



## The Known and Unknown

Kundalini Yoga as taught by Yogi Bhajan®

Meditation: *Formless Goddess Meditation*

July 8, 1997

Tonight we are talking about the unknown psychic experience. Unknown?

Students: Psychic experience.

In society, and in the science of sociology, we are nothing but an existence. Fundamentally we are in existence. We manifest ourselves at a certain longitude and a certain latitude for certain environmental effects. We call them parents; they 'pay the rent' to have us, and we are nurtured and grown. But the fact of life is that it is all on a scale.

The phenomenon that you are born—the fact you are born—and you do not choose the Unknown; the Unknown is there when you are born. You can never choose the Unknown because the Unknown is Unknown and 'un' is always there. So what you do with your ego and your existence is you select your friends; you select your environments; you choose. But actually, the dilemma is that you *think* you chose, you *think* you select, when the fact is, it's already the Unknown. It is not a chemical process. It's an electromagnetic field; and in that electromagnetic field, you exist at the same frequency as the universe. If your frequency is interlocked with another frequency, it is a relationship. When the fuses are off or disconnected, then there is a separation. It happens. So does this mean that if you have to marry ten men, you *have* to marry ten men? If you want to have thirty sexual relationships, will you *have* to have thirty sexual relationships? We have absolutely nothing in our life that we can control? Fact is, yes; we can't. Truth is, you absolutely can control yourself.

In the Western world, you do not understand what meditation means at all. When you totally lock yourself in yourself, and when you concentrate within yourself, then all the garbage that will happen to you, is happening to you now, or has happened to you can come across (your mind) and be burned out; that is meditation. Actually, the brain becomes a garbage pit. So many people say to me, "Oh, I meditated two hours; it was so beautiful. It was such an experience." I know they are lying. It's a fact. They are not telling the truth. Because if there is meditation, then there is garbage: "Oh, that girl of mine, God, I saw her; I'd like to see her again. Wahe Guru. It's not practical, it's not, oh, no, no, I feel her. Wahe Guru."

Thoughts come that way. Thought comes in a negative way; thought comes in a prevailing way; or "Hail Mary," you know, whatever you want to do, you say to something, which you believe and trust is higher than you. Altar has no alternative. When you become an altar yourself, the alternative karma will never touch you. Your difficulties will be gone because the root cause of all there is, is a thought; and if you can process your thought, you can save yourself from your calamities, your misfortune and your dirt.

Try to understand this once and for all: Calm down, shut up your mind and if the thoughts come, catch them and penetrate them with the Tresha Guru's mantra which is three letters (or sounds)—Wahe Guru—or you can call it God—G, O, D—those are three letters, too. God means: G for one who generates, O for organization and D for delivery or destruction. The word "God" comes into existence with three letters.

Aykaa maa-ee jugat viaa-ee, tin chalay parvaan.

There's One mother, who is married to time and she has accepted the trinity, the three chelas, the three disciples.

Ik sansaaree, ik bhandhaaree, ik laa-ay deebaan.

One creates, one sustains, one assesses, so he Destroys or Delivers.

—Guru Nanak, *Japji Sahib, 30th Pauri*

Brahma, Vishnu, Mahesh. There are three subpowers of the God: One Generates, one Organizes and Sustains, one Delivers or Destroys. Same thing. So there is nothing in anything, which can be anything other than what it is—that's a fact of life.

One girl told me, "I am so ugly that I am afraid to get my face lift. I am afraid that I can never be beautiful."

I said, "As far I am concerned, you *are* very ugly because you *think* you are very ugly. But as far as I am concerned, you are very pretty. God made you in His own image. I think He made you at the end of the Saturday Sabbath, and He must be in a hurry to go to synagogue, and He missed certain things. But that doesn't mean anything. Relax, relax." So, we just talked.

One day I was sitting in a simple circle, and I said, "Well, there's a such a beautiful Jewish soul, bright and beautiful. But somehow the social structure tells her she is ugly." And I repeated the story, I said, "God must have made her on Saturday evening when it was Sabbath time and He forgot to do certain make-up."

There was a one boy sitting there. He chased the information; found her and married her. Amazingly, I had to go to attend it, and I was very humorous that day. I said, "Hey Jewish guy, you don't have any money. Why did you come after my girl?"

He said, "No, I am going to put 20 million dollars in her name so that if she ever thinks she's miserable, she can leave me and take the money with her. It doesn't matter to me; it is just like 20 bucks."

I looked at her, I said, "Had you not been ugly, according to you, this dream would not have come true."

Nobody knows that there is an Unknown. My only idea in leaving Hollywood and all these great people, (I left on Juke Savage's bus overnight and came here) was that they don't understand the Unknown. What is known is known. Known has no value; known has no progress; known has nothing. That's why you are bored. That's why you are depressed.

(Speaking to someone in the sangat: I gave you a turban; where is that?)

Student: It's dirty.

Yogi Bhajan: Hunh? You have sold my turban?

Student: No, I have it.

Yogi Bhajan: I know. That's all. What happened to it?

Student: I need to wash it.

