of knowing: differences, similarities, resonances, and identity.

The sages have given many psycho-cosmic maps of this ladder of Being. Patanjali, Samkhya philosophy, Kashmir Shaivism, and teachings of the saints and Gurus depend on this central concept.

An understanding of this vision will unlock many secrets in the yoga literature. It will allow you to approach your *sadhana* with depth and effectiveness.

A person who has never heard an orchestra will appreciate their first concert. But the same person when versed in an instrument, steeped in music appreciation, and having attended many concerts will have a depth and richness of experience that is far greater. Being aware of the map of the chain of Being will introduce you to the instruments of creation, so you can hear its music and understand the mechanism of creation more clearly.

### G.O.D.

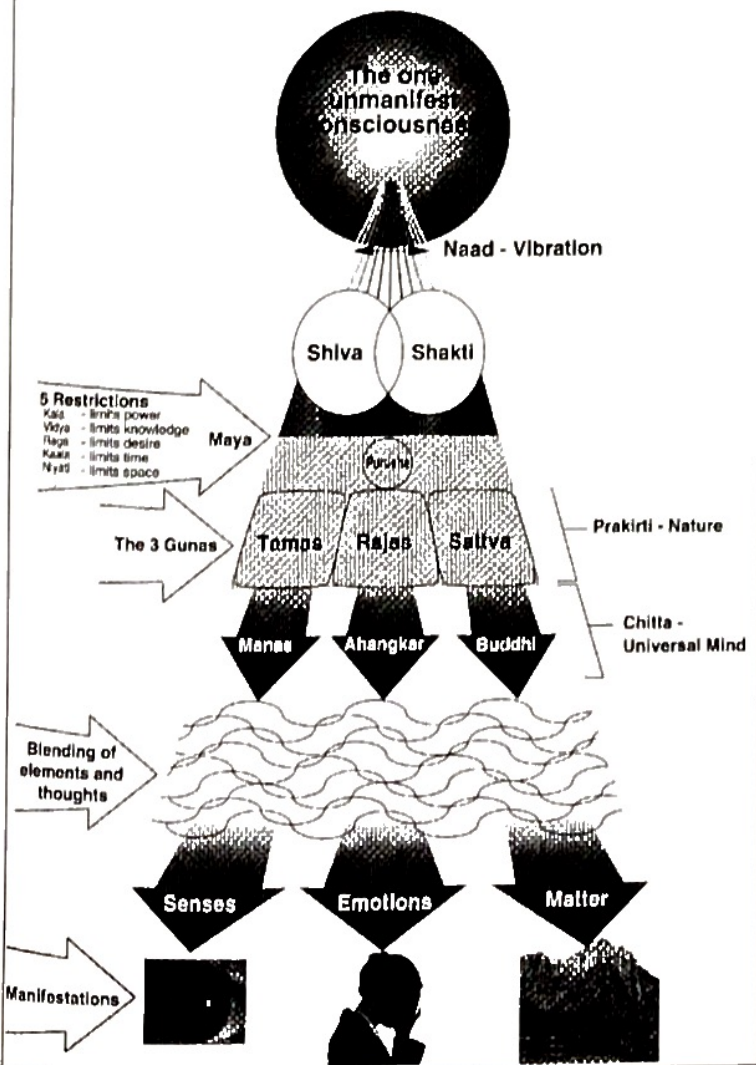
At the top of the Ladder of Being there exists only pure Consciousness—the One, or G.O.D. (That force which is always Generating, Organizing, and Destroying).

"God is not living on the seventh story, and no lift goes to Him. God is you. He is your expression. He is your identity in existence. That is why God is everywhere. Because wherever you are, God is. Because wherever you generate, organize, and destroy, it is a fraction of the same that is already prevailing in the universal human. Therefore, we can conclude that the human is the image, or the finite activity, of the universal activity in operation."

—YOGI BHAJAN, IN *THE TEACHINGS OF YOGI BHAJAN*

### Cosmic Law of Manifestation & Being

The origin and seed of all we experience is unmanifest and subtle. First is consciousness, then vibration, then separation into the three forces or *gunas*. Then the blending of elements and thoughts manifests in the world of the senses, emotions, and matter.



