

Raj Yoga Guru Ram Das

How [Kundalini Yoga](#), also known as Raj Yoga began, it's ancient history, evolution, and its passage to the West, through the Master and the [Mahan Tantric, Siri Singh Sahib Yogi Bhajan](#), and the teachings of Guru Ram Das – the Lord of Miracles, and the personal Guru of Yogi Bhajan on the astral realm.

In the words of [Yogi Bhajan](#), “You want to see [Guru Ram Das](#)? Hail Guru Ram Das and he shall heal you and heal your surroundings, take care of your things, and square your accounts. It's a good Guru. He knows the business.”

Hailed as the [Royal Yogi of the Solar Dynasty](#) he is known for his humility, compassion and healing. He holds the royal throne of Raj Yoga and guides humanity through his Subtle and Radiant bodies.

In service to humanity, he established a universal centre of healing, Hari Mandir Sahib commonly known as the [Golden Temple](#), with four doors welcoming everyone from the four corners of the world. Enter the realm of the mystic yogis to [meditate](#), chant, sing and connect with the Aquarian Master – Guru Ram Das.

Drop the limitations imposed by the mind – Transform into vast energy fields – Develop every action into meditation – Walk the path of the Gurmukh Yogi. This is an invitation from the ancient sages to the many seekers who are looking for higher purpose in life, Healing, Prosperity, Peace, and transcendence into the [Aquarian Age](#).

Transcend through:

- History and legends of Guru Ram Das
- Recognizing the Transpersonal Self
- Awakening the Divine Guru Within
- Experiencing the state of “No-Mind” – Samadhi
- Kriyas, Meditations and Mantras of Guru Ram Das and Baba Sri Chand
- Understand the state of Sehaj – Present moment in daily life
- Golden Temple Healing Meditation and much more

Guru Ram Das and The Throne of Raj Yog

By Ek Ong Kaar Kaur Khalsa

“Raj Yog is that state in which you are a king of earth and heaven, both, and that is what [Sikh Dharma](#) is. That is the yoga of [Chardee Kala](#), and that is what Kundalini Yoga is. And that is what Tantra Yoga is...Raj Yog is the basic philosophy, mentality and the dimension in which the mind and the dimension of the mind unite to achieve sovereignty of Godhood.”

-- Yogi Bhajan, July 20, 1980

Yogi Bhajan talked a lot about Guru Ram Das in his teachings on Kundalini Yoga. He would say that Guru Ram Das holds the Golden Chain, that Guru Ram Das is the Lord of Miracles. But most important, he talked about Guru Ram Das as having the throne of Raj Yog bestowed upon him.

“After Lord Krishna, the takhat (throne) of Raj Yog was empty. After Lord Krishna it was given to Guru Ram Das. That is why in Gurbani it is said: ‘Raj jog takhat deean Gur Ram Das -- The throne of Raj Yog was perpetually given to Guru Ram Das.’” (Siri Guru Granth Sahib, 1399)

“That manifestation of Guru Ram Das as a Raj Yogi in personality, in practice, and in reality, in the very essence of his being, was sermonized in the [Siri Guru Granth Sahib](#). There is an exact science, there is an exact technology, there is an exact knowledge in which an individual finite little man who is nothing -- he doesn't even know whether or not he'll get up in the morning or whether the pranas of life will come to him--that individual can manifest Almighty God in the essence he wants, or in the essence she wants. This is the great knowledge, which is in existence.

You cannot eliminate wars; you cannot eliminate the destruction of humanity. The only way we can grow is by practicing the Shabad, by mastery of the Shabad.”

-- Yogi Bhajan, 8/13/78

But who exactly is Guru Ram Das?

Guru Nanak gave the Guruship of the Sikhs to Guru Angad, who, in his time, gave the Guruship to an older man named [Guru Amar Das](#). Guru Amar Das created a center in Goindwal. There, trade, education, and spirituality flourished among people of all castes and creeds. A young orphan boy named Jetha came to live in Goindwal during Guru Amar Das's time. Though he had very little, he dedicated himself to serving others. He would sell wheat-berries in the street to earn his livelihood, and then go serve in the Guru's community kitchen, or work on many of the construction projects in the village.

In time, Guru Amar Das's daughter, Bibi Bani, came to a marriageable age. Bibi Bani's mother, Mansa Devi, came to Guru Amar Das and requested that he find a husband for their daughter. Guru Amar Das asked his wife, “Well, who do you think would be a suitable match?” Mansa Devi replied, “Someone like that boy, Jetha. He is always serviceful and radiant.” Guru Amar Das said, “Someone like him? There is no one better than him.” At which point, the Guru sent for Jetha and engaged him to his daughter.

