

Transformation: Aquarian Teacher Training Overview and Welcome

Welcome to Transformation: The Aquarian Teacher Training, Level II. This will give you an overview of the purpose, goals and approach of this second stage of training in Kundalini Yoga as taught by Yogi Bhajan.

The vision of the Aquarian Teacher Training programs is to produce teachers of Kundalini Yoga who demonstrate awareness in consciousness, excellence in teaching skills, and serve as an example of depth and maturity of character. The purpose of creating our global community of teachers has three main parts: We are creating a global community of teachers in order to

1. Prepare the foundations for the shift of humanity to the Aquarian Age by applying the legacy of the teachings, the golden chain and the example of Yogi Bhajan.
2. Serve and uplift individuals to be healthy, happy and holy.
3. Provide the opportunity for each person to awaken his or her capacity, character and sensitivity as a self-sensory human being who can be effectively intuitive, creative and compassionate.

To achieve these goals we have created, with the direct guidance of Yogi Bhajan, a training program whose core process has three stages:

1. **Aquarian Teacher: Foundations and Awakening.** This stage includes the fundamental understanding and experience that the basic self is always one with the One (Ek Ong Kar); understanding of the essential parts and character of a human being; and the fundamental principles and practices of Kundalini Yoga as taught by Yogi Bhajan. Completing this stage makes you a certified instructor of Kundalini Yoga.
2. **Aquarian Teacher: Transformation.** This stage includes the projection of identity (Sat Nam); the embodiment of character through word and behavior; and the expansion and deepening of the teacher's state of consciousness. Completing this stage makes you a certified practitioner of Kundalini Yoga

3. **Aquarian Teacher: Realization.** This stage is the experience of ecstasy (Siri Whahe Guru) in all states of awareness. That experience is expressed in the teacher's words, actions, accomplishments, character, seva and reputation. Completing this stage of training makes you an acknowledged and certified teacher of Kundalini Yoga as taught by Yogi Bhajan.

Each stage has its own tasks, criteria and inner and outer disciplines. When Yogi Bhajan gave the task of completing this course of training to KRI he used the analogy of a B.A., M.A. and a Ph.D. In the intimacy of your own consciousness it is similar to youth, adolescence and adulthood. It is a continuous process with distinct stages of growth and development followed by accomplishments and service. The *Aquarian Academy* supports this process by providing the training, selection and support of trainers for each of the three stages.

I welcome all of you who have taken on the challenges and opportunities of the Transformation stage of our training program. You are all instructors who have successfully completed studying the foundations of kundalini yoga and applying your awareness to cultivating the identity of a teacher within yourself. To certify as an instructor is quite an arduous process filled with challenges and insights. In the first stage of study you must master a lot of content: kriyas, breathing, postures, philosophy, sadhana, meditation and the basics of instructing students. Along with this, many of you had to understand and commit to breaking old habits and establishing new ones that support the lifestyle and applied consciousness of these teachings. Kundalini yoga is all about direct experience and the capacity to apply that experience to your life. It is not simply a collection of techniques, concepts, good ideas and inspiring beliefs. So I congratulate you for your efforts, accomplishments and heart.

The Aquarian Teacher: Transformation is the second stage of training and personal development. It is fundamentally different from the first stage in which you established the foundations for becoming a teacher and for a lifetime of personal practice.

The second stage of training is about the transformation and deepening of your own core capacities, character and consciousness. In this stage we will share a lot of new

content in terms of information, techniques and themes, but the essence of this stage is about your establishing the ability to use your applied mind, applied intelligence and applied awareness.

This is why we require at least two years of teaching experience during your mastery of the five modules of study contained in this stage. It will give you the opportunity to apply the ideas, habits and techniques to yourself, both in your own life, and to a broad range of different classes and students. In this stage of training, we are establishing depth: the capacity to reflect on your own experience and to analyze your own habits, communication, mind and relationships, and then to act with consciousness, intuition and compassion. When this is fully embodied, it shows clearly in your words and actions through your kindness, service, willingness to accept and give feedback, capacity for effective teamwork and your focus on the upliftment of others. Critical to this stage is the practical ability to step back from your impulses, attachments, fears and agendas and apply your neutral mind to process your own inner conflicts, imagined limitations and projections.