From The Mind, It's Projections and Multiple Facets



## Maya, the Tattvas & the Gunas

PURE CONSCIOUSNESS EXISTS BEYOND THE CREATION. God decided to come into the Creation to have an experience. At that point a change occurred. That change came in stages like the gradual changes in the colors of the dawn. In each stage there is a little less Oneness, a little more separateness. It is similar to the consciousness of a new born baby. When a baby is born, its consciousness is undifferentiated. It experiences itself as merged into everything. Gradually as the child gets older, it begins to differentiate between that which is "me" and that which is "not me." The process that makes everything seem separated is called **maya**. Each stage of separateness has its own qualities. The yogis call each stage a **tattva**. There are about 31 stages going from complete Oneness down to pure individual atom separateness. The final five of these **tattvas** give rise to what we experience as the qualities of matter and the sensations we are used to.

Creation has layers. It is subtle. In the West we pay attention only to the last most dense layer of matter. Guru Nanak and other saints and sages tell us that there are worlds upon unseen worlds. The mind senses all those seen and unseen worlds. Each of us maintains a special balance of the **tattvas** with our mind in order to have a strong body and a unified personality. The quality of our life, our mind, and our health is maintained by the **tattvas**.

The five densest of the **tattvas**, which we experience as qualities in the body and in all matter, are: earth, water, fire, air, and ether. These are the same 'elements' known to Hermetic science, Chinese medicine and medieval alchemy.

These five earthly **tattvas** are qualities in our senses and in the world. These five **tattvas** engage three types of behaviors or qualities,

### The Three Gunas

#### Tamasic—Animal

Personality Split  
Angry, Confused, Stupid  
Red Spectrum  
Impulsive  
God as Existence

#### Rajasic—Earthling Human

Personality Aligned  
Demanding, Positive, Active  
Yellow Spectrum  
Emotional, Commotional  
God as Companion

#### Sattvic—Angelic Human

Personality Unified to Spirit  
Graceful, Peaceful, Disciplined  
Green Spectrum  
Intuitive, Sensitive  
God as Personal & Present

called **gunas**, that determine the altitude and attitude of your life. These three **gunas** are: **tamas**, **rajas**, and **sattva**.

If we use the mind in the **sattvic guna**, which is clarity and lightness, it makes us saintly and enriches us to be crowned as a Lord of the Universe. We are both connected and effective.

If we use the **rajasic guna**, which is forcefulness and will, it empowers us to be the king of the territory, to gain jurisdiction wherever we feel, see, and live.

If we use the **tamasic guna**, which is dullness, unawareness, attachment, and functioning only from need and instinct, it makes a human an animal in this world without any blessings or guidance from the heavens.

To be happy as a human being, we must recognize our basic **guna**

and live to it. We must have an effective personality. Our **tattvas** and **gunas** must support us. Our mind needs to project in unison the power of our facets to deliver our own angelic self. We must call on our own spiritual and genetic strength. We have been given everything we need.

—FROM THE MIND: ITS PROJECTIONS AND MULTIPLE FACETS

## Yogi Bhajan on the Tattvas

There are five elements of which you are made: earth, water, fire, air, and ether. These five elements have five projections: greed (*lobh*), lust (*kam*), anger (*krodh*), attachment (*moh*), and negative ego (*ahangkar*).

When you are made of mud, how can you get rid of mud? When you are made of earth, how can you get rid of earth? Nobody can get rid of the five elements of which he is composed. All he can do is channel their projections.

If you go to a teacher and he says, "Get rid of them," you already know that, so what good is it to say so? It is impossible, because attachment is the earth faculty; anger is the fire faculty. How can you get away from these? You can't, because they are projections of the five **tattvas**. But you can channel them positively. You can divert this energy for positive ends.

### ► Greed (*lobh*) Earth—*Pritvi tattva*

Instead of being greedy to possess things, be greedy to spread truth to all people; to possess a high caliber; and to become a great saint or a great teacher.

### ► Lust (*kam*) Water—*Apas tattva*

Instead of being lustful to exploit new bodies, a man can see in a woman, not an object of exploitation, but a mother or sister image to be respected. He can keep his dignity, keep his respect, and change his attitude from exploitation to service.

► Anger (*krodh*) Fire—*Agni tattva*. Instead of directing anger at others, be angry at your own negativity.

### ► Attachment (*moh*) Air—*Vayu tattva*

Instead of being attached to earthly possessions, be attached to the whole universe! Be attached to the idea of a healthy, happy, holy life; and to not wanting to see people suffer.

