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## **Frequently Asked Questions about Yogi Bhajan and kundalini Yoga**

This document is for Teachers and Trainers of KY as taught by YB. Last updated April 9<sup>th</sup> 2020  
Given a series of damning allegations and testimonies about YB which led to the wide-reaching public discussion in social media. Students, trainees, teacher and trainer may find themselves facing some challenging questions and associated dilemmas. Therefore, we are outlining some of these here along with some suggested response. If there are other questions arising that you would appreciate some support with, then please let us know and we will include in an update of this document.

### **Some basic points to remember:**

Stay clear about what is gossip, rumour, stories. Focus on facts.

Use references where possible and ask for references when people make claims about YB said or did this or that.

YB made it clear over and over that he was not a Guru. Not to love or follow him but to love and follow the teachings. That he did not want to create a personality cult. And we do not support the idealisation of his persona. YB never called himself, or accepted to be called, a guru. He bowed to and pointed to the Guru, saying he was a mere signpost and post man. He wanted to give us the tools to have self-experience. 'Deliver the student to their own infinity'. To move up from our animal impulse and down from the rational intellect to our heart and true self.

YB also acknowledge from very early on that he would be slandered, accused, condemned and crucified. In some way he already crucified himself from the beginning, by opening KY to the public and sharing Sikh dharma in a non-dogmatic manner.

Let's also remember that the light attracts the moths. Toxic egos, jealous personalities, control games, competitiveness, and much more. That all this could happen to, and around, any teacher who volunteers to sit on the hot-plate of being a teacher of KY. The definition of a Yogi, unaffected by the polarities as described in the L1 TT manual is not merely the words of YB. It is a summary of several shabds by the 9<sup>th</sup> Sikh Guru Tegh Bahadur. And a call to every yogi/ni to develop their inner core, nucleus, stress free zone, of diamond like stability represented as Sat naam.

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Q "Whilst I recognise that the practices of Kundalini Yoga are powerful and have benefit to one's physical, psychological and spiritual growth, I don't want to be supporting a "Master" who may have abused students and as a result his role as a teacher through his charisma and intelligence."

A 1. By teaching KY, even if we say 'as taught by YB', you are not supporting a master in any way. You are not bringing any student to worship or idolize YB. You are not bringing any student to the master's door where he might take advantage of their naivete, etc. There is nothing for YB to gain from you teaching KY to others. Rather we are supporting the students who can benefit from this practice.

A 2. When you tune in to the Golden Chain you are not tuning in to YB. You are tuning in to the ancient lineage of all teachers. you are also tuning in to your own higher self.



Q. How to prepare for the questions my students have about the authenticity of our yogic technology, as taught by Yogi Bhajan, following revelations in the recently published book, Premka: White Bird in a Golden Cage.

A. Here it is important to separate the message from the messenger. The man's behaviour is in question. But the authenticity of the Yogic technology need not be. In general, one's own experience and intuition should serve to clarify the authenticity of the Technology. And reading YB lectures on the Library of Teachings makes it clear the depth, the power, and the sincerity of the message. Yoga is an ancient science. Much of what YB taught can be found in bits and pieces through other text and references. In Sanskrit or old Punjabi texts. YB did a remarkable job of synthesising and bring these teachings together under 1 roof.

In other words, it is not merely a matter of 'YB says...'. Rather it is that 'Yogic teachings say ...' As any of us may have our personal issues, life struggles, attachments, fears, and so on. Yet when we sit down to teach and tune in then we feel that connection, we put our personal issues to rest, and we deliver the teachings, sometimes even surprising ourselves with the integrity, purity and inspiration that comes through. Likewise, whatever problems Harbhajan Singh, the man, may have had, we can easily feel through his lectures that when he was Yogi Bhajan the 'The Teacher' was coming through. And many continue to benefit from that today.

Note: YB's behaviour, which in question due to several (not lots of) allegations, is, as yet, not fully verified and must be questioned independent of the teachings themselves. And 3HO have initiated an independent enquiry (more details below).

