

Methodology of Teaching, Teacher Training & Projection

Yogi Bhajan - June 15, 1996



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YOGI BHAJAN: JUNE 15, 1996
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Sit down. Ah. Shakti?

Shakti: Yes Sir.

That's it? You are better than me. I told you once. You never believed me. Hmm. Ah, "Shakti Parwha Kaur Khalsa." (Looking at the Kundalini Yoga book just published by Shakti.)

I have to talk to you only today? On three subjects: financial, personal, matter of faith, identity, individuality, and lineage. When I finish all that, nothing is left.

Oh, ho. What is this separate page, Shakti?

SHAKTI: Those are the Sadhana mantras, so people can take them out and copy them, use them, give them out. They're not copyrighted. The book is copyrighted but the Sadhana mantras are free.

YOGI BHAJAN: What does "copyrighted" mean? It means nobody can copy it?

Shakti: That's right.

YOGI BHAJAN: They have already copied what I have taught all these years. (Laughter.) In 1972 I said men are from a different planet than this and now people have written books on it, and they have a better tally of my lectures than I have. So, what to say? Somebody wrote a book on Kundalini Yoga, I saw it myself. I think I know the person.

Ah, ha, Ah, ha. Well, we may not have done something great. One thing we did right. We have given people something which can make them live.

Foot chart! Umh. This is the only foot chart where a man has a turban on his head. We are funny. Congratulations! Give her a hand folks. (Applause.)

Well, she did a wonderful job and when I saw her picture with me, I thought it was my son. He looks exactly like that. Well, thank God, somebody did something.

Should I teach you like a teacher teaches a class, or should I just pass my time, have a good time, say hello and go away? What do you want? Because normally you are gringos. There are very few Hispanics among you, and you don't have a tendency to be tolerant. So it will take you a couple of centuries to learn how to respect a teacher. And it will take a couple of centuries for a teacher to learn to respect the teacher in himself. You understand? It's a very painful opening sentence I have to start with.

A teacher who has not reached the ultimate success of self-respect, who has any kind of doubt and undermines himself by thinking he is a human, is not a teacher. He's a teacher-apprentice.

The oath you take as a teacher is "I'm not a woman, I'm not a man, I'm not a person, I'm not myself, I am a teacher." If you understand the literal meaning of it, it's very different.

**KUNDALINI YOGA IS MEANT TO UNCOIL THE SPRING OF THE ESSENCE
OF SELF TO THE LEVEL OF THE HIGHER SELF. IT'S A SCIENCE.**

Many times as a teacher I have decided things which are dead against me. But I can't afford the luxury of saying things which are not true. I have the right to say: "Fifth Amendment". I don't want to say it, but I don't have the right to mislead a student. And normally when a teacher wants to hold a student and tell him he's beautiful, he's wonderful, he's marvelous and tries to be a friend to a student, he loses his student. He doesn't gain a student.

You must understand one of the biggest dangers you have is that today's student is your tomorrow's representative-teacher. So if you do not teach a person today, righteousness and righteousness within righteousness, and standardization within standardization, and projection within projection, you have lost the game.

You can be very proud, "I have 16,000 teachers or 70,000 students or 100,000 ashrams or, I have wealth, I have money, I am rich." All these are just for this earth. There's no pride in this as a teacher.

You have to be elevated to be a teacher. Being a teacher is a very big curse. Next lifetime you could be a cockroach. It's a reserve life for you. When you see a cockroach, just understand he was a teacher in one lifetime. You can't betray. You can't be a representative of light and show a person darkness. So you can't talk in the personal sense of feeling, or having an opinion. You can't do anything. Because you are not a person to begin with. You are not a female or a male as a teacher. You are a neutral gender. And you are not yourself because your self-interest cannot be served.

Can you believe the tragedy that somebody comes to you as a teacher, in faith, in trust, in admiration, in adoration, and you can't guide him right, or her right, whatever the case is? Do you have any idea how horrible it is? If you are a spiritual teacher God shall give you what He wants to give you; you cannot earn it. Neither you can learn, nor you can earn, nor you can burn your grace.

You have three no's: You can't earn because you shall be given. You can't learn because you belong to a chain of the Golden Path. It is all set.

It's a very funny question that I am asked. Can we have a little deviation from what is there and make our own thing? You know what that tells me? This man is an idiot; he'll never be a teacher, forget it. "

If I did not know whether the eyes were to be closed or not, Satsimran asked, "Were the eyes closed"? I said, "I never asked. I don't know. If they are closed, they are closed; if they're not, they're not. I never asked my teacher. I never asked him a thing. What I learned I learned, and that's all I learned. That's all I want to share. Because what I share and what I learned is more than enough for me. Why do you want more?"

The teachings you have, nobody else has. You are overloaded with teachings. You have to learn just a few things. One of the few things is, don't be yourself when you deal with your student. Can you do that? The beauty of a teacher, and the duty of a teacher, is in not being himself and herself. The moment you become not yourself, the pure channel of energy you'll become. Between you and God there is no difference at that moment. It's not your problem then. God has to cover Himself because God is a teacher too. And He won't let Himself fall.