Yogi Bhajan: Okay, I'll give you another one so you will not have this difficulty.)

I understood. It's an unknown fact, but it's very known to me. So technically speaking, why are you bored? Why are you upset? Why are you miserable? Why do you do wrong? When everybody knows, "This is wrong; this is right," why do you do it? Why are you so commotionally blind? Why are you emotionally entangled? Why are your circumstances so unpowerful that you fall flat for nothing? Why are you unfortunate, like a fish? Why do you let someone hook you and with a string, pull you in, when you already know that when you reach the ship they will cut you up and sell you like meat? Why do you bite the bait? These are the questions. Why?

In the psyche of Unknown, you don't believe. You only believe in the known. And once your brain gets rusted and becomes small, it can only deal with the known. You have no idea that everything is Unknown! If we give you a margin of credit, you're 10 percent known, 10 percent object and subject—so, 20 percent. That 80 percent you absolutely do not understand is a prevailing power.

Sometimes you are poor, miserable, you grumble, cry, talk to people, sometimes you even talk to God. I have seen that poverty myself. I was a man born with a diamond in my mouth, forget about a silver spoon. I was rich; so rich it cannot be described. But I was also so poor that I had no food to eat. The first time I had no food to eat, I was 18 years old. Later, I was a great, powerful man, but when I landed in Canada I had a silken gown on my body and outside it was minus 45 degrees, with sheer wind. And the man who was to pick me up didn't show up. Foreign land, all snow, no friend, nothing. So I sat down. A customs officer came to me.

He said, "I know you."

I say, "How do you know me?"

He said, "I came to India in the Indo-American batch and you were the instructing officer. Aren't you the same?"

I said, "Yeah."

And then he helped me to find one friend so I could go. There was a difference in culture, difference in habits.

One Wednesday I ate up the cottage cheese, and my host got very upset: "We should not finish the cottage cheese on Wednesday because we buy supplies on Saturdays!" (Laughter) My first experience in the West was that you can't eat what you want to eat. You have to size (slice) it up. And this was the person who ruled Delhi. I mean to say, forget it, anything that she wanted was there—and she was my guest for three years. But when I became her guest, I learned that on Wednesday you don't finish the cup of cottage cheese—thirty-two cents worth. It hit me hard.

I walked out on everybody. I took a job in Canada. You will all be shocked and surprised how to flow with the Unknown. I took a job as a security officer. When I went there, I found out that it was the job of a janitor; there's no security officer. Man has to come and take a Hoover, big machine, and clean the whole factory and sleep there. But I was very happy that I could get up in the morning, have my own bathroom, have my own room. I said, "Okay. That's better." And I used to pay twenty-five cents to get to these donuts which they throw away, about a hundred of them and then I would soak them. That was the only thing I thought was vegetarian!

I will tell you about vegetarianism. I went to Acapulco; I always stay at the Princessa. That's the hotel of my choice. We always have the top room. One day I was hungry, I came down, and I went to their restaurant.

I said, "I want no meat, no eggs, nothing, just food." (Laughter)

"Real food."

They said, "Bean soup, bean soup, real food."

I said, "Okay, bean soup." So they brought bean soup and it stunk; I mean stinking like in hell. My, I've never seen such a stinking smell from anything; and I said, "No meat?"

They said, "No."

"No fish?"

"No."

"No eggs?"

"No."

"Nothing?"

They said, "Nothing."

I said, "What is this white thing?"

"It's buffalo brain."

What the West has taught me I would have never learned in my life.

I do not know how much I love you, I am carrying on. You are such a miserable creature for yourself. You don't harm anybody (but yourself). Think of a house that just falls; that's how fast you fall. You have no standing capacity. You have no knowledge of the relevancy of the micro- and macro-consciousness in the psyche of the frequency of which you are, which is interlocked and interrelated, and communicable; therefore, you don't exist alone. You are never alone.

Chitra gupat tere sang pataa-e.

The known and Unknown are with you.

—Not Gurbani

The known and Unknown is always with you. If you get to your spirit, you'll be rich, prosperous, bountiful, beautiful and blissful. If you get to your mind, you'll be miserable, always, and you'll be self-harming. If you get to your body, you will be nothing but a living pain. You have three statuses—make a choice.

Now, we are not a religion. We are a hodge-podge of religion. We are Jews, we are Muslim, we are Christian, we are Hindus, we are Buddhists, we are fascists. Some of us may be atheists. I don't know what we are. But we are a combination of everything. And to understand who we are, we are an existence and this

existence, like planet Earth, is totally interlocked by the psyche of all the stars. You grow, you exist, you go through . . . Believe me or not. That pundit of mine from India came here. I used to have a stomach burning and all that stuff. Every medicine failed. He came; he gave me a thread.

He said, "Put it around your stomach."

I laughed. I said, "Oh Pundit, how can a thread help me?"

He said, "No, sir, put it on. Don't worry about it." That was the last day.

He said to me, "If you put this thread around," and I knew what he was doing, I knew the mantra also, but I wanted to give him a hard time.