Each of the five modules of Transformation focuses on a crucial facet of your mind and consciousness. Think of all the modules as parts of a single process. To master the lessons of each module is to cut the facets of your own diamond mind so that it can scintillate and reflect your spirit. This stage of Transformation will take all that you have learned before and polish it and let you apply it. It is a time to clear inner conflicts, along with any mental and emotional blocks that might inhibit your full linkage to the golden chain and to the radiance and responsibility that comes with being an adept teacher.

It is not a small thing to know how to zero your ego and allow the infinite to serve through you. Without the ego constantly dividing the world into polarities (of what is mine and what is yours, my status versus your status, my belief versus your belief), there lies only God. The energy that generates, organizes and delivers all of our existence and experience.

This is a special time in the evolution of human consciousness. People's sensitivity is changing and the pressure of the world growing and evolving is provoking us to become self-sensory humans. We who go through these courses and master the consciousness within ourselves are the teachers and guides of this new age.

Yogi Bhanjan presented his vision of the coming times and who we are as self-sensory human beings:

“The idea is to build the foundation of a new age. Only people of experience will be talked to and listened to in the Age of Aquarius. For the past five thousand years religion has taught you to redeem your soul. But the soul is already redeemed! Rather you should redeem your “shallowism”, redeem your “cheapism” and your not being true to your own words. Redeem your “pimpism” and your “prostitutionism” of your self.

Sensory humans will be deeply sincere. They will perceive and act on the fact that they are factual. We are a fact of life; A fact of existence born in the image of God. Understand that there is nothing more beautiful than you.

The time of self-value has come. It is time “to be, to BE.” The time to know that “I am, I AM.” The time has come not to search for God, but to be God. The time has come not to trust in God, but to dwell in the working God. You must be aware of how ugly we have made this earth and of how beautiful it's supposed to be. Every grain of sand is God but we have to have our subtle body, our sophisticated self, in order to see it. That's why over the last thirty years of teaching I couldn't fit in with your concept of reality.

You are a collection of molecules living by the pranic body. The pranic body and the psychic body in proportion and in conjunction with creation, make you clean and clear. You stop searching and you begin practicing. Your flow becomes as vast as the universe - and sometimes beyond the universe.

I don't want anybody - because I want everybody! That's a difficult concept. I run with the flow of the psyche of universe. I go as it takes me, moves me and desires me to go. Man will finally stop cutting corners and come to live a real existence. We must help each other and deal with each other as equals.

The love of existence - of our life and reality - with the flow of the psyche, will give us the flow of Self within the self. Our sensory system will be our archangel, protecting and glorifying us. Those who hustle and hassle will die suffering. Your mind will direct you toward the right channel. Our presence is our purity. We won't have to create fantasies and imagination of the unreal.

We will master ourselves and our service, character and commitment along with the most powerful thing, our individual grace. Our nobility is our projection. Gracious, kind and compassionate: these are our central features. Our creativity will be our sensory system. We will be overflowing with energy, touching the hearts of people and filling their empty cavities. Our actions will be great, and our flow will fulfill the hearts of others. We will create a new humanity. We will have a new sensory system and thus will create the Age of Aquarius. This is the fundamental character you must remember. This is how you will purify yourselves.” (Tr080800 NM0354)

The first problem for us is that we must learn. Not just acquire things or knowledge. We need clear eyes, not simply new sights to behold. In order to do that, Yogi Bhanjan has given us an impeccable and grand discipline; a platform of practice on which we can test ourselves, heal ourselves, expand ourselves and gradually become Aquarian Teachers. That individual and group discipline produces the base of experience that becomes the wisdom within us, which gives strength and reality to our consciousness and actions. Our practice and training must go beyond the mind while also training the mind.

Learning at this stage requires discipline, humility, vitality and courage. For the change is inside you. He explained this goal:

“I am just trying to make you change, because you want to change but you don't change. I know you. It is very difficult for you to leave your habits. First we create habits and then our habits create us.