► Negative ego or pride (*ahangkar*) Ether—*Akasha tattva*  
Instead of being an egomaniac, identify yourself with the Infinite. Have pride and gratitude that God made you a human.

**Maya** The process that gives us the illusion of separateness.

**Five Tattvas** The densest of the levels of separateness, experienced as the earthly elements: earth, water, fire, air, and ether.

**Gunas** The three qualities of being or behavior: *sattva*, *tamas*, and *rajas*.



## You, the Tattvas & the Gunas

SAINTS AND SAGES HAVE TAUGHT MANKIND THAT whatever elements are found in the constitution of the Infinite Universe will also be found in the human body. The Universe is the entire Cosmos; and we are a microcosm of the entire Cosmos. If we were to take a thimbleful of sea water and examine it closely, we would find by chemical qualitative analysis that the constituents of the sea water in the thimble are identical to those of the vast ocean. Similarly, the constituents of our individual bodies are identical to those of the Universe. It would be a strange finding if some element were found inside the human body which differed from the elements of the Universe. For there is One Creator who has created this Creation; and all manifested things are born from the One Source of all.

### THE ELEMENTS AND GUNAS EXPRESS THEMSELVES

Our personality is dependent on which of the five gross elements predominates in our nature. If a person has the *akasha tattva* (the etheric element) predominating, then he will be the happiest, most carefree being in the world. Yet, the operations of the *akasha tattva* are not perceptible to our sense organs.

The *sattva* and *rajas gunas*, or forces, manifest in the *vayu tattva*, the element of air. This *vayu* is the vital force or *prana* in the body. It produces the cells and precious seeds. It keeps all of the bodily organs active and healthy, and circulates the blood and

other fluids throughout the body. *Vayu* is not as subtle as ether (*akasha*). Though we cannot see *vayu*, we feel its touch.

The influence of the *sattva guna* is present in the first two *tattvas*. However, it is the force of *rajas* which expresses itself in *agni tattva*, the light, or fire energy. The light inside the body expresses itself in and through the gift of sight. *Agni tattva* is the main motive energy in the body—digesting our food, producing blood and other fluids, and sustaining the body. It is responsible for the nourishment and growth of the body.

The fourth essence is water—*apas tattva*—a manifestation of the forces of *rajas* and *tamas*. The operation of this element in the body is our capacity for taste, just as ether governs sound; and fire governs sight. Also, gland secretions, blood, and semen originate from this element of water.

*Pritvi tattva*, the basic element of earth, is an expression of the force of *tamas*. It mainly operates through our sense of smell. All the solid parts of the body—bones, skin, flesh, teeth, and marrow—originate from this physical element of earth.

These *five elements* maintain the well-being of our physical body. In the great Universe, we likewise observe the play and interplay of the three great forces—*vayu*, *agni*, and *apas*. When we see lightning and thunder in the heavens, this is the interplay of forces. Without such interplay life could not go on.

The operations of a particular *tattva* comprise the entire body-system. There are main centers as well as subsidiary centers of

### The First Five Teachers

THERE IS A MOST BEAUTIFUL STORY in the Shastras about the interplay of these cosmic elements of the Intimate with the micro-cosmic elements of the intimate. There was a meek and humble *sadhak* [person on the spiritual path]. In his travels he learned from every teacher he encountered. His first five teachers were the five *tattvas* (gross elements) in the universe: Mother Earth, Wind (air), Sky (ether), Water, and Fire.

He first learned from Mother Earth. Just as a child's first teacher is his mother, Mother Earth taught the *sadhak*. She taught the lesson of forgiveness. For even though man heaps mountains of waste and pollution on Mother Earth, she gives in return valuable minerals and food without which man could not survive. He learned the lesson that for all the abuse, criticism and negativity the *sadhak* receives from the outside world, he should give the benefit of his spiritual power, knowledge of self, and loving forgiveness.

Wind taught him to be unattached. He should constantly be on the move to reach as many mature souls as possible. The wind is subtle, not perceptible to the eye. The *sadhak's* ways should be

subtle; not an open book for all to read. He should be a mystic, living in the depths of the spirit; not on the surface of existence.

The sky, which is all-pervading, taught him to remain pure and unsullied; and it taught him subtlety. For ether is the most subtle of the five gross elements. Similarly, the Self is also subtle. The clouds of the sky only appear to color it. In reality it is forever blue. The dirt of this life only appears to soil the soul. In reality, the soul can never be soiled by anything.