I said, "No, no, no, no, we are Sikhs; we don't wear thread. This is not a thread business. What are you talking about? We got rid of these threads a long time ago. Our religion is free and we are the sovereign Khalsa," and I tried everything. But it didn't work.

He said, "Just put it on. And if you get heart burn, I'll chop off my nose, then my left ear, then my right ear, myself."

I would like to tell you: There is no power of God. You can deny God, doesn't mean anything. But whatever word you speak is God. John said, in the Bible, and it's very true, "In the beginning there was a word, word was with God and word was God."

Nanak explained that very well, too:

*Asankh naav asankh thaav. Agam agam asankh lo-a.  
Asankh kaheh sir bhaar ho-eh.  
Akharee Naam akharee saalaah. Akharee giaan geet gun gaah.  
Akharee likhan bolan baan. Akharaa sir sanjog vakhaan.  
Jin eh likhai tis sir naa-eh. Jiv furmaa-ay tiv tiv paa-eh.  
Jay-taa keetaa tay-taa naa-oh. Vin naavai naa-hee ko thaa-oh.  
Kudrat kavan kahaa veechaar. Vaariaa na(n) jaavaa ayk vaar.  
Jo tudh bhaavai saa-ee bhalee kaar. Too(n) sadaa salaamat nirankaar.*

God, Name and abodes are countless. Inaccessible & inscrutable are God's realms.

Even to say that they are countless is to carry loads of sins on one's head.

God's Name & praise are uttered through words.

God's virtues & knowledge are sung through words.

The uttered hymns are recorded in letters.

The destiny of a mortal is written on his forehead in letters.

God, Who writes the destinies, has no such letters written on His forehead.

Mortals obtain that which is ordained by God.

God's celebrity is as great as His creation. There is no shelter except God's Name.

What power can describe God and His schemes?

I cannot even once be a sacrifice to God.

Whatever pleases God is a good understanding.

God, the Formless, ever exists without any fear.

—Guru Nanak Dev Ji, the 19th Pauri of Japji Sahib

If you just understand this 80 percent of your problem will be gone—80 percent! Eighty percent of your life and problems—just understand that part—it's a little part but it's a real part. It's direct talk. Any person who just wants to be happy has to do one thing—understand that you are connected—because happiness is your birthright. The unknown phenomena in the psyche, which you must understand, is simple: I am part of all there is and everything is a part of me.

What is in you is all that God is.

—Bhagat Pipa, *Siri Guru Granth Sahib*, page 695<sup>1</sup>

Whatever is in the universe is that of the molecule. Look at this. You do not understand Punjabi: “Uni.” Speak it that way: yoonee.

Students: Yoonee.

Yogi Bhajan: Verse.

Students: Verse.

Yogi Bhajan: Aajooonee.

Students: Aajooonee.

Yogi Bhajan: Saibhang.

Students: Saibhang.

Yogi Bhajan: Female part is known as yuni. Just as *church* is not an English word. *Chercha, parcha*, church; these are Punjabi words. This is an old language, five thousand years old. Gypsies used to speak it, and they spread it all over the world and inter-mixed things. You are all a part of it. Europe, Netherlands, Holland, all this area was under water. There was a forty-two year drought which brought these lands. It is all in the past.

But right now we are living without any support. Therefore what is our support? Money, work, titles, political strength, how many friends we have, how many enemies we have, et cetera, et cetera, et cetera. We are fundamentally wrong. We are just Mother Earth. Just as Earth is holding herself, by herself, rotating herself, and going through the orbit, exactly, this is how life goes. We are within each other’s psyche, the lock of the psyche of each other. We have no right to hatred and we have no right to privilege, that is, we have no right to just say things that are not correct. We must understand that we are we; and once we technically understand we are we, then we cannot look at something and say, “That’s beautiful, that’s pretty. I can exploit this, I can exploit that. I can do this; I can do that.” You can’t and you won’t.

What is a gain and what is a bargain? Child is born; child is sold; child is raised; child is this. Everything is a lawsuit. Do you think that is life? Life, itself, is a very beautiful gift. The Unknown gave you the gift of life to be known. And now I’m saying something that will shock you. The Unknown gave you the gift of life to be?

Students: Known.

Yogi Bhajan: Known to the Unknown.

Psychosomatic, in the projection of personality, and the split personality, itself, cannot be stopped. If you do not put it together, your life cannot be but miserable; the bonding factor is that you have to understand that the totality is a reality. Totality?

Students: Is a reality.

Yogi Bhajan: So the total sum of everybody is your reality. Your reality is not your reality. You think, “My, mine, my mind. I am a doctor. I am a Ph.D. I am a surgeon. I am a . . .” God! Idiot! That is just to earn money. It’s a livelihood. Livelihood is not a reality. “Oh, if she won’t look at me, I’ll die.” Well, kill yourself. What’s wrong with it? There’s no fun in being emotionally blind and living a non-realistic life. Unknown in the psyche of the Unknown is that which keeps us. It keeps us in every essence.