Q. what do we say in classes and the Level 1 teacher Training in the light of the pandoras box being opened.

A. 1. We do not hide or lie about the existence of the allegations. i.e. not supporting any cover up. You can openly indicate that there are allegations. We agree to the need for transparency and should feel comfortable about referring people to all the necessary links. Pending an enquiry there may be more information forthcoming.

2. We acknowledge that YB formulated his own synthesis of KY drawing from several main sources/teacher, and possibly through channelled/downloaded, information. This does not make KY a fallacy. We can refer to the research about his teacher Sant Hazara Singh. and we can refer to Patanjali and other texts about yoga.

3. We confirm our commitment to the highest ethical standards on all levels.

4. We do not see any reason to withdraw support or allegiance to KRI, ATA, IKYTA and EPS. As they continue to uphold and upgrade the highest standards.

Q. What about the Golden Chain. If the allegations have any truth in them, does that weaken, call into question, or even destroy, the significance of the Golden Chain? Is it still Guru Ramdas -> YB -> me the teacher?

A. Though YB gave his picture for people to meditate on, if they choose to, and he was clearly the direct Spiritual Teacher for many. None the less, YB also gave us the mantras which provide every student and teacher of KY to have their own direct connection with the lineage of Guru Ramdas who sits on the throne of Raj Yoga. YB was a channel for 'The Teacher'. Any teacher that tunes in becomes a channel for 'The Teacher'. The Golden chain is a net spread wide through all teachers that tune in with Adi Mantra. Note: Guru Ramdas is also Gurdev. In the mantra 'aad guray nameh,



jugaad guray nameh sat guray nameh sri gurdevay nameh' gurdev is the 4<sup>th</sup> guru who was Guru Ramdas. Therefore, when we chant 'ong namo **gurdev** namo' we are attuning directly to the consciousness of Guru Ramdas and the lineage that went before him.

In other words, chanting this mantra is not tuning in to YB, unless you consciously choose that intention.

Q. How can I teach these teachings when the integrity of the teacher is in question.

A. The integrity of the man is in question. This does not automatically equate to the integrity of the teachings being in question. (other answers in this document address that point).

Meanwhile it may be worth pointing out that many teachers of KY will experience some degree of doubt about their own integrity and ability to be a teacher. Questioning if they are good enough, worthy enough, know enough, live the teachings perfectly enough, have attained an adequate level of mastery, etc. In the times we live, this mastery and development as a teacher does not come from staying at home to study and meditate. If we each would wait until we are perfect enough, then we will wait forever. We learn to swim by getting in the water. We tune in to optimise that our personality does not corrupt the passing of the message. We remember the teacher's oath. We take 'no claim and no blame'.

If your experience has confirmed the benefits of the practice. Then why hesitate to pass it on?

Q. Re KY as taught by YB: Are we still going to call it KY as taught by YB? How can we be comfortable to do that given the allegations? Can we teach KY without mentioning or quoting YB?

A. if I am going to teach some other KY. Then what will that be? What will be your source? Will you put your own name to it? And take the consequences? If not, why not? Then what name will you put to it? What reference will you refer to? Will you acknowledge the reality of the Golden Chain? Or do you see it as a mere fantasy? YB remains the soul that took the updated synthesis of KY as we know it and shared it with the Western world at the risk of his own life. Credit should surely be given for that. While being clear that we do not in any way support or endorse the behaviour he has been accused of. The postman may be dirty and smelly. But will you reject the letter saying you have won the lottery? The professor may be eccentric, but his genius is not in question. Imagine that you learnt some really great tools and tips for self-management, for success in business, for keeping focus on a task, etc. but you learnt them from a cheat. Will you now abandon these tools? Or rather challenge yourself as to the integrity with which you use them. YB did not invent KY. Knowledge of the Kundalini is evident in many ancient cultures all over the world. YB simply put together a package and took responsibility for it, by putting his name to it. Some of the teaching may have been channelled (downloaded), some learnt from several masters, some through his own practice and experience as a yogic master. The result is KY as taught by YB. Saying YB is not to put him on a pedestal. But to acknowledge his efforts and sacrifice.