Water taught him to be cool and compassionate to others; and it taught him to wash clean and purify all who come into contact with him. Just as water is always flowing, the *sadhak* should be continuously flowing and progressive, never stagnant.

Fire was his fifth teacher. Fire is bright. A *sadhak* should burn with spiritual illumination to cleanse the sins and impurities of the people who come to him. Fire drives away cold and gives warmth and heat. Just so, the *sadhak* should remove the people's fear and dread of ignorance, and give them spiritual solace and comfort.

He became the greatest teacher because he consciously related his unconscious essences—the powerful influence of his five elements—to these five corresponding teachers of the universe.



operation. The chief center of operation of the *akasha tattva* (ether) is the throat—the space between the collar-bone and the nape of the neck. This is the **vyama-granthi** region of the body, which comprises the following principal glands: thyroid, parathyroid, salivary, and tonsils. The essential secretions of these glands help mold our minds and keep them nourished. In *vyama-granthi*, *sattva guna* predominates. For this reason, a person with a supremacy of the *vyama-granthi* in his body possesses a mind in tune with the Supreme Consciousness. The *vyama-granthi* of females is much stronger than that of males. Therefore, in a woman we find that endearing qualities such as affection, love, unselfishness, and steadfastness are conspicuously present.

The main center of operation for the second *tattva*, *vayu* (air) is the chest region, which is also the seat of **vayu-granthi**. It includes five principal organs and glands: lungs, heart, thymus, cell producing glands and their subsidiaries. Air is the main protective element in the body. Anyone having *vayu-granthi* in a strong and healthy condition acquires self-control, balanced temperament, purity of thought, and becomes a great, unselfish worker.

The **agni-granthi**, or fire center, manifests through the spleen, liver, pancreas, and adrenal glands. Just as the heat of the sun makes life possible on Earth, the heat of the *agni tattva* sustains life in the body. The day this internal fire goes out means death to the individual as surely as this world would die if the sun refused to shine. Persons with a supremacy of this *agni tattva* are very vigorous, full of perseverance, and become untiring workers. They have a wonderful capacity for leadership and a directness of manner and speech.

The kidneys, sex glands, and the lymphatic system are physical manifestations of the water, or *apas tattva*. We group them under the term **varuna-granthi**. People with a predominance of the *varuna-granthi* are very amiable. In their dealings with others, they are very sweet and pleasing and have a charming manner.

The foundation of the physical structure of our body—bones and flesh—is in the **prithvi tattva**, the earth essence. People with a predominance of *prithvi-granthi* usually have a body heavy with an excess of blood, flesh, and fat. They are lazy, but also patient, and they keep away from all conflicts and anxiety-producing concerns.

## MAINTAINING THE BALANCE

The mystery of the creation and the mystery of our bodies can

be explained in terms of the *tattvas*. The trinity of three of these elements—air, fire and water—are the primal constituents of the material world. The whole material system would perish if this trinity were thrown out of balance. And the same trinity of three great elements in the body maintains the breath, body temperature, and so on. They build and nourish the body with the help of blood, secretions, and other fluids produced in the body. If these are thrown out of balance, we ultimately fall prey to disease.

## FROM THE FOUNDATION OF THE TATTVAS—TRANSCENDENCE

For the spiritual man, the *sadhak*, it is not enough to just have a healthy body. He realizes only too well that this body is a vehicle, which he leaves behind when he reaches his destination.

Similarly, we must transcend the centers in the body over which these essences or *tattvas* rule, to successfully relate our essence to the Essence of the Universe. A *sadhak* must not allow his consciousness to remain rooted at the lower centers of earth, water, and fire. For it is only when he raises his consciousness that he gets in tune with Divine Love (the heart center) and Universal Intuition (the throat center). And beyond even this, the true yogi must raise himself. He must merge totally with the Infinite.

Some yogis get *tattva-siddhi* by meditating on a particular center of consciousness. For example, meditating on the ether—its sound and its light for 40 days—will lead to a stage where that ether serves them. But it serves them as a slave who will rebel when free of the master. For when such a yogi who depends on form and the finite in his life dies, he cannot relate to the Infinite; he cannot transcend. And he becomes an earthbound spirit for incarnations. It is only by mastering a mantram or the Shabd Guru, the sacred sound current, that we move from gross to subtle and from subtle to Infinite. Because: *Mantram siddhim siddhim parmashram. By perfection of the mantram, God will serve one perfectly.*

It is not enough to simply relate our physical elements to the cosmic elements. That identification can be a first step. But after that we must learn a technical know-how by which we mentally and spiritually tune into the Infinite Supreme Consciousness. And that know-how is called yoga: the science of union with the Higher Consciousness. That is each person's birthright, a sacred duty, a longing—to belong to the Supreme Consciousness. Through Kundalini Yoga, the yoga of awareness, the yoga of the Aquarian Age, we can transcend our finite nature and merge with the Infinite.