Actually, I wanted Bibiji to come and teach the class today (and she’s a better teacher than me) but she couldn’t make it. So I understood; I picked myself up—and my Unknown and I’m here. You are infinite; you can call on your Unknown any time. It shall be with you. Look, how good I look, right? Are you kidding? You should have seen me an hour before. You can surmount everything which is known to you when you call your Unknown. If you do not know your Unknown, you should have a sixteen split personality. Sixteen?

Students: Split personality.

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<sup>1</sup> From Ang 695, line 15, Bhagat Pipa: *Jo brahmunday so-ee pinday jo khojai so paavai*. “The One who pervades the Universe also dwells in the body; whoever seeks Him finds Him there.” Historical Note: Bhagat Pipa was also a king. Born in 1425 CE, he was the King of Gagraungarh.

Yogi Bhajan: Sixteen split personality, eighty-one mental directions. Eighty-one?

Students: Mental direction.

Yogi Bhajan: And your soul will scatter like fireworks. That's what you call them?

Students: Fireworks.

Yogi Bhajan: Fireworks—into one thousand thoughts per wink of the eye. That's how technically scattered you'll be. It doesn't mean that if you belong to a religion you will be saved. No. The only way you can save yourself is when you belong to yourself. And it doesn't matter how charming that temptation, that hook, is, you don't bite the?

Students: Hook. Bait.

Yogi Bhajan: Now, affirmation: I shall not bite the?

Students: Hook.

Yogi Bhajan: I shall not bite the bite, whether it's right, whether it's not right, I do not give myself and I do not mess my polite. Let the whole world go to hell and be uptight. I'm not going to bite the bite. Is it good poetry?

A woman who bites the bite has a confession of self-destruction signed by herself. *You* are the charm; nobody can charm you. When somebody can charm you, you are the biggest, living, foolish, idiotic person on the Earth. You are the charm. If somebody can charm the charm, what is left? You are the charm. Nobody can charm you. This is a technological sense; and in this sense, you are the universe and everything around here (revolves) around you. You are the mind and part of the master mind; the master mind is part of the entire universe, its psyche and its electromagnetic field in which you exist. When your own shield, the Tenth Body, gives its own light, you will be not only loved, but also worshipped. If, in this life, you have not earned reverence . . . . What did I say?

Students: If you have not earned in this life reverence....

Yogi Bhajan: You have earned nothing. Woman without reverence and man without courage are two donkeys which just carry the weight of life from start to the end. Repeat it aloud.

Students: Woman without reverence and man without courage are two donkeys. They just carry the weight.

Yogi Bhajan: I just used the word "donkey." Actually they were called asses, a word which I never want to use. Anyway, it's a very abusive word and I cut that out. But one day you will read the scripture, and you will find it true.

Woman without reverence has no strength. You must demand reverence. It's your right. And you must command reverence; and you must live reverence when you must. Otherwise you will be exploited; you'll be misled. You'll be cheated. Your life will be nothing but pain. It's not worth anything. Every woman—beautiful or ugly, short and tall, young and old, married and unmarried, rich or poor—who commands reverence will never be poor and shall never have pain. She can face the calculated life and shall always be the winner.

Reverence. When you go to a Japanese house, you take off your shoes—for reverence. When you go to church, you cover your head—for reverence. When you eat food, you pray—for reverence. If you go to somebody's house and there's no reverence, you won't go next time. And if you have no reverence for your soul, it will go slowly and gradually dormant, and dormant, and dormant, and you will have no spirit. Then do whatever you want; but you cannot cover it. Your essence of life is an essential part of your happiness; the benefit is that your energy will be restored. It's a self-healing process. You must have an hour to yourself where you can sit and be thoughtless, desireless, formless.

### ***Formless Goddess Meditation Begins Here***

Get in a posture just like this (Easy Sitting Pose with hands in Gyan Mudra). Those sitting on a chair, put your weight on both legs equally. Spine straight. Eyes closed nine-tenths. She has given you a tape. Put that on to help them. Calm, quiet, thoughtless, formless, selfless: the goddess within you should preside over you.

(Australian Sikh Rhythm & Soul by Dya Singh is played.)

You must win today over your Self. Try to heal yourself; go deep into your soul. Your body and muscle will start twisting in another ten minutes. Control it. After that, the mind will not be as pleasant as it is today,

right now. Cross it. Then you will reach the third channel. This sound will invoke in you the power. You are entering the twilight zone. Use your strength.

Spine straight, chin in, chest out. Help the posture so you can cross this. Steady. You are, at the moment, in a surface transit. Dive deep in yourself.

To End: Inhale deep. Exhale deep. Inhale deep; exhale deep. Inhale deep; exhale deep. Relax.

### Question & Answer

Doctor, take the stage and start the discussion, "What can I do as a woman to be healthy, happy and holy."

Student: Sat Nam. Do you want me to discuss for everyone?

Yogi Bhajan: It is a living room discussion; start from anywhere. You sit and chat and eat and nibble on cookies and all that stuff.

Student: Okay. This is something.

Yogi Bhajan: Tea time.

Student: Tea time. Okay. This is something actually I've been thinking a lot about and Yogiji actually asked me to write a book about this about maybe four years ago so I'm processing this. So... Does anyone have any ideas about how we can live happy, healthy, and holy, the spirit of Cherdī Kala? Would you like to hear what I'm trying to do?