THE BEAUTY OF A TEACHER, AND THE DUTY OF A TEACHER, IS IN NOT BEING HIMSELF AND HERSELF. THE MOMENT YOU BECOME NOT YOURSELF, THE PURE CHANNEL OF ENERGY YOU'LL BECOME. BETWEEN YOU AND GOD THERE IS NO DIFFERENCE AT THAT MOMENT. IT'S NOT YOUR PROBLEM THEN. GOD HAS TO COVER HIMSELF BECAUSE GOD IS A TEACHER TOO.

Being a teacher is one thing. To be a leader is different. To be a rich man is different. Being a teacher is a qualified, classified, selflessness. Absolutely. I am not saying you are not a man or a woman. But what you do as man or a woman, do not write down under the category of a teacher. You eat. As a man you eat, as a woman you eat. As a teacher, you don't eat, neither you breathe, nor you pee and poop, nor you spit. No physical action, no mental action and no spiritual action of yours is yours, but that of a teacher. You are a teacher when you go by the code that you have been taught, and you stick with it. Then you have no karma. Then it is Dharma. And the Almighty Creator shall create the environment to honor you, save you, protect you and create a miracle to take you through. Do you understand what I am saying? This philosophy, it is new or old?

Students: It's old.

YB: It's very old.

Where there is ego, there is no amigo.

You know, look at me. I have never been respected. I have never been loved. But I have been loved a lot. People think they respect me too much. When you are a teacher you know everything. You know that this person is an idiot, a fool. But you put on a good face and you say, "Yeah, you look so sweet, so beautiful, how are you?" You know why you do that? It's called 'professional diplomacy and courtesy.' Normally you have to use the utmost courtesy. But whenever you get a student at the right angle, chisel him out. Leave nothing, because you get that moment after a long, long time.

When your very favorite student comes around, you become the harshest and damn mean, because you mean everything. Otherwise, you say, "Hello, how are you? Good to see you after a long time. Very nice of you." That is not teacher's language, by the way. Teacher's language is, "Hey, come here. What time did you get up this morning? What did you do? How did you do it? Do it now. Let me see it. "Show your nails. Let me see your shoes."

We yet have not in the West created a relationship where a teacher can inspect his student exactly as a commanding officer inspects his troops. Because students are window-shopping. They are not yet ready to accept that this soul, when it came in the body, was given this ribcage with the absolute elements and the distance and the environments, and the time and the space, and the pranic value, that it will find its destination. It was promised it will meet a teacher once, for one moment.

What is a teacher then? A Teacher is a person who will awaken you in you, because you are a dormant you. If teacher is kind, compassionate and comes in his full swing. Normally a teacher is a diplomatic, wise, well-educated person who can cover you as a psychologist, psychiatrist or counselor, and he knows scriptures and he's nice. I have met so many, I know where they stand.

A TEACHER IS A QUALIFIED, CLASSIFIED, SELFLESS-NESS. ABSOLUTELY.

There is a problem between a real teacher and a false teacher. A real teacher will never control his student, never ever. Controlling is a drag; it's carrying a weight. What for? You will guide. You will never give somebody a fish; you will teach him to fish. And when a student starts going, "Oh, this is my teacher and that is my teacher too. And that is also my teacher", you should leave him alone. He wants to go North, South, East, West, all at the same time. He will never make sense.

When a student wants only his or her emotional satisfaction, be careful and be diplomatic. If you are a real teacher, you know you are lying; because you know the truth. But it is privilege to lie rather than speak the truth and put somebody down. Because somebody is trying. He needs help. She needs help. They do not know the difference. Do you want to know the difference?

There's no difference between gourmet food and poop. It's the same thing, it's simply passed through time. Can you swallow that? There's no difference between a soul and a soul. Only that one passed through time and that marked time is called "Teacher." And it's a privilege of very few. If you don't eat, nothing will come out of you. Take your body as a cylinder through which things pass. When you eat you think, "Oh my God, the food was very tasty." When you go to the bathroom you say, "It was very easy, I cleared myself fine." That is the rhythm of the body. Similarly a student is like food. He comes, he's chewed, he's digested, he's juiced out and his nonsense is pooped out. And that body which does that to a person is a Teacher. Do you understand that?

But I don't think you have the capacity to do that right now in 1996. Because I have seen a lot of people. They come with a lot of love, and they run away like you can't believe. The majority of teachers, study a couple weeks and then just pretend to be the greatest teacher.

Sometimes you are before media, sometimes you are before wealth, sometimes you are before tons of students, sometimes you have a lot of ashrams, sometimes people hear you. Any value which is a value of this earth, is just a value of earth. Anything which is an earth value, has a price. What has a price is not a teacher. Whatever can be priced is not a teacher because spirit cannot be priced and a spiritual teacher can never be priced.