ETHER	AIR	FIRE	WATER	EARTH
<b>Akasha tattva</b>	<b>Vayu tattva</b>	<b>Agni tattva</b>	<b>Apas tattva</b>	<b>Prithvi tattva</b>
Vyama-granthi	Vayu-granthi	Agni-granthi	Varuna-granthi	Prithvi-granthi
Throat region, glands	Chest region	Belly region, blood	Sex organs, lymphatic system	Bones, flesh
Sound	Touch	Sight	Taste	Smell
Sattva	Sattva, Rajas	Rajas	Rajas, Tamas	Tamas
Steadfast	Balanced, unselfish	Persevering, direct	Amiable	Patient, lazy

*In the name of the Cosmos which prevails through everyBODY, and the Holy Nam which holds the world.*



# *The Journey of the Soul—Karma, Dharma, Reincarnation & Liberation*

**Karma** is the law of cause and effect applied to mental, moral, and physical actions. Ego attaches to and identifies us with objects, feelings, and thoughts. These attachments create a bias toward certain lines of action. Instead of acting, we react. Karmas are the conditions required in order to balance or complete these tendencies.

**Dharma** is the path of life above the wheel of karma, aligned with our soul and destiny, where all our actions are towards the Infinite. It is action without reaction, or karma.

**Reincarnation** is the cycle of birth and death spurred on by karma. Our thoughts and actions create causes which must be completed, thus creating our next incarnation.

**Liberation** is release from the cycle of birth and death. When our actions no longer create karma, when we live in dharma, rather than karma, we are said to be liberated.

and social surroundings which express, as it were, the sum total of his karmic balance at that particular moment in time.

“The doctrine of reincarnation is exceedingly unpalatable to many people because it makes each one of us directly responsible for his present condition. We all dislike having to face this responsibility, and some of us prefer to blame God, or our parents, the existing political system or anything outside of ourselves for making us what we are. If we deny reincarnation and claim that this birth is our first, we are, in fact, disclaiming responsibility for our

*In Kundalini Yoga we don't worry about the effect, we worry about the cause, because cause has an effect. Effect can never happen without cause: consequences shall never happen without sequence. If a person can be aware enough to know the trend of the sequences, he can control the consequences.*

—YOGI BHAJAN

AS THE SOUL JOURNEYS through the vast stages of being, towards awareness of its true nature of Oneness, the individual is subject to the law of karma. In *How to Know God, the Yoga Aphorisms of Patanjali*, it states:

“His desires and acts regulate the speed of his progress. He builds or removes his own obstacles to enlightenment. His present state is continually being conditioned by the karmas of his past, and continually productive of future karmas. Death does not interrupt this process. Neither does rebirth. The individual is merely reborn with a body, a mind, a charac-

condition, since it then logically follows that this condition must have been ordained by God, or brought about by the influences of heredity and environment. Hence—if we have been born physically or economically underprivileged—we are provided with a permanent grievance, which permits us to spend a lifetime sulking and cursing our fate, and with a permanent excuse for all our own weaknesses and failures.

“This doctrine of reincarnation, which at first seems so grim and heartless, actually implies a profoundly optimistic belief in the justice and order of the universe. If it is we—and not God, or our parents, or our fellow men—who have made our present predicament, then it is we who can change it. We have no excuse for self-pity and no reason for despair. We are not helplessly doomed. We are under no mysterious prenatal curse. All we need is courage and a determination not to give up the struggle.”

## ***Yogi Bhajan on Dharma***

When karmas remain so do you. Karma has to become dharma. Dharma is where the account is cleared. It is where your discipline and commitments make you positive and graceful. Then you break out of your cocoon and become a leader, elevate all, and leave a legacy. That ability to turn negative into positive, to support all your actions with your facets and manners is the result of meditation. It comes with the refined mind. It is what develops through *sadhana*, *aradhana*, through *jappa* and discipline.

