



The Primal Force of Life

Kundalini Yoga as taught by Yogi Bhajan®

Includes Meditation to Rest the Mind

July 16, 1990

There are things in our life that make us go, make us move. We want to discover, we want to know, we want to grow, we want to have; do you know what the motive is behind all that? There is a force in all of us; inherited force they call it. We have this most powerful inherited force, which keeps us moving. “Who is this person, what is his name, where does he come from, where is he going, what is it he wants?” You see all that? You all do it. “Who has moved into my neighborhood?” Anxiety, curiosity, power, knowledge, politics, money, richness, reach, connection, friendship, name anything; but there is one force only, which makes us move. Do you know the name of that force? Anybody? Anybody know that force, which makes us move?

Students: (inaudible)

Yogi Bhajan: That is what creates the curiosity.

Student: (inaudible)

Yogi Bhajan: Prana? Prana comes and goes. Prana is a life force. “May the force be with you.” Destiny is already measured, its opposite is fate, either you get city A or you get city B.

Student: (inaudible)

Yogi Bhajan: Love? Ummhmm! Ego identifies you. Yeah.

Student: (inaudible)

Yogi Bhajan: Adi Shakti, the Primal Force, is for everybody. Without that there exists nothing, neither was, nor is, nor shall be. Come on please!

Student: (inaudible)

Yogi Bhajan: Thought is the Primal Force. Thought, which is given to you because of your intellect. As long as you have intellect you have a thousand thoughts per wink of the eye, the most powerful thing in you, but this doesn't move. If it goes away, you are dead. That is God. Think about it. Body?

Student: (inaudible)

Yogi Bhajan: Subtle body, radiant body has nothing to do with this primary thing, which makes us move. Yeah?

Student: (inaudible)

Yogi Bhajan: Faith moves the mountain when they are very heavy but initially it doesn't move. (Students laugh) Yeah?

Student: (inaudible)

Yogi Bhajan: Desire? Hmm. Desire of what?

Student: (inaudible)

Yogi Bhajan: Base of desire is what?

Student: (inaudible)

Yogi Bhajan: That's romantic, too romantic. The answer is doubt. From day one, you have one thing that is the most strong in you, which is called doubt. *Baram*: doubt, duality. You are the product of duality. You want to reach out and find out what is beyond duality. The motivating, moving force in you is doubt. *Baram*, doubt; it is too much or too little or reasonable doesn't make difference. But when there is no doubt, then what happens? When there is no doubt, there is no *Baram*, what happens. When there is no doubt then you become *Dharam*.

Agam Agochar Paar Brahm Parameshwar Jann Hoya.

God becomes Infinite, all graceful, total; that God becomes human.

Where there is no doubt, where there is no *Baram*, there is *Dharam*. In *Dharam*, you come to your basic, initial integrity: I am, I am. Neither I was, nor I am, nor I shall be; but just I am, I am. Between *Dharam* and *Baram*—doubt and your totality, Infinity, reality—in-between there is *Karam* or Karma, action and reaction, sequence and consequence, cause and effect. You understand that? As long as there is a cause and an effect, a sequence and a consequence, an action and a reaction, you are searching—and this search continues after death. Only it changes bodies.

It makes no difference. Soul has no dimension; it's one simple part of that Infinite unit called life. Whether you use it for noble purposes or for horrible purposes there is no problem. Doubt is doubt, and doubt makes you continue. Now, how to achieve a status and move from doubt to reality? That is the main question of every person. Doubt not there is a doubt. Speak it.

Students: Doubt not there is a doubt.

Yogi Bhajan: See how ugly it looks! Immediately question comes to you, what are we saying? You can't even accept it. Doubt not, there is a doubt. You know what it means, actually? Don't doubt there is a doubt, but when you speak like that, "doubt not", why not? You don't want to hear the others words. Doubt not there is a doubt. You can't accept both sentences. If you feel that normal doubting is a process of life, which makes you continue researching and looking into the affairs of others and your own, you are trying to make and collect money.

Everything you do is to remove your doubt. You say that you have faith, but you don't have faith. You even doubt your faith. So there is a doubt; and there is a cause and effect. Cause or sequence you can start; consequences you must face. Cause you can cause. Effect you cannot escape. The purpose in life is how to get out of all this. That's what the purpose of life really is. What can we do so that we do not doubt. Anybody have an answer?

Student: (inaudible)

Yogi Bhajan: Listen to the unknown how?