A 2. It is also the case that some of what YB taught can be found in other references. If you know these references then you might say that 'Patanjali says...' or 'the Kundalini Upinshads say ...' or 'Guru Naanak said...' etc.

Q. How do I relate to YB now.

A. of course this is your choice and there are a number of choices.



Some suggestions are partly implied by the other answers. i.e. see the reference to the postman above.

But let's think of other perspectives. Such as how a candle lights another candle. The wax it is burning may be more or less pure or impure. However this does not in anyway effect the flame. The flame maintains its own inherent property no matter whether it was received from burning rubber or any other source. When a person life prana runs out (burns out) the question is did you receive the flame, the inspiration, the light of awareness. You can choose how you want to relate to the dirty wax that was burning so that you could receive the light.

If you are drowning and someone comes and gives you the kiss of life. You survive and have a whole new sense of the value of life and self. No matter the nature of the person who pulled you out and got you breathing again. The mantra sat naam is like that. A kiss of life for your soul.

We may choose to ignore, forget and abandon the one who passed on the flame.

Or you may choose respect and gratitude.

The candle is burnt out now. Your task is to burn bright. Keep your wax clean. And pass on the flame.

**Q. do I have to quote YB? Can I teach KY without reference to YB?**

A. it never was a requirement. You may teach a whole class and never mention YB. But if you are asked certain questions then you will answer honestly. Remember teaching is not a popularity contest. Sharing the wider dimension of the teachings, beyond the kriya and meditations, brings a lot of depth and inspiration. There is no value or benefit in hiding what is the case. If you are asked, then your own integrity imposes on you that you will not lie. About the source of the teachings as well as the controversies surrounding them. Sat Siri Akaal means the truth is great and does not die. Truth does have the victory in the end. So best to align with truth sooner rather than later.

**Q. what does obey, serve, love, excel mean now? What are we obeying? What are we serving?**

A. what it always meant. It is a formula that works when applied consciously in the right direction. Obey the laws of nature. Obey the call of your own soul – your hukam, your heart, your destiny. Obey the wisdom that you know but often conveniently forget. Obey your own commitment. 'Be a disciple of your (highest) consciousness'. It is something very personal. It is not imposed from the outside.

Serve the truth within yourself and in every heart. Serve the upliftment of humanity. Serve the highest principles. What do you want to serve?

Love the love. Love the flow of life, love the light of consciousness, love the chance to give, love the opportunities life gives you, love the sangat, love even your enemy. Just love.

You will become the excellence.

**Q. why sign the code of ethics if the master did not live up to it.**

A. Let the code of ethics and professional standards speak for themselves. Do you not agree to it? Do you not want to be ethical in your conduct with students? No matter how others before you may have been, it is there to warn you, to protect you, to guide you. Can you write a better code of a higher ethical standard? YB asked us to be 10 x greater than himself. And the code of conduct points us that way. You may not yet fully live it yourself. But it is a standard that you surely want to pass on to the next generations. Or would you prefer to be responsible to lower the standard generation by



generation? Our grandparents may have told us many proverbs, some even contradicting each other. And they never necessarily lived up to them. This does not make their wisdom any less rich and meaningful.

**Q. Why say the teacher's oath?**

A. Can you understand the point and purpose of the teacher's oath independent of any allegations? Do you want to teach through personality? Do you want to claim credit for the teachings? And will you take responsibility for all consequences without any protective cover of the Golden Chain? Do you want to relate to the students as a man or woman rather than as a teacher? When you teach, you are a teacher. So why not confirm that?

**Q. re tratakam. Why should we do it? Should we be telling others to do it?**

A. Tratakam is an ancient meditation technique that continues to work. One can do tratakam on the sunrise, sunset, a candle, a mandala, your partner, a deity, etc. In terms of doing tratakam with the given photo of YB. This is optional. It was never a requirement. You may try and see. Or choose another object of contemplation. Or another method of focus and meditation.