## ***Yogi Bhajan on the Theory of Cause & Effect***

The theory of reincarnation is the theory of cause and effect—*ava gavan*—to come and go. It is explained and qualified by 5,000 years of testimony through many scriptures, and scientifically by Newton's Third Law of Motion: “Every action has a reaction, equal and opposite.”

Man has divided time into seconds, and space into longitude and latitude. At one second in time, at a certain longitude and latitude of space, when you create a cause and do not complete or experience the effect of it, you have to incarnate again to complete it. That is how when we are unconscious, pretentiously religious, and unrealistic, we create a cycle of life, death, and rebirth.

Sometimes our emotions, feelings, numerous habits, environmental pressures, peer pressures, experience of the past,



weakness of the moment, and fear of tomorrow stop us from completing the cause our actions have started. Because God is creative, and creative energy is infinite, when we, the micro-gods, cause a cause or start a sequence, even by our thoughts alone, we create a whole incarnation. See how just one spermatozoa with one egg makes the entire human being, so it is very easy to see how one thought, one space, creates an incarnation. We have to live some time in the future to complete this sequence.

We, on our way into the Aquarian Age, must understand our own reincarnation. It is heavy, so we may not want to understand it. Sophisticated living which has a depth and subtleness is the reality, but because we are human we may prefer to be unawakened.

Ultimately our cause and effect has to be Infinity, which is our completion. But by our incomplete thought we load our subconscious and unconscious and cause the unknown to act it out on our behalf. That is, we create our next reincarnation by sowing the seeds that will bear the fruit.

### ERASING THE SLATE CLEAN

However, there is a hope. When we meditate in a state of unisonness and tune into the mantra of the *tattvas*, *Sa-Ta-Na-Ma*, or the mantra of the Tresha Guru, *Wahe Guru*, or the mantra of the *Ik Sharee*, single-sound words, such as *Jehovah-Yaa*, *Hallelujah-Haa*, *Allah-Laa*, *Rama-Raa*, we erase the akashic record of cause and effect. However, this can only happen when the planet Earth and the self are passing through the twilight zones of Time and Space. These are from 4 a.m. to 7 a.m., and 4 p.m. to 7 p.m. of local longitude and latitude. In the morning it is called the *Amrit Vela*—the ambrosial hours, and in the evening it is called “prayer time.” Any meditation done in the state of unisonness at that time gives us a clear tomorrow and erases the cause of sorrow which we seed through our thoughts. Through meditation we stand redeemed. It is called *Moksha*, *Nirvanaa*, redemption or liberation.

The balance we achieve will in the end account for our exit from the planet and for our merger with God, or for our next incarnation.

This, in essence, completes and explains the theory of cause and effect, the theory of reincarnation, the theory of the akashic record, or *ava gavan*.

—YOGI BHAJAN, JUNE 17, 1994

### THE GIFT OF A HUMAN BIRTH

Before a soul can have the chance to be liberated, it needs to have the opportunity of being incarnated in a human body. To acquire a human body takes 8.4 million lifetimes in other forms of existence. It can also take many incarnations as a human being to come to the point of liberation. Kundalini Yoga does not emphasize the understanding of past lives through regression exercises, because it prefers to deal with the present and the future, and to let the past go. However, it is important to realize that misuse of spiritual responsibility can set you back seriously in the cycle of your incarnations. For instance, there are cases of yoga teachers misusing their powers, who reincarnate afterwards as cockroaches.

—YOGI BHAJAN, KWTC 1981

The yogi who has the *tattvas* (the elements) under his control and uses it to show off, his soul and subtle body have to go through 8.4 million lifetimes in that *tattva*. If he can control water, he will reincarnate as a fish.

—YOGI BHAJAN, KWTC 1980

### LIBERATION

Liberation is not going to God's kingdom from this Earth. There is no such kingdom in some far-off land. The kingdom of God is right where you are. Liberation is when you can be carefree and frank; when you are unable to be a hypocrite; when you say what you feel, and you do not demean what you mean. This is what it means to be informal. Those who have felt the heights of liberation say, “All my chains have fallen apart. I freely float in the air of life, over king and beggar alike. I go over land and ocean equally.” This self-trust and ease come from realization. That is genuine greatness. Greatness does not come from giving up your money, leaving your wife and children, escaping into the jungle in retreat. By begging in the street, how can one possibly think they will get nirvana? This begging is not God-consciousness and cannot give you God-consciousness.