I'm going to leave you very soon and I'm going to leave you with just the teachings, as I was left with the teachings. Neither was I a personality to begin with, nor am I a personality now, and nor will I be a personality later. Yes, I brought the teachings as the truck brings the fruit. What's the difference? A pipe brings the water. Does the pipe say, "I'm so good and great you must kiss me first before you have a glass of water?" Huh? That's your problem. When you deal with a student, you are just a courier of knowledge. You take away his garbage and give him essence and height and love. Then you are a teacher. That's your duty. Whenever you add your personality to it, you ruin yourself and you ruin the other person on the spot.

When I came in the 60's, what I used to say was, "Hey you two, are you married or not?"

"No."

"Well, get married and go to such and such town and start teaching."

The guy was only three days in my class. He didn't even know my name. He said, "Oh, you are Yogi Bajan?"

THE RELATIONSHIP BETWEEN THE TEACHER AND STUDENT IS THAT OF THE
CHISEL AND STONE. WHEN THEY MEET, THERE COMES A SPARK.

I said, "Yeah, I am Yogi Bhajan. You both get married tomorrow. Get your blood tested and get going and next Monday, be in that town and please call." That's how I sent teachers; many of you might be sitting here with that experience. (Laughter.) That's how it used to be. And then I became a little wiser, I said, "Forget it, why should I let them go through the rut of time and space?"

A teacher takes the time, eats it out, covers the distance, and gives the student a chance. The relationship between the teacher and student is that of the chisel and stone. When they meet, there comes a spark. It's not a very sweet experience.

A teacher is like an IRS audit. When you meet a teacher it's like getting a letter that you are going to be audited. You don't like that letter. But it's a must, you have to go through it. That's a teacher.

When people say, "I was meditating and I had such ecstasy," it's such a lie. When you meditate the entire garbage of the subconscious starts floating, like shit floating on water. Now how can you be having ecstasy when you are floating in a shit pool? And if your mantra is not real, you can't cut through and clean it out.

Meditation is nothing but a subconscious cleansing toilet job. And the subconscious is nothing but a mental bathroom. It's got to be cleaned everyday to see it flushes right and nothing sticks.

You were not ready for this lecture, right? You were thinking of something very lofty and sweet. I should come, give you a few jokes and tell you stories of Gods and Goddesses. Wouldn't that have been fine? Yeah?

You would have said, "Wow, Yogiji came and he was such a nice and perfect man. He's so sweet. He's a darling. My teacher is a darling."

Somebody said, "My teacher is a darling."

I said, "What?" I say, "Your teacher is a Shiva Lingam?"

He said, "No, darling."

I said, "Oh, I heard it wrong." I was joking with this idiot. "My teacher is a darling. Can your teacher be a darling?" (Laughter.) Is there such a thing as a teacher being darling?

You know once I went to Florence, Italy where they showed me a torture chamber. They showed me in the medieval dark ages how they used to stretch people and put them in a cage and the cage had nails, and a nail will go through the person from the first chakra all the way up if he doesn't agree with them. And I said, "This is a teacher's house." (Laughter.)

Somehow the man submits and surrenders. And that is the job of a teacher, that his future teacher has to create a future teacher. And teacher doesn't have an ego. His future teacher must not have an ego. He has to assure it. How you do it, we do not know.

Sometimes we utter just one word. You say, "Hey, start..."

And they say, "O.K."

And sometimes you say it and say it and say it and you die, it never happens. Maybe next lifetime. You understand? You have to project like a person who takes a stone and sits with a chisel and hammer and starts doing it. It is always in his head. In him is a spirit and from that he has to create an elephant out of the wood. He cuts it, he plans it, he does all that stuff. Do you know how he does it?

**THE RELATIONSHIP IS OF FULFILLMENT AND GRATITUDE.
A TEACHER MAKES A TEACHER.**

A Teacher is the same way. He takes a student and makes him his tomorrow. There is no other relationship. A teacher-student relationship is a teacher's tomorrow. A student is not to remain student all his life. The relationship is of fulfillment and gratitude. A teacher makes a teacher. A teacher doesn't make a student. A student comes, a student goes. A student is inlet and outlet and natural flow. A student comes because a student wants to come, because his soul has been promised once that it shall come.

If he remains or not is not your problem. One will go, ten will come, it doesn't matter. But one who has come, has to be served. You have to gamble. Whosoever comes, maybe this is the one. Try. It doesn't work out, try again, and again, and again. In your whole life you have to create one, two; if you're lucky, three. If you are great; four, five, six. Don't bother, keep on trying. Jap. It's called japa. Repeat, repeat, repeat, repeat, repeat, repeat, repeat.

Do you know how Guru Nanak chose his disciple? He asked Baba Siri Chand, "Bring that cup from the mud." Baba Siri Chand stretched his hand and the cup came. He said, "Here it is, my Lord." And he said, "My son, can't you walk into the mud of the others? How can you save them? Your spiritual powers are yours, but they don't belong to everyone. A Guru is one who uses no extraordinary power that does not belong to an ordinary human." So Baba Siri Chand knew he was out.

Then one day Guru Nanak was sitting down and Baba Buddha and all the wise people were there. Guru Nanak said, "So and so, just go out and see, what is the time at night."