Lots of people say, “We want to learn.” Not true! It is the last thing we want to do. Learning is as painful, as difficult, and as tragic as tragedy can be. Learning is training the subjective to read the objective. Learning is not about the object. Learning is not “Okay, I am going to do business. I am going to reach the goal.” That is objectivity. Learning is no such thing. Learning is first subjectivity and then objectivity. The problem is that no human has the nerves for it.

Forgive me for that. You are wonderful people but you are bad students. That is just the way the Western mind is. You want what you want. The first principle of the world is to deserve what you want, not to desire what you want.” (Tr020592)

When we learn deeply it requires a real transformation: A transformation of thought, in the neurons, in the dance and intelligence of the trillions of cells in our body and in our capacity for intuition and subtlety. We want to learn, but it only happens with discipline and with the rhythm and regularity of applying that discipline. That change is painful. We want it without “deserving it.” We want to build and decorate our spiritual house with consciousness but not lay and test the foundations. Because laying solid foundations often uncovers old assumptions, perspectives and beliefs that we are uncomfortable to face and to confront.

An important part of this first problem of truly learning is avoidance. When something is painful our negative mind protects us. We limit the feedback, advice and assessment that a teacher gives us and that our peers give us. We react against things that do not agree with our self-image and with the strategy and interests to which we have committed ourselves. Most of the time, we do not even know that we do this. We rationalize it. We slip into a quiet self-deception. We demonize the other. We form into cliques that only agree with us for their own reasons. It is a normal human behavior, but it is not the standard of a good student, or a good teacher. He put it this way: “You are lying to yourself as a matter of habit...I know you. I know you what you think, I know what your base is, I know what your projection is. I can understand your psyche. I understand the frequency and I can compute it in a second. If I start telling everybody what I know, anybody who sees me coming will cross to the other side of the road. Because nobody wants to know!” (Tr020592)

For Transformation to fulfill its purpose we must each commit to the discipline of regular practice and to the discipline of communication that is direct, open and real. We must never isolate ourselves from each other. Part of the growth that happens during this

stage is the dynamic interaction with other students and teachers in authentic conversations from the heart.

Conscious communication is the second skill that it is critical to master during this stage of learning. We will dedicate an entire module to this key capacity. It is something we cultivate and improve in every moment of the **Transformation** training and, in fact, every day for the rest of our lives. Yogi Bajan taught volumes on this topic and even completed his Ph.D. dissertation on it. It is central to success at this stage. Demonstrating this core capacity is one of the paramount criteria with which to assess your progress.

“Communication is a gift to know. Communication is a gift to understand. Communication is a gift to realize. If you do not use communication for these three things you had better shut up and not talk.”

“Communication plays the most vital part in anybody's human life. Mostly seventy percent of your talk is unconscious and about sixty percent of your communication is purposeful. In that communication, you have an aim. You want to achieve something. That is another category. Third category is your approach to another person where you want to impress. You want to control. You want to be acknowledged. This is eighty percent. These are the three main categories of human talking.”

“Three things are unfortunate. You have never learned to talk in order to know each other. You do not have a rapport with the other person at the same frequency. You do not have the strength to acknowledge the other person - to acknowledge not just the character of that person, but also the characteristic of that person.

“That is why you don't talk truthfully; because, truth is simple, straight and with a smile. You don't have to remember it. You have to say it. You know it and then

you have to live it. It is so simple. You make it so complicated and then you mess yourself up in the end. You all die of your own entanglements and your life suffers because of your own entanglement. Communication is one of the best arts God gave you as human. It can make you the best!”

“Worst of all is that you can't talk to yourself. That is the worst. Three things you can't do. You can't listen to yourself, you can't talk to yourself and you can't be yourself.” (TR 020492)

When we learn deeply and we clear our inner capacity to perceive; when we stay open to listening and correction; when we apply the art of conscious communication as students and teachers, then we become simply who we really are. We share that with each person so they, too, may become themselves in the light and reality of their own spirit.

The third problem Yogi Bhan identified is the challenge of character and virtues. We might call them the character and core capacities of a teacher. When we try to learn, we listen to his words in a class or to a mantra we practice, “You do not develop in you the inner vitality to grab the virtues.” (Tr020592) Having a good time learning something is not enough. We need to embed the lessons into our body, mind, habits and life. This happens when we have enough vitality, devotion, focus and neutrality to invite it into our own character and then live it. He called this the ability to live and act personally, but decide impersonally. We live with certain virtues and character no matter what our personal characteristics, tendencies or situation may be. Consciously working on this depth of character is central to **Transformation**.