—YOGI BHAJAN

The strategies and conditions of an individual person to become liberated are different in each of the *Yugas* (Ages) through which humanity evolves as a whole.





## ***Cosmic Cycles (The Yugas ) & the Ashtang Mantra for this Age***

After meditating at the Lotus Feet of my Master, who has granted me liberation from the cycle of time and the cycle of karma, oh, my sweet student teacher of the day, I disclose to you the secret of the Naam. If you care to listen to me this day, and you will practice, you will be liberated.

I have seen God. It is a light equal to millions and billions of rays of sunlight. It is the Cosmic Energy which is the brightest of the brightest and most beautiful of the beautiful. Nothing beyond this can be said. It is the greatest of the great. When the Master, through his blessing blesses you, you will realize this within you.

### **THE FOUR YUGAS**

The scriptures describe Four Yugas (Ages) through which humankind has developed:

First was the **Sat Yug**—the Age of Truth, or Golden Age. In this Age of Innocence, man was one with the Divine, and he realized the vibration which this Cosmic Energy created to make Prakirti (manifestation.) Man meditated on the Nam "ONQ"—the vibration of the Divine.

Then came the **Treta Yug**—the Silver Age, when the power of the Truth was weakened to three-quarters of its fullness. The being became weak. The Nam "SOHUNQ"—"I am you"—was recited. Through this vibration, man acknowledged his identity with the Divine.

Next came the **Doaper Yug**—the Copper Age, when the Truth was only half revealed, and man recited "ONQ NAMO NARAYANA." He worshipped God in the form.

We are now in the **Kal Yug**, when the Truth is only one-quarter revealed. This Yug is known as the Dark Age, the Age of Steel or Machine Age.

The duration of each is respectively 1,728,000, 1,296,000, 864,000, and 432,000 human years—a ratio of 4,3,2,1. This ratio is found to prevail in many sacred computations. These Four Yugas together make 4,320,000 Earth years. This is called a *Maha Yug*, or Great Age.

The Kal Yug, or Age of Steel, is represented by a circle, the Wheel of Creation. It works with the power represented by another wheel which runs it. Constant vibrations from that Wheel of Cosmic Energy give the power of life movement to this Wheel of Creation. Now, my dear sweet love, you draw one circle over the other—wheel over wheel—and it makes the figure "8", which according to the science of Numerology represents Infinity turned sideways.

Spermatozoa take 8 circles around the egg before union takes place. There are 26 bones supporting the foot, the human foundation, and 26 vertebrae in your spinal column: 2+6=8.

Said the Master, "Whosoever in this Machine Age will meditate on and recite the Mantra which will glorify the Lord, and have eight vibrations, will open the lock of ignorance and darkness. This will liberate that being, and unite him with the Divine."

### **THE ASHTANG MANTRA FOR THIS AGE**

Thus the Master meditated and became one with the Lord, and gave the Mantra:

#### ***EK ONG KAR SAT NAAM SIRI WAHE GURU***

This mantra has eight vibrations, and describes the glory of God. Thus said the Master, "In the time period two-and-a-half hours before the rising of the Sun, when the channels are most clear, if the Mantra is sung in sweet harmony, you will be one with the Lord." This will open the solar plexus, which in turn will charge the solar centers. The person will get connected with the Cosmic Energy, and thus will be liberated from the cycle of time and karma. Those who meditate on this mantra in silence will charge their solar centers and be one with the Divine. That is why I speak to you of why we should meditate and recite this mantra.

All mantras are good, and are for the awakening of the Divine. But this Mantra is effective, and is the mantra for this time. So my lovely student, at the will of my Master I teach you the greatest Divine key. It has eight levers, and can open the lock of the time, which is also of the vibration of eight. Therefore, when this Mantra is sung with the Neck Lock, at the point where *prana* and *apana* meet *sushmuna*, this vibration opens the lock, and thus one becomes one with the Divine.