Student: (inaudible)

Yogi Bhajan: Meditate for what? Japa to achieve what? Intuition. You shall not doubt if you can intuitively know what reality is. If you know the reality you shall have no doubt. If you saw a rope in the pathway but you know it is a rope, you will not doubt that it is a snake. A human being has to raise his kundalini. The dormant power, which

is in all of you, has to raise itself to open your intuition for you. Otherwise, without that, everything you have will look like nothing to you. There shall be no comfort. There will be courage: you will keep on living; but you will live from one doubt to another doubt, one date to another date, one day to another day, one situation to another situation, one proposition to another proposition, one hassle to another hassle.

Life will continue; nobody can stop it. What is Dharam? Dharam is a solid sense of Divinity, which has no duality. You will find people, majority of the people, many, many people, among a million people, there shall be one person who will stand for his inner value. Otherwise, you are all fake. You want to be popular among people, you want to be rich among people, you want to show off among people, you want to attract, you want to be powerful, you want to be acknowledged, you want attention, you want comforts; but, you know, all that you want and all that is granted you will be useless. The more powerful you become the more miserable you will become; the more spread there is, the more shallow you will be; more world you conquer, more hollow you will become.

What next? Endless research, endless doubt, endless reach, endless effort, ultimately brings you to the door of death. But by the time you reach the door of death you have totally made it a habit to search and search and search, run and run and run, to the point that you can't even stop, at that moment, to wait for a minute. You do not stop for a minute to say, "Thank you, Mother Earth, I am leaving," because you do not know where are you going. You will stay sixty to eighty years, whatever the case is. You left without saying "thank you"; it annoys the hostess, the magnetic field, the Mother Earth. Then she gets so angry, she says, "You did not even say 'thank you' to me, all right, hang in the ether." That magnetic orbit, which in an airplane, with a high speed and a high velocity, we can leave, our soul cannot leave.

The gravity of the Earth's magnetic field is so powerful. I am not talking of a religion, I am not talking of a yoga class, I am not talking of power, I am not talking of God. I am talking about a living human being, who has lived purposelessly and painfully, and in the end, realizes the habit has grown so powerful, they can't turn back and say, "Mom, thank you, may I go?" Then you lie down and you look around; all the wealth is nothing to you. That is when that emptiness, that hollowness and that shallowness, which has been haunting you, which you ignored at the time, that is when it becomes a reality. That moment when you realized the life you lived was in vain. That moment of tragedy, everybody faces; and everybody knows they have to face it, but nobody prepares for it.

Maya is so beautiful and we are all forgetful. We think we are beautiful, we think we are graceful, we think we know, we think we are successful. I grant you that you can do everything, fine; but just look inside. Have you achieved a status that at the last minute you can stop for a moment and say "Thank you, Mother Earth"? Can you say with confidence that you know where you will be going? Neither can you know, at that time of departure, that you can depart gracefully; so how can you arrive to your next station gracefully? Give me a break. These are the questions, which you drop in your subconscious. These are the questions for which you become unconscious.

I am not against religion, honest to God. Perhaps God took a test of me and made me a religious man, but I hate it. I really, honest to God, hate it from the very core of my heart because it is such an intoxication, such a non-reality. Religion gives you knowledge but no practice. When you study all religions, all about all religions, everything about religion, three lines can sum it up: Sadhana, Aradhana, Prabhupati. No human is above it. Whatever his Sadhana is, that is his Sadhana. His and her Sadhana is a Sadhana; it is beyond lust, it is beyond emotions, it is beyond feeling, it is beyond demand, or asking, or prayer. It is only being—Self. Sadhana means that I am myself. Aradhana means that I have experienced myself. Prabhupati means I understand the understanding between me and God, as a husband and wife have their understanding.

There are libraries; the Library of Congress is the biggest library. Every country, every religion, every place has books and books and books. If you read 50 books a day, and you read for a hundred years, you will come to conclude nothing. If you know everything, you feel everything, you have all the occult powers, you can perform all the miracles, you have all the virtues, you have every wealth, every reach; but if, still, you do not know who you are at the time of your exit, then, at that moment, you have no permit for entry to the next stage. Now, you can say, who bothers; I came, I don't know, I am going, I don't know. So, we say, try to know where you come from; therefore, you should try to know where you are going.

These questions, “who am I, where do I come from and where do I have to go,” these are the three questions, which everybody has been asked and shall be asked and has been asking for centuries. That's why people lean to religion, not for rituals. There is a purpose, there is a sign, there is a faith, there is an instruction, there is a direction in it. If you don't follow all that, you don't follow a religion. Religion is supposed to give you the art and science of reaching your own reality. Religion should tell you good and bad, high and low, storm and calm. As the world ocean is, you will very calmly be you and sail through.