From a young orphan who made a humble living in the streets while serving others, Jetha became the son-in-law of Guru Amar Das. There are many beautiful stories about their time together as father-in-law and son-in-law. In time, Guru Amar Das passed the Guruship to Jetha, who came to be known as Guru Ram Das.

Yogi Bhajan talks about Raj Yog as a very particular state of consciousness. It is living as a yogi on the inside, and as a king on the outside. It is being able to see the unseen, know the unknown and hear the unheard. The throne of Raj Yog was given to Guru Ram Das because he achieved this state of consciousness. Did he achieve it by leaving the world behind and doing severe yogic practices? No. He achieved it by meditation on the Shabad while living as a husband, father, and son-in-law, who earned his living and served his community. No one knows what personal yoga or meditations Guru Ram Das may have practiced. But the stories are clear that his devotion was unparalleled.

After he became the Guru, he had a particular habit. Travellers would arrive every day to meet with him. In the evening, Guru Ram Das would dress very humbly, and go to where the travellers were resting, to wash their feet. The next day, when the travellers had a chance to meet Guru Ram Das for the first time, they were surprised to find it was the foot-washer they had met the night before, now sitting upon the Guru's throne.

Stories of Guru Ram Das's humility and grace circulated far and wide. In time, those stories made it back to the Udhaasee community, the first sect established by Guru Nanak. In the almost four decades that had passed since Guru Nanak's time, [Baba Siri Chand](#) had continued the work his father assigned him. All of the schools of yoga at that time recognized Baba Siri Chand as the greatest yogi. It is said that Baba Siri Chand did not need food, he lived purely on air; and that his skin had a slightly bluish color because he was nourished only by prana. Even though he was old according to time, he did not look any older than a teenage boy. All of the schools of yoga bowed to him.

As the stories of Guru Ram Das reached his ears, Baba Siri Chand became curious. He wanted to see what had happened to the other sect, the Nanak Panthees that originated with his father, [Guru Nanak](#). Baba Siri Chand set out on foot towards Goindwal. When word reached Guru Ram Das that the revered son of Guru Nanak was on his way to see him, Guru Ram Das did not wait. He, too, set off on foot to meet the great yogi, Baba Siri Chand.

When the two met, Baba Siri Chand saw his father's likeness in Guru Ram Das. Yet, the yogi questioned Guru Ram Das about his beard. "Why do you have such a long beard?" he asked the Guru. Guru Ram Das knelt down on the ground before Baba Siri Chand. He took his beard in his hands, bent over and began to wipe the dust off of Baba Siri Chand's feet. "This beard," he said humbly, "is to clean the feet of great saints like you."

In that moment, Baba Siri Chand realized why his father had not left him the Guruship. While Baba Siri Chand had tremendous knowledge, and amazing yogic powers, he did not have the sense of devotion and service needed to become Guru.

Humility overcame Baba Siri Chand. As Guru Ram Das rose to his feet, Baba Siri Chand knelt down, "Oh great King, you are superior to me. You stand in my father's place and have helped me understand why I was overlooked. You are greater than words can express. All those who look upon you shall be liberated." With that, Baba Siri

Chand bowed to Guru Ram Das. **It is said that when Baba Siri Chand bowed, all the schools of yoga bowed with him.**

“The difference between a man and a yogi is that man can listen to the feeble sound of the soul. But a yogi only listens to that sound (of the soul.) It's like an alarm, a fire brigade going. The guidance becomes absolutely intuitive. Every person has that capacity.

Nanak's religion, or reality, is Raj Yoga. In Raj Yoga the individual is a union of the polarity. It's not a duality. Kundalini Yoga was developed so that married people, family people, real people, can also experience God. Baba Siri Chand, the eldest son of Guru Nanak was given the Guruship of the Udhaasees, the detached sect. And [Guru Angad](#) was given the Guruship (of the Shabad). The grist ashram, this married life, is the greatest life. The angels and goddesses worship to be in it.”

– Yogi Bhajan, 7/15/91

Two Different Traditions

Guru Nanak's life seeded two different traditions. One was the yogic tradition, headed by his eldest son, Baba Siri Chand. Its purpose was to preserve the truth of the yogic teachings while confronting the culture of the yogis who had become socially destructive. The other tradition was founded on the Shabad, on devotion, service and living a householder's life. It was a tradition that opened the door to liberation for the average person. This had never been done in India before. These two traditions began with one enlightened man. They developed on their own for decades after Guru Nanak's passing. But when Baba Siri Chand bowed to the feet of Guru Ram Das and accepted his father's will, those two paths met again.