Somebody said, "Three parts are gone, one part is left; it's time to get up."

Another said, "I don't know. It looks like it's midnight."

When it came to Lehna, he said, "Lehna Ji, can you go out and see how the night is?"

He came and he said, "What is it?"

He said, "Lord, as much as you have caused to pass has passed. What remains to pass, shall pass by your will."

Guru Nanak bowed. Look at a student who made Guru Nanak bow. That's the power of a student, when his teacher bows to him. He said "Lehna, you are a part of me now. You are Angad, you are a Guru, and it's all yours." In one lifetime.

A lot of siddhas, yogis and saints came to see Guru Angad. He was playing with the children, wrestling outside in the field. When they came, they said, "This can't be a Guru. Look at him, he's playing with the kids, like a kid. He's wrestling. and his clothes are all dirty. It doesn't seem right." Their head man said, "Come to one side. Let me talk to you guys."

He said, "Did you know Guru Nanak?"

They said, "Yeah."

"How much did you like him?"

"Oh, he was great. We had an audience with him, he was great."

He said, "This man, Guru Nanak bowed to. Just wait, let him come. He'll talk to you."

**SO A TEACHER IS A FORKLIFT TO LIFT THE CONSCIOUSNESS AND TO
BRIGHTEN THE SOUL AND BRIGHTEN THE DAY OF ANOTHER PERSON.**

So Guru Angad kept playing with the kids. When all that finished he went in and sat down and he said, "Please come in and sit down." They all sat down. He said, "You have all come to meet me?"

They said, "Yes."

He said, "You have come with a pre-judgment?"

They said, "What do you mean, Sir?"

He said, "While I was doing my job of teaching wrestling and physical building of the kids, you started judging that I am no good. Is this the way to come and meet somebody with a pre-prejudiced mind and negative thoughts?" They knew at that very minute they had lost the game.

A teacher is a personified living help, compassionate, caring, kind but firm. There's three qualities of a teacher: firm, firm, firm. He never forgets, never forgives, but is very caring, very compassionate, very kind, very firm. Because a teacher has no tomorrow if he does not create one who is better than him.

I never told Shakti what to do. I never told her anything. So one day we were eating pancakes. They gave two eggs with the pancakes. So I told the guy, "Put my eggs on her pancakes and bring mine without." Those were the good old days when I could eat pancakes and maple syrup. Now if I even think that they take the plate away from me.

But anyway, Shakti never ate an egg thereafter. Shakti is one student of mine whom I never told what to do. She learned it herself. My miserable time with her was when she would not listen to my request and would chant the mantra as loud as I taught her, and the neighbors called the police all the time. Finally I thought we should buy a house where she can be the owner and she can be herself. And look at that Shakti. She reached the status of a Divine Mother and she is very divine. Time shall record it and elements shall serve it. You can have 300 difficulties and 5000 defects in her. She's the only one person that if I give an order in good conscience, and she says, "No", that means no.

I thought she'd never yell at me, but one day I was doing something and she did yell at me. It was nice. It was very recent. But she was very polite, she said "My Lord, you can't do it, you understand that?"

I said, "Yeah, I do". (Laughter.) But I am doing it anyway, it's all right.

It is not what you are. It is what you can do for somebody. So a teacher is a forklift to lift the consciousness and to brighten the soul and brighten the day of another person. These are not ideal things I am discussing. I'm talking of normal daily behavior. Your touch, your presence and your intention must work for the greatness and the goodness of the other person, because you must understand what another person is. The other person is your future teacher. Every student is your future teacher. There is no place for ego. He's your best amigo.

Financially in Kundalini Yoga, it's the very same thing. You don't teach free. You take no obligation.

“ITARASHTAM TITHAR KASHTAM.”
IF YOU EVER COME EMPTY HANDED, YOU SHALL GO EMPTY HANDED.
IT'S A LAW WHICH SHOULD NEVER BE BROKEN.

SANSKRIT SAYING

Empty handed comes, empty handed goes. Pay up front. No pay, no teaching. When there were people who had no money, I used to collect money myself and throw it outside. When they'd say "We don't have money, we can't come to your classes," I'd say, "Go pick it up outside. Come on, pay at the door, come in".

But the principle cannot be sacrificed. We can't initiate a student. If he is such a dumb idiot that he needs initiation, why you want to start with him? What for? If a person doesn't have enough self-sense that he can start with faith and confidence and wants to learn, why should you initiate? You don't.

There's no bondage in Kundalini Yoga. It's a bondage of a soul and a merger of self. And a student has to do it; the teacher cannot. The teacher has only one obligation. As a teacher, one has to teach, not preach. We are not preachers. There are two ways to do it. You earn it or let it come to you. A teacher has tons of opportunities. His words are effective. People love him, they give to him, they bring him the news, they tell him what to do. Everything comes to a teacher. But if you like to hassle, try it. It never works, but you can try it.

When I came here I knew no one. I never wrote to anyone saying, "Come and study with me." It never happened. Does anyone have such a letter? How did you come to know me? How did I come to know you? That is the Unknown, that's God. We shall meet always by the will of God and depart by our own curse. Remember that word. My teacher told me. Repeat what I said.