You know, in the ocean there is one little thing? A kind of marker what you call it? Buoy. Come what may buoy remains buoy. Tidal wind comes, tsunami comes, waves come, ocean becomes calm, buoy is buoy. True? Right? You may look at it or or not; but it tells you that if you don't mind the buoy, you will meet a disaster. It tells you the depth of the water, it tells you don't come near me, it tells you stay away. If there are two buoys then they tell you to walk in-between; don't go left, don't go right and make it to the other side. Exactly, the story of your life is to become that. In the ocean of turmoil, commotions, feelings, desires and reaching, a person has to become a standardized Self. When you start looking at life from that angle, it will become absolutely without problem for you. Then you can sing that song “Don't worry, be happy.” Does buoy worry? It's always happy. Even if it's taken in the middle of a huge wind and storm; when it's all gone, it comes up. It is there.

To be there is a trust, to be there is answering a call of duty, to be there forever is Infinity. To be there is to be that buoy—and that is for every soul. Ships and boats and salesmen and swimmers and people go by, weather and seasons change, land and its dimension changes, ocean and water changes, heavens and lightning changes; but

that great buoy stands by itself forever. Guiding everybody, but totally silent, showing everybody the path but without any radiation. It shines at night, with your light, and during the day you can see it. In the entire ocean, it is the human's guiding strength. We call it the inner voice; and in the East, we call it intuition. In the scripture, we call it *Dribdrishti*; and in the Yoga, we call it Kundalini.

The guiding science, the serpent power, alerts you; it is the power to alert you, the guiding power to guide you, the strength of the spirit to be with you, the light of God to shine on you, and the hand of God to protect you. In Sikh religion they call it Cherdī Kala. In the ancient scriptures they call it Kundalini. In the Western world we call it inner voice; and in the world of science we call it the Neutral Mind. It's the same thing. It can stand the eye of the cyclone, it can stay steady in turmoil; its cause and effect is nothing but pure happiness. Neither it grows, nor it dims, nor it becomes small, nor it is subjective, nor it is objective: it is, it is. Like a road sign.

A road sign is there today, tomorrow, yesterday, always and forever. You watch it, you don't watch it; you see it, you don't see it. It does not change. Millions of passengers come and go, millions of cars drive by, millions of weather changes, all that there is happens; but that road sign says yield, it will always say yield. Knowingly, nobody obeys it. Knowingly, nobody cares for it. Some do, many don't. But, by itself, it stands there with a triangle and says yield. Give somebody the right of way. Be flexible, otherwise you can hit and get hurt. This is the story of this life; this is the story of the soul. Constant, consistent, everlasting, from time immemorial, to time now, and time ever shall be, the soul shall be just a pure part of God, and God shall be the whole part of that soul. Without Thou, without action and reaction:

Atat Paro Brahmam Tahiye Samo Samithri.

Infinite, immobile truth, acknowledged and always to be.

That is why life has a challenge; that is why some people hassle more, some less. That's why some people are more rich and less rich. Because when you are less rich, the chances of prayerfulness, and praying, are more. When you are rich, chances are less. You think you can buy God with money—that's the tragedy of the human. Though they have not seen any shop, they feel it is on sale.

To meet that challenge in our character, to bring firmness and standard and depth in our character, there are ways to elevate oneself, to eliminate weaknesses, so we may remain a totally Infinite strength. If you are full of strength, you can share with others. If you have a lot of endurance, you can carry others. If you are standardized in your temperament, you can absolutely help others. If you are deep, you can resprout. These are the requirements of you. Woman is not only the symbol of it; she is the most dominant example, like a lighthouse on the tremendous, dangerous and treacherous rocks, showing the ship the way to safety, helping them to reach the harbor. If a woman has no character, if a woman has no consistency, if a woman has not vastness and depth, she is not a woman. She is not worth a granule of sand.

This life has a procedure and it has a purpose. It has a reach in order to produce the projection, to reach your destiny; and not only to reach it but to cash in on it. Every

religious man is little sharp, he adds a little bit of psychology, makes up a few stories, charms and enchants, and puts a flock together. Every shepherd has a herd of sheep, so he can get their milk, have their wool, and play his flute—that is existence. It's not experience. Get up on Sunday, go to church, two or three hours for the whole week, have fun. Go to a Synagogue or a Gurdwara or a Temple or a Mosque, the Sikh will read five Banis, the Muslim does five prayers, the Hindu will seek five dakshinas, the Buddhists will chant five mantras, et cetera, et cetera, et cetera. But nobody is taught the God and His link with the heart. Nobody listens to one's own beat in order to beat the insecurity, the diminishing doubt and non-reality. If you see your heart is beating constantly and beautifully, when you find it is not changing, why do you not ask yourself, "Why I am changing?" Can you not learn from your own beat of your heart? It is always there, hum, hum, hum, hudukhoo, hudukhoo. Actually, this is the sound of the heart: huduk-hoo, huduk-hoo, huduk-hoo, huduk-hoo, huduk-hoo. Do you magnify it sometimes with your stethoscope? You put it on a speaker, you will find it.