Yogi Bhajan: Right there. There she is.

Student: Hmm. We have one? Yes? And I think we have a mike back here also if maybe you have some ideas about what you're doing in your life, in your community...

Yogi Bhajan: Let us start with a crossfire. Hurry up. Get onto the points.

Student: This formless meditation that the Siri Singh Sahib has been giving us lately, the one that we did over at the ranch where all the bugs were around, that was I think the first night we did it and I had an experience of that formlessness and I felt my soul. And when I felt it, what occurred to me was, my soul is not a person. And that was a real revelation for me because I still think of my soul as me, as almost like a person. But it was just formless, it was just God and emptiness. So that has helped me a lot to remember that state of consciousness and to kind of go into it again, especially in times when I really need some help.

Student: Other participants? Ideas?

Yogi Bhajan: As you put in car spirit or gas, God has put in you the soul to keep you going. You are not body, you are not mind, you are not soul. You, in reality, is the bonding factor of all three.

Student: Please come on up. Let's start forming lines at the mike; we can all participate one at a time.

Yogi Bhajan: We must have a cross discussion. And women are the best speakers and best teachers. Come on.

Student: We're anxious to hear from everyone. Everyone. All of you are, all of us are working on being happy, healthy, holy, blissful.

Yogi Bhajan: Yeah, go ahead.

Student: Um. Just for me it's knowing that wherever I am it's a service job. Like wherever I am. And it's not just about where I get paid. But just to know that wherever I am, I'm in a service job. And that's all I have.

Student: We should focus on fulfilling our destiny. That means not looking at our calamities, just focusing on one thing we should do to fulfill that destiny, and as Khalsa women, as leaders of the Age of Aquarius, our destiny is to serve people and then we find our happiness.

Student: One thing I'm anxious that we do is transcribe the series of lectures that the Siri Singh Sahib gave in I think it was Fall of 1983, at Gurdwara. And I asked him, or, at Winter Solstice I commented that, "Sir, you have been teaching us how to live healthily, happily and in a holy way." And what I felt he was telling us in that series of lectures was how he lives his own life with an attitude of gratitude. And he told me that he had been teaching us, step by step, how to live as Sikhs, and Sikh of course just means seeker of truth. I myself see everyone, every human being as a seeker of truth. We're just in it at all different kinds of levels. So I see everybody as my brother and my sister in this path of seeking truth.

Student: That's what I was going to say. To be grateful, to be grateful for what we have and not complain about what we haven't got. But to just...

Yogi Bhajan: Rather be grateful what you don't have. Perhaps what you don't have if you would have had it, it would have been more trouble than what you can handle.

Student: Sat Nam. A couple of things have come to me in my meditations in the last six months, one of which really blew me away. It's like we've always been told this but to hear it in the words I heard it, really sort of sat with me for about a week just in the consciousness. And that is, you know, God is everywhere, we are God, da da da da. And I was asking the Guru, well you know, what it is like to achieve that embrace? And the response was that embrace is always there, it's just your awareness of it. It was like *hello*. And so then I started to sit there and think that well, if the embrace is always there, I want to know it. But you know that's a process and so began praying in my sadhana to just feel that embrace and to feel the Guru and to feel being fed by the Guru in a very conscious way. And mind you now, I would wake up a complete grump, not enough sleep, pissed about a whole lot of things, pardon me, and I would just pray for this. And by the time the sadhana was over I did feel that feed, and that was the word, I felt very depleted and I was asking to be replenished by the grace of the Guru. And it really really helped me to sort of get set for the day.

Student: Other comments?

Yogi Bhajan: Once I was told that I have to do my laundry. In America, you know, you do your laundry. And I had three servants: one to wash my clothes, other to press my uniform, third was to shine my boots. That was entitled to as I was commanding officer.

However, here I had to have a shirt which never fit me and it was a little boy's shirt. And I tried to be gentleman, tried to button it up. So the buttons broke. So I, I used to wear a shirt without buttons, which was very awkward.

So one day I thought, "It is stinking, smelling shirt." So I took it to a laundromat. And I said, "Well, what to do there?"

And the lady told me, "You believe in God, God will take care of it." So I went to the laundromat. And I didn't know that you have to take some powder kind of a thing with you. So I went there and I asked somebody, I say, "How can we do laundry?"

He said, "Put a quarter here and put this and put that thing over there."

And my neighbor lady said, "Well, don't mind. You have not brought; I'll put it in." So she put my shirt and thing and I put a quarter. God took care of it.

After we finished there was a big pulp, and there was no shirt. (Laughter) That was my first freedom.

I went to my jeweler's shop and he offered me a diamond. And I looked at it. And I don't know what happened to me. In a natural way I said, "This is a chip?"

He said, "No, it's a seven carat diamond."

I said, "What is seven carat diamond? It's a chip." Didn't look like.

He looked at me and he said, "This is the biggest diamond I have right now."

I said, "Oh, yeah, I have seen bigger than that."