STUDENTS: "We shall meet always by the will of God and shall depart by our own curse."

YOGI BHAJAN: I remember when I departed physically from my teacher many, many years ago. Today he is more dear to me than he was then, when I was actually with him.

The personal situation between a teacher and a student is that you are very, very personal to a student but you never have a different personality. The pain of the student, the tragedy of the student, the lies of the student, are all yours. *You shall not exploit it.* You don't participate, that's your right. Some people are very idiotic, and they don't listen to you. That's okay. But you will not participate to exploit it.

Your lineage as a teacher is a matter of trust, faith, identity, and individuality. You have a reality and a royalty as a teacher. If you cannot match up to it in your mind, then please don't teach at that moment. Arrange for somebody else to come. Do you understand? Do not barter your sovereignty for worldly values. Do not...?

STUDENTS: ...barter your sovereignty for worldly values.

YOGI BHAJAN: You will have it all. You will have it...?

STUDENTS: ...all.

YOGI BHAJAN: Now you can ask me questions and I'll answer them for you. Yeah?

Student: I don't understand...

YB: There's a microphone there. If I can be your secretary.

YOUR LINEAGE AS A TEACHER IS A MATTER OF TRUST, FAITH, IDENTITY, AND INDIVIDUALITY. YOU HAVE A REALITY AND A ROYALTY AS A TEACHER. IF YOU CANNOT MATCH UP TO IT IN YOUR MIND, THEN PLEASE DON'T TEACH AT THAT MOMENT. ARRANGE FOR SOMEBODY ELSE TO COME.

Student: Sir, I do not understand the part about being personal...

YB: Sir, it is not clear to me. Negative words you don't use.

Student: Okay.

YB: Sir, it is not clear to me. Go ahead.

Student: Uh, it is about being very personal to a student, but never having different personalities, that part I didn't, was not clear to me.

YB: When you become personal to a student, you feel their pain, their grogginess, their darkness, all that is a personal feeling. You become one. But you do not advise from your personality. You advise from Infinity.

Student: From the teachings, in other words... or?

YB: If the teachings are very clean, they tell you on every step of the way what you have to say. Lean on your teaching knowledge rather than on your personal knowledge.

Student: Thank you.

YB: You can share a personal experience. You can say "I did this. When I was in this, this happened to me. I did this and I got out of it. Perhaps it can work for you." There's no harm in sharing a personal experience. And there's no harm in telling how the teachings at the moment are applicable. But do not give personal ideas to a person who is in trouble. Because his idea of trouble is his idea of trouble. It is not your trouble. You are supposed to get that person out of trouble with the teachings, because you are there in the personality of a teacher, not a person. Is that clear? Not clear yet, but maybe some other question will help to clarify it.

Student: Sir, I've had teachers at the Yoga Center come to me and say that on days when they are teaching and they haven't done a perfect sadhana, they feel like they're hypocritical.

YB: They must be from Judeo Christian background. (Laughter.) Guilt has no place in Kundalini Yoga. If they want to share with you, "I am horrible, I am miserable. I can not teach." You should tell them, "God has already blessed you. Have you finished teaching?"

Guilt has no place in Kundalini Yoga. Guilt and sin do not exist. It may happen, that that cursed moment comes and hits us. How many of you have played hockey, football, volleyball, tennis, or some other game? If a ball hits you, do you stop? No, you keep playing. That's it. If the other team scores a goal, do you give up? No.

YB: Well, that's it. Some days are good days, some days are bad days, some days are worst, some days are right, some days are wrong, but they are all days. Face the worst, and hope for the best. Don't worry about it.

When you say, "Ong Namoh Guru Dev Namoh" and you sit in that essence, it will flow through you. We are all vehicles of the teachings. There's nothing special. Everybody can teach and everybody can learn. That's the law of nature. At this moment, I am the teacher and you are the student. Next moment, somebody else can be the teacher and somebody else can be the student. It is longitude and latitude. Repeat after me, "It is a longitude and latitude, but one who takes the altitude and attitude is the teacher."

WHO WINS IS HE WHO HAS THE ALTITUDE AND ATTITUDE OF A VICTORY. IT'S CALLED FATEH. ESSENCE OF FATEH IS THE TEACHER WILL NEVER LET GO. HE MUST WIN BECAUSE HE HAS THE MORAL, SPIRITUAL, PHYSICAL OBLIGATION TO TEACH, AND THROUGH THE STUDENT, WIN HIS TOMORROW.

STUDENTS: "It is a longitude and latitude, but one who takes the altitude and attitude is the teacher."

YB: That's the difference.

You have come here to learn? You know, I am answerable to you.

You think, "Wow, these people are learning from me." You are a big ego. No, these people also have the right to see through you. As the teacher, you are running a greater risk. In teacher and student, things are openly exposed. Then the test is, who wins? Test is...

STUDENTS: ...who wins.