From his first class to his last, he taught us to rise to our caliber and character. He spoke about this challenge this way:

“Life was not given to you for play. Life was given to you for a one simple thing: to experience life. Life was given to you to experience life. Life was not given to you to experience traumas. Life is a caliber. It is given to you once, and it's not meant to be wasted in games.

You have two options: you can serve the ego or you can serve the truth. There are three ways to live: live by your spirit, live by your mind, or live by your ego. You cannot live by your mind because your mind is etheric. It goes back and forth. So you have to either live by your spirit, by your soul, or you have to live by your ego. If you live by your ego, then you are going to do funny things. Then you are going to do what you want, not what the universe wants.

What is the problem? The problem is that we don't have depth. We have dimensions. We have so many dimensions that we do not know which direction we have. So we have neither depth nor direction. All we have is dimensions. And we play games with our dimensions. We definitely play games with our ego. Heavily.

We love games. Why? Because we do not know how to pass time. We love going outside ourselves because we do not know how to go inside ourselves. We have to create one situation or the other because we do not know how to meditate. We have to play games because we do not know truth. Why does a man who knows truth have to play games?

In our caliber of consciousness the purity of our mind needs to have a base. Can you build any house where you don't build a base first? If a human being wants the life, and the life is without the base of character, do you think that life will be a life? And do you think without commitment there will be character? How can you know your character? First you know "dos" and "don'ts." And when it comes to temptation you conquer it. That means you have character.

All facets of the human body have to be controlled and characterized by the character of commitment, and that has to be tested by the principle of commitment. That's the beauty of Dharma. Dharma is nothing, my dear folks, but a principle commitment. It is not whether I am religious or I am not religious. I

am a good man or bad man. That's not the test. The test is: Do I have principle commitment and do I live it?" (TR 092181)

“Are we crazy that we do not have character and constant strength and we still feel that we are human beings and we can carry our life? No! It won't happen. Treachery shall meet treachery, betrayal shall meet betrayal, non-commitment shall meet non-commitment. What is the result? Agony, pain, disease, and death.

Who can say whether you have a committed character or not? Maya. Maya has a very subtle way to test you. Maya has to do just one thing. It splits your personality. Sometimes you might be worried, “Why do all these things come to harass me?” Why do all these things come to test you? I give you one simple answer for all. Just to tell you how refined you are. Maya is a faculty to test your steel. Can you cut through time and space or can't you?

Nothing can make you great. Nothing. If money can make you great, there are many billionaires here. Are they great? No. If a wife can make you great, there are people who have married ten times and divorced twenty times. If children can make you great, there are people who have a great line of them that goes on forever. Does your own self make you great? No. Great is when you impossibly make the impossible possible. When you project to make the impossible possible that is called?

Students: Great.

YB: That needs a commitment and character in your base, because you need a projection into the Infinity. In reality, you are trying to stimulate your own self into the Infinity. That's a law.” (TR 103080)

Assess your own character as you go through the **Transformation** training. Find your base. Establish your principle commitment without any split of personality. You, reality and God are a unity, a non-dual presence in every moment. The exploration of

character begins with the dos and don'ts. The discovery of your depth and virtues happens with challenges and tests. The ecstasy of your character is effortless grace and innocence that sees the impossible done by the Infinite. Character, as understood in Kundalini Yoga, is not good or bad, but a property of consciousness.

As a Master and as our teacher, what does Yogi Bhajan want in us and from us as practitioners of kundalini yoga at this second stage of training? What is the charge we accept from him to guide us as we open up to learning, to communicating consciously, to expanding our own consciousness and cultivating our character? He gave a lecture after twenty-three years and thirty days of teaching us. He evaluated our efforts as students and said exactly what he wanted and what we had to deliver at our next stage of growth and maturity as student-teachers.