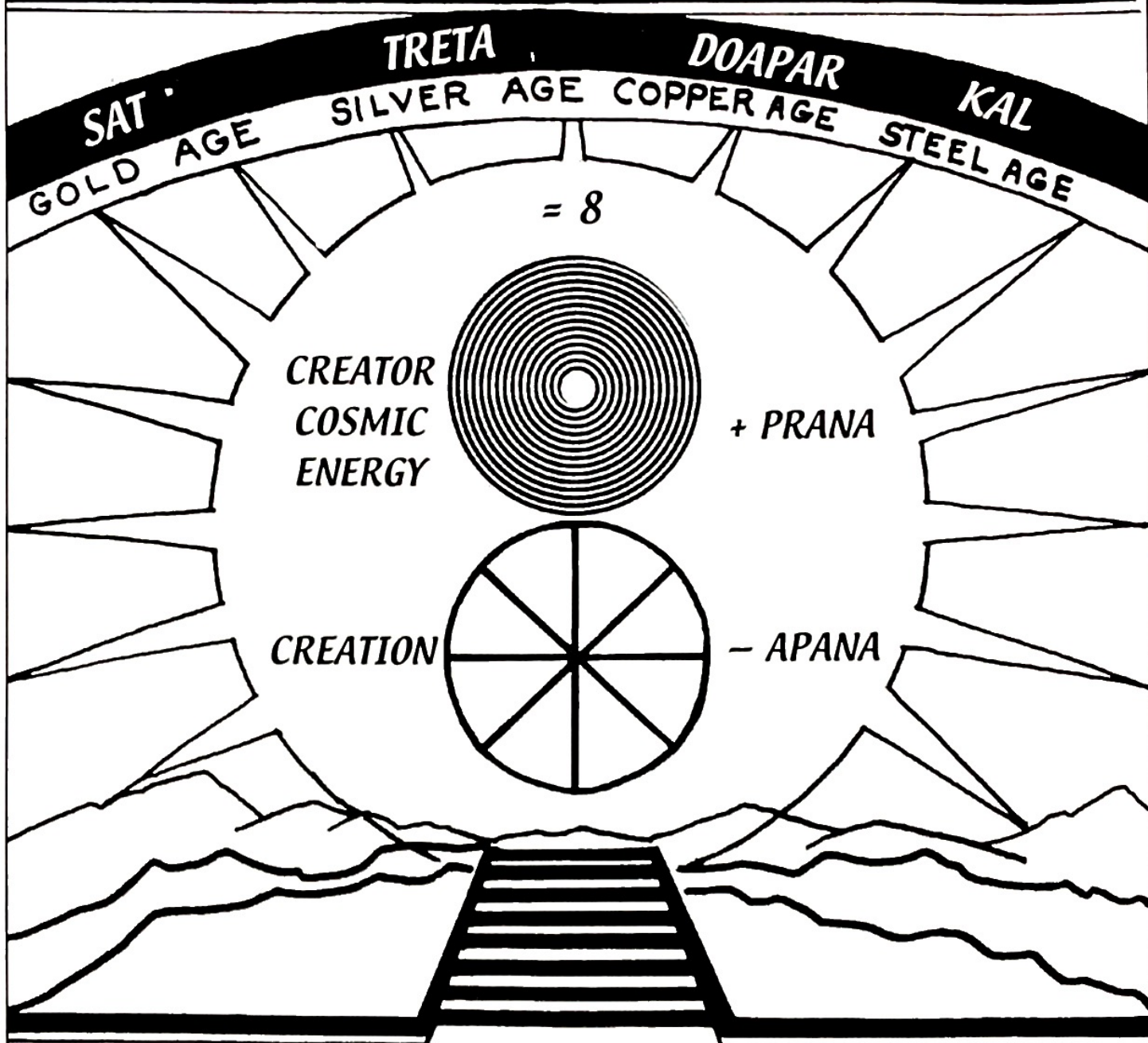
### **THE BLESSING OF GURU AMAR DAS**

In the town of Goindwal, Punjab, India, even today this Divine mantra is still inscribed on the walls of the sacred well at the house of Guru Amar Das, the Guru of Guru Ram Das, through whose blessing today we vibrate in the Divine ecstasy. I disclose this secret of the Divine to you today, for the upliftment of humanity. Those who will practice it will be liberated and be one with the Divine.

*We are presently in the Kal Yug. Within the Yugas, human development is also influenced by astrological periods, caused by the slow movement of the Earth's axis through the astrological signs. The Piscean Age and the Aquarian Age are astrological periods within the Kal Yug.*



CODE MANTRA



**EK ONG KAR  
SAT NAM SIRI  
WAHE GURU**

ONE CREATOR CREATION TRUTH NAME GREAT WHA WISDOM  
2 1/2 HRs for 40 days