YB: Who wins? Who wins is he who has the altitude and attitude of a victory. It's called Fateh. Essence of Fateh is the teacher will never let go. He must win because he has the moral, spiritual, physical obligation to teach, and through the student, win his tomorrow. And the visit to planet earth of the soul is to win, not to lose. And we can't put ourself on a sale, 75% off, 80% off, 95% off, 99.9% off. "Please take me." You don't have to impress, damn the whole thing. Why do you lose? If you are a teacher, it will all come. Just sit still, people shall come and mark the way. A teacher cannot hide himself. A teacher cannot save his hide, either. Is that understood?

STUDENTS: Yes, sir.

YB: O.K. Next. Come on. You come and ask me as many questions as you want. This is the moment. After that you will not have a chance.

Balwant Singh: Sir, in 1969 you said that the chakras were imaginary. And in 1994 you taught a series of classes that described the chakras, or at least work with their energy. I wonder if you could just...

YB: Chakras are basically first imaginary because this is how you fix them in your body. Everything is a thought. So when we say chakras are imaginary, it's a fact. Chakras are imaginary because you have to imagine them, their location, their working, their knowledge. It's not as if there were a wheel grinding there. It is actually a Granthi. A Granthi is a knot of nerves, which has a center. All chakras work through the spinal column. All the nerves of the spinal column create a center from the back to the front of the body and they go criss-cross. If you know the anatomy of the body and the musculature, the muscles are criss-crossed. And that's the physical aspect of the chakras and in that sense they are real. But when you meditate on the chakras then they become clear and work effectively. Otherwise they remain imaginary, untouched and are no good to you.

Now stand there and I will show you something right now. Make a statement, on the mike. Make any statement.

Student: I'm standing here.

YB: From which chakra did you speak?

BS: Fifth?

WHAT IS A MANTRA? IT'S A MENTAL PROJECTION OF POSITIVENESS
INTO THE NEGATIVITY WHICH IS HURTING YOU.

YB: From your first chakra. Now listen to this. "I am standing here." It's first chakra. If you would have spoken from the second chakra, you would have said, "I am here asking a question." That is second chakra. It has creativity. Third chakra would have balance. You would have said, "I am here among all." Heart chakra would have said, "I am so pleased to be here, I am here." Fifth chakra would have said, "I am here and I am very glad that I have the opportunity to have dialogue with you and a question. Sixth chakra would have said, "God is God's grace and it's very lovely and affectionate. I can learn something today. I am here." And the seventh chakra would say, "I feel very blessed with the grace of God that I am here." Eighth chakra would have said, "It's the most fortunate luckiest day of my life I have come here." Have I counted them correct?

Student: Thank you, Sir.

YB: It's the projection, the language, which shows from which chakra you are speaking. And the teacher should know always from where the student is coming. You can say to somebody, "I love you." Right? You can say, "I love you." (Tone and emphasis is different.) "Hey, I think I love you." And then you'll put your tongue out and say, "Na na na, I love you." You know? All those meanings are different. You know what I am saying? Words are the same. From which chakra you are hitting is different.

The body is like a bow and language is like an arrow and from where you are aiming, that is your chakra. Go ahead, next. Yeah, yeah.

Student: Sir, is there a meditation that can be done to re-balance after a tornado?

YB: Oh, when that thing comes and takes you up in the air? That round thing? How many tornadoes come in your lifetime in your mind? (Laughter.) How do you balance that? If the perfection of mantra is Ashtang, that is: "Gobinday, mukande, udhare, apare, hariang, kariang, nirnameh, akame." If this mantra is perfected, all elements can be controlled. And there's no stronger prayer than "Har, Haray, Haree, Wahe Guru," six sounds. Either there are eight sounds or six sounds. Or you have a basic sound, "Ek Ong Kar, Sat Nam." That sound comes from unison sound.

I'll tell you what. This is a true story. Somewhere a tornado hit. It was passing through the whole city, and it took upon itself to go through a certain home. And normally in that situation the house should have been totally eliminated. Everyone in the house got into the cellar. And it is a fact, that when the tornado hit, it drew away the earth, many, many feet. It took everything with it, but when it came to hit this particular house, the house collapsed over it. The people were right under it. Later on the fire brigade came and dug them all out in one piece. Every house in a line with this one was gone, at some places a couple feet deep. And this house could have gone, too; they could have been sucked out of that cellar. But all the people in that house sat all together, with their hands together, and they chanted with one voice. They were protected because all forces must bow before the force of God, and that is mantra. That shield cannot be broken.

When a man or woman of consciousness shields himself or herself with a mantra, there's no power in God to penetrate through it, He can only stop and help. The angry force of nature, instead of destroying them, became a saving grace. They feel very lucky now. Because of disaster relief they were able to rebuild the house, and they have a nice new home. They had been thinking of tearing down their old house to rebuild it anyway. Nature did it for them.

MY PERSONAL WEAKNESSES ARE MY PERSONAL WEAKNESSES. MY PERSONAL STRENGTH IS MY PERSONAL STRENGTH. SO LONG AS THE LORD HAS GIVEN ME BREATH OF LIFE, I'LL CARRY THE TEACHINGS AND DELIVER THEM *AS THEY ARE*. I SHALL NEVER ADD OR SUBTRACT ANYTHING WHATSOEVER.