**Q. What about YB's Subtle Body. Is it still operative?**

A. The Subtle Body does not take birth. In the Mul Mantra it is the stage of 'Ajooni' unborn, or beyond the womb. No matter where the individual soul may be. Reincarnated (as cockroach or otherwise) or not. The Subtle Body is a domain, associated to the Akashic records and what we might call the Matrix, or Indra's Net. Therefore, it is a domain that any student or teacher can access and call on wisdom, insight, and other downloadable information. This may be done by tuning in to the Golden Chain or specifically to any of the great masters and gurus that have served humanity through the ages.

As you develop your own self-mastery then you will have a more conscious connection to the domain of the collective Subtle body.

**Q. where to go to get updated information.**

A. Your local community leaders will have the statement issued by the various 3HO non-profit organisations. Whatever has been shared from these institutions is open to share with all. A new site has been set up <https://www.ssscresponseteam.org/> It will have updates as and when they are available Note: all trainers should be signed up for KRI bulletins. And any teacher can sign up for IKYTA newsletter.

**Q. Re White Tantric Yoga. Can we still trust it? Is it pure? Does the Subtle body of YB still operate there? Is it still a requirement to do WTY for the Level 1 Teacher Training?**

A. see above regarding Subtle body. The tantric field is a sacred arrangement in itself. If we approach it with a pure heart and mind then it will continue to offer the same benefits of healing, linking to the infinite and positively influencing the Magnetic Field of the Earth. The decision about WTY being part of the L1 TT will be made by KRI. It is not something we can answer here.

You can find more information on the Whiet tantric Yoga website.



Q. when we say 'the teachings'. What do we mean?

A. This answer has several levels.

- 1] Sikh teachings; reference to breath, kundalini, chakras, nadis, etc.
- 2] Teachings about yoga. Patanjali, upinshads, other.
- 3] The teachings as taught by YB.  
Combining shakti. Bhakti, sikh dharma, ayurveda, etc.

YB did not hide any of it. He brought it together in his creative way. collated. Updated. He made reference to various sources. i.e. not one source. Of teachers or teachings.

Q. What about Lineage and Legacy.

A. This is a very relevant topic in the light of the allegations and the change of the times.

We do differentiate between the two. Even Guru Naanak made this distinction.

Lineage tends to associate more to the person or people involved in the history of the teachings.

Legacy refers to the teachings themselves.

A claim to lineage does not carry the same merit or guarantee of integrity as it may have in the past.

The legacy can be picked by anyone and passed on to anyone, independent of lineage.

Hence KY can be practiced by anyone from different spiritual/religious paths.

YB was not only one saying this. He just said it in his way for the modern western layman.

Q. why teach?

A. 1. it works.

2. This is also like asking why practice. It works.

3. You do not have to. It is your choice, your gain, your loss, your decision, your consequences.

Q. what about all the teachings of YB re woman?

A Many women have benefited, and continue to benefit, from these teachings. They remain self-empowering. Some of these teachings are not necessarily teaching of YB. Rather they are more ancient and can be found in other sources of yogic teachings. YB was just passing them on. Before just throwing it all away. Take time to go through the teachings and clearly identify any aspect of them that you have issue with, and why. As always try it and see. Test it, taste, it. If it works, then enjoy it. If not let it go.

On a more subtle note. This whole passage from Piscean to Aquarian consciousness is being played in through the paradoxical theatre of a male teacher, with shadow material, serving women to become empowered to bring down the male hierarchy and take back her power.

One could even wonder (contemplate) whether, knowing his own (and men's) shadow, was part of the driving force to be sure to give women the tools and insight that would serve the transition.



## Karam Kriya School

Training in Karam Kriya Consultancy, Kundalini Yoga Teacher Training

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Q. is true that YB was appointed Sri Singh Sahib of Western Sikh Dharma?

A. TBC. But there does exist a letter, proclamation, from akaal takhat (highest Sikh authority), naming YB as Singh Sahib, not Sri Singh Sahib.

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These topics are currently under research:

- references to KY in upinshad text from approx 2000 BC. And other texts
- more details surrounding Sant Hazara Singh and YB's other teachers
- the connection of yoga with the Sikhs