It's a conception of life. Life is not what you think life is. Life is that which your Unknown is not known to you. And once your Unknown is known to you, the concept of life becomes wider and wider and wider.

And that's your reality. And now you are not willing to talk. Are you frozen? Come on, bubble up.

Student: Hari Nam Ji, you're sitting very close to the mike. Would you like to share your philosophy of living bountifully, blissfully and beautifully with us? We would be very grateful, we're your sisters.

Yogi Bhajan: Ah hah.

Student: Nirvair Kaur, would you please share with us also?

Yogi Bhajan: Yeah, she is. Tell them. Tell your philosophy.

Student: Actually, I have a question.

Yogi Bhajan: Go ahead.

Student: Why is it so difficult to merge with a teacher.

Yogi Bhajan: Oh, never try to merge with a teacher. I tell you, teacher is a son-of-a-gun. This is one thing you all must understand. Teacher is not a person: "I am not a woman, I am not a man, I am not a person, I am not myself, I am a teacher." Right?

Teacher always like the student to become better. Moment you become better, he's want best. You become best, he will then "More best, more best." It's a endless thing. Because a teacher's entire environment is that you be stronger, better and really a flag bearer of tomorrow.

Teacher will never... If it's a... Not a... I'm not talking of a preacher. Preacher will come, give the philosophy, "God is, God is not. Pray to God." All this \*&@#! is fine and do the same thing tomorrow—that is not a teacher.

Teacher. When a student and teacher meet it is granite stone and the chisel with the hammer meets. First thing is spark.

When I met my teacher first day, I have told you many times, I went with all the paraphernalia: servant, horses, my orderly men, my this men, my that men, my tents. You know? When I came back there was nothing. It was a bunker and then they give me a bucket of lyme and he said, "You have to clean outhouses." Can you understand?

But I know in my mind he's a teacher. And also know in my mind I have come to learn; he didn't call me. I have shown up. And I came into my mind, "This man has given me a bucket of lyme to clean outhouses. I am going to clean every outhouse in everybody, and I am definitely going to learn."

And I stuck to my guns. Seven and a half year old, I left my estate, I went to him. I never came back. And I have not still come back. I am still learning.

With a teacher there are three things which work: endurance, patience and honor.  
Endurance, Patience and Honor.

Yogi Bhajan: And if you want to become a great master, learn reverence. It's complete.

You think by learning all the books you are going to learn? No. It all comes to you in essence. You are always there. Teachers are very funny. You know the story of a teacher? There were eighty students. He sat on the top of the room and everybody came, "Master?"

He said, "Jump through the window." There were two windows.

So one guy went that side, he said, "Ohhh, ah it's, there's nothing in front." So he went to the other where room was. Seventy-nine people went to the room.

When the eightieth came he said, "Jump through the window." He jumped. And there was a net underneath with a beautiful pad, and he started dancing.

He said, "Ohh, it is very enjoyable!"

And the other all went to the other windows. They look at it. They said, "My God."

When they came out to the master, they said, "What is it?"

He said, "You fear death. He has conquered death." Teacher is.

That's why I have said, "Never trust a teacher." God knows what trick he is going to play to test you out. Believe me or not, teacher is a living channel between now and infinity. Try to follow him; try to understand him. Try to read between the lines of the teacher. I don't know if you have any experience with a teacher. Teacher can go to a any extent. Milarepa's teacher told him to have a, rape his own sister. He went to that. And Milarepa said, "Yes, master."

"Recognize her if she is your sister."

He said, "Yes, master."

"Rape her."

"Yes, master." And he turned around; there was no sister. There was log of wood. There was no human there. He lied down on the log. He said, "Master, my sister has been raped."

And he laughed. He said, "From today onward you can come to my class free." He was so negative to Milarepa that he won't let him come to his class. He sometime put stickers in a foot so he cannot walk, sticker in his hand so he cannot walk on hands. He used to roll. And you see after all that big human tragedy, Milarepa is one of the most soft, sophisticated, highly entitled teacher. Look at his poetry; look at his compassion; look at his care. He understood the pain.

You don't understand pain because you have relatives here, friends, relative. You have never loved Infinity. And those who love Infinity has no pain, has no relative. All is all to them.

You can't understand a teacher because when you understand he say, "More."

Sometime you get tired. "What this more, more business. Who the hell is he? What he wants? How he's looking at me? Why he's saying these things? Is it the human rights? Has he crossed my dignity, my identity, my..." You are preparing for a court case; you are not learning to learn.

Every student has to conquer his teacher, not sexually and sensually and wisdom-wise but in absolutely super self and enlightened capacity. That everybody has to do. Because you are the tomorrow; teacher is the today. And it must be understood, God is not on holiday. He has not left the planet Earth yet. He has created you and He can take care of your routine.

You are mean; don't trust Him, don't believe in Him, forget Him all the time, don't think there is God. All these spiritual people are absolutely hypocrite and bogus. Nobody trust in God.

It's a showroom for you. "Oh, I'm very divine." Divine on what? If you are divine, you have not to say it. You will be known for it. Your radiance will prove it. Your words will prove it. Your walk, talk, your manners.