There are many powers which may strike you, like an ocean or a tsunami (tidal wave). There are many things in life which hit (surprise) you. Your friends hit you. Remember this: Enemies can't hit you. Because an enemy is an enemy, you know he may try to hurt you. It's the friend that you never knew would hit you. It's nothing less than an earthquake. You can't believe that person could betray you. And the next minute you come out of it. How? By meditative mantra, by your applied mantra.

What is a mantra? It's a mental projection of positiveness into the negativity which is totally hurting you. Disease, calamities, all phenomenas. And if nothing else works, there's one line which always works. This is my line on which I have lived my 67 years.

“KETIAA DOOKH BOOKH SAD MAAR.
EY BHE DAAT TEYREE DAATAAR.”

--GURU NANAK, 25TH PAURI OF JAPJI SAHIB

MANY SUFFER PRIVATION AND PAIN AND ARE CONTINUOUSLY
BEATEN. EVEN THESE ARE GOD'S GIFTS.

That's all I know. My total knowledge is this. I don't know anything more than that and I don't believe anything more than this exists. But that's my personal thing. After studying, and reading, and knowing, and experiencing and whatever you call it, that's one line I have come to understand. And I am very grateful to God and to myself, that I have learned that line. I am grateful to Nanak that he said that line. I am very fortunate that I picked that line. It's my pleasure, my joy, my bliss. And after that line, I think nothing matters. You know what that line means? Can somebody translate it? This line is from that pauri of Japji which says that by the will of God, you are destined to be a pauper, that if you recite it, you will be a mega-multi millionaire. This is one line out of the whole. I don't read the whole, I just read that one line. Does anyone know the translation of it? Go ahead. Translate it.

Student: “Of all things, the sadness, the total hunger, all bad things, all the hurt and pain, all of this is Your gift, oh Great Giver.”

YB: Correct. You must have read the translation.

“Ketiaa.” Ketiaa means unlimited. Ketiaa, which has no limit.

Ketiaa “dookh.” Dookh means discomfort, disease, calamity, tragedy, betrayal, call it anything. Anything which discomforts you is called dookh.

Ketiaa dookh, “bookh.” Bookh means hunger, any type of hunger: sexual, sensual, physical, mental, spiritual, fantasy, imaginative, real, whatever.

Ketiaa dookh bookh “sad maar.” If it's multiplied into hundred thousand times, God, that is Thy blessing. Thank you for remembering me, and feeling that I deserved it. In other words, God, screw you, I am here. It's simple. I am just translating it in a human language which you can understand better. It means go ahead, I am here. You wanted me to suffer, thank you. At least you remembered me. If you couldn't remember me when you are giving people good times, at least you remembered me at bad time. Thank you. Do you know how He feels when you say this to Him? Guru says in Gurmukhi:

THERE AT, THE LORD WILL MAKE HIM FOUR-FOLD HAPPY.

Then God multiplies Himself into the fourth dimension to cover that person. It's not that my life is full of joy and pleasure and happiness. It's a very, absolutely, painful life, full of treachery. I always say that when you want to make a real picture of me, take peanut shells, a peanut shell is like a scab, and make it with them. That is how much I have been loved and liked and appreciated, but it's fine. At least somebody found me worthy of betraying. And somebody told me I am a liar, or a con man, or a charlatan, or piece of shit, or you idiot Indian come here, think American, you know nothing. Or that book which says, "He is the darkest, darkest, darkest Indian who ever came to this continent. We collected tons of money to go and bring people to Christianity. He stole our children here and took our money with it." I don't know what they are talking about, but they must be very much hurt. I pray for them.

Proselytization is not the way of Kundalini Yoga. Nor do you convert. It is the consciousness of the person which rises to that grace. I can't walk with a turban if I am absolutely under any influence. I have to crown my head every morning, and I have to meet the day. I have to be positive. I may be sick inside, my stomach crawling, my nerves shattering. I may be shaking. I may be thinking the roof is going to fall on me, but still I shall deliver the best, because I am delivering the teachings, not myself. I am not a part of it. I am not sharing myself, I am sharing the teachings. The postman delivers the letter. If you read it or not, it's your responsibility, not the postman's. If a dog barks at the postman or the house doesn't open the door, he still delivers it. Some people never pick up their letters at all. It doesn't matter.

My personal weaknesses are my personal weaknesses. My personal strength is my personal strength. So long as the Lord has given me breath of life, I'll carry the teachings and deliver them *as they are*. I shall never add or subtract anything whatsoever. And I'm grateful that I have become that vehicle. If that helps anybody's life, it's great; if it doesn't, it's up to that person.

You have become serious. No, there's nothing to be serious about. That's what life is.

You don't teach to be popular, and you don't teach to be rude, and you don't teach to be great, you don't teach to be small. You just teach to teach. And just remember when you teach, to teach. The sight, the touch, your presence will cure the whole atmosphere. It all will be done.