“Now I want the result. I want you to grow up. Because as my students you do not understand what will happen to you. The whole world is going to fall apart in such a way that only the few of you will be the hope. The time has changed. It is not the Piscean age. You must go out and uplift people and not worry about yourself. Do not worry about facade and fads, and what you like and you dislike.

Have you learned something? You are responsible. Nothing but responsible! And there is no other way but to be responsible. If you can't show a response to me then you have no relationship with me. If I can't respond to you then I have no relationship with you. That word “response” makes the word “responsible”. If I am not able to show you the response then I am no good. If you can't respond you are no good. Let's face the truth.

We have to learn something today. And that is how to talk, how to work, how to live, how to have facets and facilities and how to have the characteristics and character to live. I want to live as me. I don't live like you. You don't have to live like me. You have to live like you. Each person must live it to his infinite psyche. Then there will be harmony.” (TR 020592)

In order to deliver an effective response to another person or to a student we need a stable, trustworthy maturity that can apply our intuition and elevate them in consciousness to heal, become clear and live in the creative reality of their own soul. We need the caliber to do this in each and every circumstance.

The training is organized with this challenge and goal in mind, so that all five modules are a single process. Each module has a central theme. That theme is reinforced in all the other modules. The links between the different ideas are forged through your experiences and by constant exercises and efforts to refine your ability to reflect, to be aware and to be consciously conscious of what you are learning. In addition to the central theme of each module, we have identified core capacities, which you must master. Powerful and clear intuition, the capacity for shunia (living at the still center), the mastery of polarity, and the ability for harmonious communication are examples of those capacities. Each module cultivates those capacities and asks you to assess how well you can use those with yourself, with your students and in your life. We do not need you to simply teach about intuition. You must be intuitive, recognize it, and form an effective realistic relationship to that capacity. Most capacities are life-long studies. But at this stage you must demonstrate them, not simply understand them.

References and links to web resources will encourage you to expand your knowledge, practice additional techniques and master background materials for each area of study. The courses themselves emphasize carefully chosen meditations, kriyas, and quotations. All needed information is presented in highly interactive learning environments. You will explore topics and discuss them with other students in both small and large groups. You will answer questions, generate questions, role-play, solve puzzles, and write short and long essays. You will have the opportunity to practice meditations deeply over an extended time. You will test and observe the application of these techniques and attitudes in your life.

Pivotal to this path of study is a chance for you to encounter the energy, teaching and character of Yogi Bhajan as directly and personally as you can. We will see many videos of him teaching classes. You will study those classes, feel the effects and explore the edited transcripts and then write on the key ideas that create a meaningful unity across the great diversity of topics.

There is also a mentoring process that occurs throughout the time you are studying in these **Transformation** classes. It is designed to catalyze your capacity for self-examination. Ideally you will have a mentor who will help you reflect on how well you have integrated these teachings into your life, how deeply you have confronted and dealt with your own inner conflicts, and how your actions as a teacher embody grace, character and conscious communication. Questions about the content, philosophy and application of what you learn can be shared and explored in student groups, with your mentor and with your primary course teachers.

For each of the five modules there is an additional brief overview of the specific goals for the course. The student manual will guide you through the materials, primary exercises and tasks, and link you to other resources on the Web that support all the modules.

As director of training for KRI, I welcome you to a new level of challenge and accomplishment. Many trainers have contributed to the development of these courses. Those contributions have been honored and brought to reality by an excellent development team headed by Guruka Singh Khalsa, Tarn Taran Kaur Khalsa, Gurucharan Kaur Khalsa, Tarn Taran Singh Khalsa, and myself. Creative ideas and practical tests of the exercises and processes in the modules have been an exciting group achievement over several years. The goal is to give you a course of study that authentically embodies the intentions and directions of Yogi Bhajan so that you may all experience the touch of the master. It is also part of systematic presentation that can be used worldwide and in many languages. His vision was to have uniqueness and vibrant differences all working in unity. Having been his student since he began teaching in the

USA in 1969 up until his death in 2004, I know that in-depth training has been paramount in his efforts. He wanted to give each of us a chance to be a realized, content human being, capable of happiness, excellence and fulfillment in the Aquarian Age-- to give peace a chance and to give God a chance in every heart.

Gurucharan Singh Khalsa
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