Once a beggar came to somebody's house and it happened to be a palace. The guardman at the palace said, "You don't know? This is king's palace and you have come here begging?"

He say, "Is king miserably poor?"

King, which was walking in the lawn, heard the words. He went and he started arguing with him, "This is king's palace. People don't come here to beg. Nobody comes here. It is only for the king."

He say, "Is it hell?"

He said, "No. It's the hell is only for those who are in the hell."

"What do you mean nobody comes here?"

Then the king said, "What do you want?"

He said, "I want nothing. I just came. I was thirsty. I saw a fountain of water. I thought I can drink. But, no, it's a king's palace."

He said, "No. It's a king palace and you can't come in."

He said, "That's right. The fountain was for me to drink. I can't drink; there shall be never a fountain." Even today that palace stands; there is no water around today.

Men of God, men of consciousness and men of grace have power in their words to change the elements. And five elements can be commanded by those men who have understood they are not one, they are we. Those who feel they are we, one is all theirs.

Too complicated to understand. It's all right.

Yeah?

Student: I have been very interested in the electromagnetic part that the Siri Singh Sahib's been talking about and been working....

Yogi Bhajan: Tell your story to Alaska; forget about everything.

Student: That's a little bit about it because I'm a good Taurus. The electromagnetic part about attracting things is very good. But the good part of the story is when I didn't believe it. And when I didn't believe in my ten trillion cells and the Siri Singh Sahib's blueness of energy that seems to pervade everything. We'll go back to the before. And it happened in 1974, we were in Eu.... Is that the story you want me to tell?

Yogi Bhajan: Yeah, that story when I told you, "Get out to Alaska where it is." I never knew where Alaska is.

Student: He didn't.

Yogi Bhajan: So I told her and her husband to go to Alaska in a bug, lovebug.

Student: No, it was in a van.

Yogi Bhajan: That love little thing.

Student: Love Van. Sure.

Yogi Bhajan: Um hmm. Love Van, hmm.

Student: I had a whole other thing I was going to say. Anyway, he looked at me and he goes, I was all kind of in the bliss, and in the underneath belly of it not believing, you see, in the self. But he said, "How will you like the cold?"

And I said, "Oh, fine; I grew up in Chicago." And then from that actually, that's how you told us to go. It was not quite ever direct.

And then it took us a year to gain the courage and understanding to go. And we would get these phone conversations with him going, "Are you going to go? Are you going to really go?"

And then we'd go, "Yeah, yeah, yeah."

So finally he said, "Go!" And so a year later, full of doubt and fear, we got in our van and said good-bye to the Eugene sangat. And he always insisted the blessings were there. Always insisted. And if you've ever seen a doubtful mind, if you ever want me to draw you a picture of fearful, doubtful mind and how that enters into the cells, I'll do it for you, only as a matter of study.

Because we went up that long highway, and we drove up the highway. There was great devotion of spirit, though, and great understanding of mission. And we came to a place that had never had natural anything, let alone yoga. It was the height of the oil boom up there. And so there was this idea of entitlement, "We'll take and take and take from Mother Earth." It was very rough, very rough, tough place.

And to make a long story short, within a day of being there we were welcomed so kindly by different people that we had a place to stay, which was very hard to find at that time. At the same time that we spent our last dollar on some butter at Safeway, I remember, after bursting in tears. I want to tell you the reality of it, you see.

The next day, through circumstances--it's a whole wonderful story, we were offered, you see, a health food store. And Nirvair Singh walked into this health food store. It was the only one in town and it was really teeny and had bins, and he went and bought some rice and he bought mung beans, and you know, probably asked if they had any ginger. I was at the laundry mat, by the way.

And he, they said, "Well, you better buy what you need because we're closing." And he, just in his beautiful relationship to the Unknown, actually, just said, "Well, I'll buy it."

Well, the truth was he had about seventy-five cents in his pocket. So there was something working if you just kind of get down the bottom and open your mouth. Then they said, "Well, that'll do. We'll give it to you." And so I'm still at the laundry mat, probably crying. And though there was a tremendous strength and devotion. (Much laughter) He came back and he said, "I bought a health food store." (More laughter!) And I burst into tears.

But it was a very lovely balance, because what the Siri Singh Sahib had seen was the hand of Guru Ram Das and the energies that we have worked with this evening.

Yogi Bhajan: They have still not come back.

Student: Huh?

Yogi Bhajan: They have still not come back.

Student: No.

Yogi Bhajan: They are still in Anchorage.

You know the problem with you is telephone has messed you up. You think until you do not talk there's no talk. Until you do not see, you may have thick glasses, you have cannot see. Until you are not known, you are an unknown. It is all false lies and tragedy.

The Unknown talks, the Unknown sees and the Unknown manages. It's the cosmic law of love that you know the Unknown and the Unknown knows you.

Well, we have this week and that's why I got out of bed today. I didn't want to miss it. Integrated psychology and personality, we'll talk tomorrow. Now we'll hear a poem. Guru Kirn? She's writing a poem every day. I understand we'll have forty poems. But the moment she finishes 400 poems, I'm going to print the book.