The breath has a sound, too: sohang, sohang, sohang, sohang, sohang. One says Thou is, the other says, that is—that's all. Big English. You don't have to learn from a dictionary. That's all they both say. But there is a one, most mischievous instrument in this body, it's called tongue. It has no bone. It can do you in; it can make you go down and it can make you go up; it can do everything. It can destroy you or it can make you. It is one little piece of meat in the mouth. It's very intelligent. The tongue is very intelligent; it can live in 32 solid teeth and seldom get bitten. It has 32 eating animals around it. When your tongue comes out, you are dead, they call it the "Q" position. You know that Q position? Your mouth is like this. (Yogi Bhajan demonstrates.)

Have you seen it, in hospital? The "O" position is a little better, tongue is not out. When tongue is out, it's called Q position; it means that within a few days the guy is going to go. But this tongue is a very unique and powerful thing. It can give you what nothing else can give you. If the tongue starts moving, in a permutation and combination, and touches the upper palate on which there is a point for the hypothalamus, it can change all the neurons of the brain and organize your system, your own capacity, to give you that solid Divinity, which you need. It can also give you intuition, which is why in the whole Siri Guru Granth there is only one commandment, and it is one word—Jap—which means repeat. Say it again and again and again. Each time you repeat correctly, each time it stimulates the meridians, each time the hypothalamus helps the gray matter to make the neurons make a pattern; once a pattern is made to be complete within itself, God is found.

Meditation to Rest the Mind Begins Here

See end of lecture for a complete write-up.

Now tonight, I'll ask you to chant this mantra. The words are *Harsingh, Narsingh*; Har means God, Singh means lion. Narsingh, male lion God; now, this is just the literary meaning, the literal meaning, I am not telling you what the mantra is. I am telling you what the literary meanings are. *Harsingh Narsingh Neel Narayan*. Neel you all know

means blue; Narayan you know as that which has no spots, spotless. Now, what you have to do is use your upper palate and the tip of the tongue. Harsingh, Narsingh . . .

You can either speak with the whole tongue or with the tip of the tongue. If you speak with the whole tongue it won't work.

Put your eyes on the tip of your nose, consolidate and bring your mind to rest. Mind cannot be arrested, (the warrants and the handcuffs) of your mind are when you put your eyes at the tip of the nose, poor thing becomes useless, you know that? When the optical nerve sits, fixed, the mind cannot move. Trikuti Drishti.

(Harsingh Narsingh Neel Narayan is played)

Inhale deep, inhale deep, inhale deep, exhale, inhale deep again, hold the breath, hold it tight; let it go. Inhale again, breathe more, pull tight, with a powerful breath, let it go.



Meditation to Rest Your Mind

Kundalini Yoga as taught by Yogi Bhajan®

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Posture: Comfortable Meditative Posture

Mudra: Rest your hands in your lap, right hand resting in the left. The right thumb rests on top of the left.

Eyes: Tip of the Nose, also called *Trikuti Drishti*

Mantra: *Har Singh Nar Singh Neel Narayan*. Chant with the tip of the tongue and the upper palate.

*Har singh nar singh neel naaraayan,
guroo sikh guroo singh har har gayan,
whaa-hay guroo whaa-hay guroo, har har dhiayan,
saakhat nindak dusht mathaayan*

God the Protector takes care of the universe.
Those who live in God's consciousness and power, chant Har Har.
Meditate on Wahe Guru and live in that ecstasy.
Those who vibrate God's Name and relate to God,
all karmas are cleared.

To end: Inhale deep, exhale; inhale deep again, suspend the breath, exhale. Inhale again, hold the breath and pull tight, with a powerful breath, let it go.

Time: 11 minutes

Comments: Har means God, Singh means lion. Narsingh means male lion. "Harsingh, Narsingh Neel Narayan." Neel you all know is blue; Narayan means spotless. Mind cannot be arrested; the warrants and the handcuffs of the mind are when you put your eyes at the tip of the nose. The mind, poor thing, becomes useless, you know that? When the optical nerve sits, fixed, the mind cannot move.

—Yogi Bhajan