Excerpts from “Ego, Guru, Guide,” Kundalini Quarterly, Summer Solstice 1976
Bicentennial Issue

The purpose of life is not to find God. I don't care if you beat me up, you will never convince me that we are here for that purpose. It is the biggest lie that people believe these days. Why do you want to find God? God has already found you. You are only here on this Earth to begin with because of Him. It is amazing what you sometimes let yourself believe. Even if you could find God, what would you do with Him? He is not a coconut that you can eat.

God is nothing but your own inner consciousness. Now I will agree with you that you cannot always feel God, but that is because you think that you are separate from God. We call it maya. [Maya](#) is the illusion of separateness; it is the quicksand of this life.

Whenever you forget that you have the capacity to be a god, then you become disconnected from God, and it is very lonely, and very painful. It is very unfortunate. **You lose touch with your guide, and you sink back into the**

quicksand. Without the guidance, there can be no self-determination. Without self-determination, there can be no achievement. Without achievement, there can be no knowledge. Without knowledge, there can be no awareness. Without awareness, there can be no radiance. And without radiance, you might as well be an animal. An animal gets up from sleep, eats food, has sex, raises children, and does everything else that you do; but an animal has no mind to observe himself in action. That is the difference between an animal and a human being. Hu means light; man means mind. A human being is a being of mental light, a being of mind as well as body. **But to experience yourself as a human being, you have to condition your mind to experience Infinity.**

Life asks a question that must be answered. Life says to the ego, “You came with me into this life, but you cannot go with me into death. I must use you to help carry me across, but I cannot take you with me when I go.” This is the riddle of the ego that we are faced with. Life belongs to the land beyond; ego is given to you as a companion so that you can travel the road to the land beyond, but the ego cannot go with you. Nor can the ego direct your journey, because the ego does not know where you are going. **The ego cannot know that you belong to the ethers, because the ego is not a product of the ethers; it is a product of this Earth. It is a friend and companion to be taken on the journey; it is not the driver of the car.** But that does not mean that the backseat driver will not try to drive.

You must take control of this backseat driver and commit yourself to your destination. Without this commitment, life has no essence; life has no joy, nor can there be any achievement. **If you are committed only to this Earth, ultimately you cannot enjoy your life, because your life must go beyond this Earth.** You may achieve worldly success, but worldly achievement is only for this world. Only spiritual achievement will take you across this life into an experience of the limitlessness of your existence. **The more you experience your soul, the more you can merge in that Universality from which you came. That is why you have a Guru: so that you can know and experience your soul. It is the spirit of guidance that allows you to reach your destiny and become great.**

You need this Guru, this guide, not to possess you, but to guide you. You need this guide to appreciate you, to inspire you, and to correct you when you are wrong. **The Guru is like a compass: it will tell you where the North Pole is and where you are in relationship to it, but it will not take you there. It sets up a relationship between you and your infinite consciousness so that you can have that guidance to follow in your life.** The Guru is like a pump that pumps air into a tire to make it useful. Once the job is done, the pump does not follow the tire down the road. But if the tire runs out of air again, the pump can be used again so that the tire can keep going. The Guru is a gas station that fills you with spirit.

The Guru should take away your doubt and darkness. He should rekindle your spirit, and redirect you towards your goal. He should remind you what reality is, and keep you

going toward that reality. **He should remind you of your energy, and remind you of your life so that you can mind your own business and keep going.** This is the job of the Guru, one who has the confirmed habit to speak the infinite truth in all circumstances. Because the Guru cannot be measured, he opens you up and tests your very finite, measured ego against the measureless Infinity. It will freak you out, but it will keep you on the path of righteousness.

If God gives something to this Earth, He wants that same thing back. That is His nature. And the closest to God are those who can understand you for who you are and remind you of who you are whenever you forget.

The world is not a mystery, it is a joy to be experienced; but our ego won't let us enjoy our visit to this Earth. The Infinite Self is given to us as a gift, but we don't believe it. **The moment you believe in the Self, that moment you are enlightened.** When you experience the Self, then you know that you have to go, and you keep on going. Otherwise, you are stuck here. Liberation is not going to God's kingdom from this Earth. There is no such kingdom to go to at all. **The kingdom of God is right where you are now.**

The Guru is a guide that can take you from the darkness into the light. The Guru is an ocean where you can totally merge yourself and come out washed and clean. The Guru is a store of technical know-how where you can go and get taken care of so that you are fit again to take up the responsibility of this planet. The Guru is the secret chamber of your inner self where you can confide your greatest secrets and be guided in the light of righteousness. Those who qualify according to these criteria are truly the blessed ones who have come to serve humanity and carry us through the times.

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