We have fantastic talent among us, and I think we should write the history of the Age of Aquarius as we are progressing in our own way, and in our own version. It will help our many hundred generations to follow us because the Piscean generation will disappear soon and there's nothing to hang onto.

*"Guru Ka Langar"*

"When you are hungry, you forget even God,"  
Said the woman by the side of the field.  
"We live by the richest farms in Punjab  
Yet never have enough for each meal."

"The crops in this field belong to the rich,  
All will be sold away.  
We bathe and drink water from the irrigation ditch,  
Barely living from day to day."

Lines etched her face with pain and hunger,  
Dark fear showed in her eyes.  
"Come with me to the Guru ka Langar,"  
Said the woman by her side.

They walked down the road to the white Sikh temple,  
With others already on their way;  
Many different kinds of people  
Went to eat in the lines that day.

The poor woman smelled toasted flour and cilantro,  
Saw the great iron chapati grill,  
And understood that the reason she was here now  
Was through her prayer and by God's will.

In amazement she looked around  
At all the people, row upon row.  
With the help of her friend, found a place to sit down;  
Not a single other soul did she know.

Then came the spirited call of blessing:  
"Bole So Nihal!"  
She felt an inner courage rising  
At the answer: "Sat Siri Akal!"

Down the middle of the rows of the people,  
Holding buckets of stainless steel,  
Came the servers, each with a ladle  
To serve the midday meal.

She watched the others carefully  
To see what she should do,  
Held both hands out to take a chapati  
And on her plate dalh and mattar aloo.

Yet as she looked about the hall,  
She found it hard to believe  
That no one tried to make her feel small  
Because of the depth of her need.

At last she breathed a sigh of relief  
When she saw her friend serving kir.  
Slowly she let go her disbelief  
That she was truly welcome here.

With every spoonful she ate of kindness,  
Cleaned the love from her plate,  
Then thanked God for the simple richness  
Of having enough to eat.

For she was treated as respectfully  
As emperors and kings of all kind;  
Even the mighty Akbar found that he  
Was asked to eat in the lines.

For the spice of the langar is the love  
Served in that simple hall,  
So that in the end, each has more than enough  
To see the God in all.

—Guru Kirn Kaur Khalsa,  
Phoenix, Arizona

People do not live, words do. People do not live, but the legacy does. So if you have any talent, pen it down now. In the next 16 years this planet is going to change. You need to share with the planet something to come and follow. I'm not prophesying; nor am I worried about that. But I know the Earth moves slower, time changes, and the magnetic faculty of the communication is different. Man has landed on Mars, looking at rocks. But soon the man is going to look upon his own rocks in his own head before he's dead. So learn the new psychoanalytical science of applied consciousness and the para-magnetic field and parapsychology to understand the sociology which will be around you. The atmosphere shall change, so manage your life through all the odds, through the eye of hurricane. Please bless yourself with these chances.

Play the tape. Loud, loud. Everybody sing from the heart. ("On This Day," by Haribhajan Kaur is played.)

Each day's light has an equal night. Each soul has a role to play. Each human has something to say. May the consciousness prevail, consciousness prevail, and may we come through the veil of arrogance and ignorance to the joy and happiness of life. May our Creator bless us to be in the bliss of all that we have, and may we count our blessings and be beautiful, bountiful and blissful. Sat Nam.

Students: Sat Nam.

Yogi Bhajan: Chalo.



## Formless Goddess Meditation

Kundalini Yoga as taught by Yogi Bhajan®

July 8, 1997

**Posture:** Sit in Easy Pose with straight spine. If you are sitting in a chair, make sure your feet are on the floor and your weight is distributed evenly between them.

**Mudra:** Hands are in Gyan Mudra at the knees

**Breath:** Not Specified

**Eyes:** Eyes are 9 parts closed, 1 part open.

**Music:** Australian Sikh Rhythm & Soul by Dya Singh

**Time:** 31 Minutes

**To End:** Inhale deep. Exhale deep. 3 times total. Relax.

**Comments:** Make yourself calm, quiet, thoughtless, formless, selfless during this meditation. Let the goddess within you preside over you.

Every woman, whether beautiful or ugly, short or tall, young or old, rich or poor, must command reverence unto herself. In doing so, she will never be poor and shall never have pain. She can then face the calculated life and shall always be the winner. It's all in the attitude of reverence.

When you go to church, you cover your head—for reverence. When you eat food, you pray—for reverence. If you go to somebody's house and there's no reverence, you won't go the next time. And if you have no reverence for your soul, it will slowly and gradually become dormant, and you will have no spirit.

Your essence of life is an essential part of your happiness. You must have an hour to yourself everyday, where you can sit and be thoughtless, desireless, formless. It's a self-healing process, and the benefit is that your energy will be restored.

During this meditation, you must win over your Self. Try to heal yourself; go deep into your soul.

You may find your body and muscles twisting midway through. Control it, cross it, and after that you will reach the third channel. Use this meditation to dive deeply within yourself.

