

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

*A student asked Yogi Bhajan 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

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 of which you are a part, 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. Yogi Bhajan: Raj Yog is the royal command and rulership of yogic virtue and values. Guru Ram Das sits on that throne."

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 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*