I remember my own personal story when somebody wanted to take my picture and to give it to Time Magazine. I told him, "I am not going to give you a picture." They offered money, and they did this and that. I said, "I am not going to participate. You are going to do an ugly article and I know it, and I am not going to participate." So the guy went up a tree with a long-range camera to take the picture, broke his leg, fell down with the camera, broke his head and went to the hospital. I went to see him there. I said, "Friend, I told you not to take my picture, you didn't listen to me. Remember now?"

So what is the idea, if somebody abuses you and you abuse them back? If somebody abuses you, just smile. When the hand of God abuses him, it will be multiplied. Trust in God; in God we dwell. Repeat it.

STUDENTS: Trust in God; in God we dwell.

**”EVERY FAULT IS TO RISE. EVERY WRONG IS TO BE RIGHT.
EVERY LOSS IS TO GAIN. LIFE IS ONLY IN ONE FORM - VICTORY.”**

YB: If you can, remember this line. There are two things, “Keep Up” and “In God We Dwell.” You don’t need anything else. Everything will come to you. God, there is nothing to worry about. But you have to have this affirmation with every breath of life, “In God I Dwell.” “Ek Ong Kar” means exactly “In God I Dwell.” “Keep Up” means “Sat Nam, True is my identity.”

I have brought to America only one word: Keep Up. Everything is an explanation of keeping up. Everything is a technology of keeping up. Everything is a methodology of keeping up. Everything is to build you and give you the chance to keep up. “Keep up and you shall be kept up.” It’s actually a mirage - if you have a mind to keep up, nothing can put you down, not a thing. Things will disappear. Everything becomes a shadow when you say, “I’ll keep up.” And that’s our history. We were cut limb by limb, we were boiled alive, we were put on hot plates, we were shredded. What has not happened to us? We kept up, and we kept going. Saints march on. What is that song? I love that song when you sing it.

STUDENTS: “When the Saints Go Marching In.”

YB: And then shadows go away. There’s nothing more to say. God works. I don’t want to say that. I spare Him most of the time these days.

One day I was talking to God and I said, “You are the biggest idiot.”

He said, “I am the biggest in wisdom too.”

I said, “Let’s not get into that discussion. The question is, why did you make mankind and give them all these chances to be at fault?”

He said, “So they can rise. Look, if people were not faulty, what could you teach? You would have been handicapped. Have mercy on yourself.”

I said, “Okay. I got the answer. ”Every fault is to rise. Every wrong is to be right. Every loss is to gain. Life is only in one form - victory.”

When Jupiter and Saturn join, victory is sure. You know these two fingers? The Jupiter and the Saturn, when they join, this V sign is victory. Therefore don’t be vicious to yourself, and you shall win. Keep up! Nobody can take away from you, your victory. Nobody can! Even God can’t, because He has pre-promised. It’s a pre-drawn agreement. He created us, we never wrote an application. Have you written an application to Him? “Almighty God, please Sir, create me as a woman with 36 relationships and 46 loves and 62 boyfriends and 72 husbands.” Have you done that? No, no, you never did it. He said, “Go and be, and come to Me as victorious.” That’s all. And what is the bad thing about it? You want fulfillment from your children, you want fulfillment from your friends. Forget that!

JO BRAHAMANDAY SOEE PINDAY.

BHAGAT PEEPA, SGGS P.695

**HE WHO IS WITHIN THE UNIVERSE IS IN THE BODY. WHAT IS IN YOU IS ALL IN
THE HEAVENS. NO DIFFERENCE. THERE IS NO DIFFERENCE.**

THERE'S A TIME TO COME AND A TIME TO GO; A TIME TO BE FAST
AND A TIME TO BE SLOW. BUT ALWAYS THERE'S A BOAT OF
LIFE WHICH YOU HAVE TO ROW TO REACH THE DESTINY.

One day I was telling somebody, "Well, you are getting sick now." I said, "Why not?" He is 67 years old, the body is that of a great athlete, it will break one way or the other. It's got to be dropped, but it's very difficult to drop because it's a very muscular body. It's had years and years of exercise, self-control, nerve control, chakras, and this and that. Certain things have to happen, and some things have to fall apart. If they want to mend this, something else will not be right. So in other words, it is time to go. He who is born shall die. But sometimes it takes time, and you break limb by limb.

I was very happy when my gray beard was absolutely silver white. But I have started taking a medicine, and my beard has started becoming black. I don't like it. I was saying even today, I don't like what is happening. This formula we have created, I don't know what effect it will have. I don't want to be an 18 year old again. Laughter.

Ma came yesterday. I looked at her eyes, and I said, "Ma, Uh huh."

And she said, "What?"

I said, "I don't want to say it."

She said, "What?"

I said, "I am not going to say it. I'll give you 10 drops; you'll be my first guinea pig." So I gave her 10 drops and gave her one-ounce and sent her home.

This morning she said, "Where is it? I want more." (Laughter.)

I said, "No, 10 drops only. " I never gave it to her, I gave it to her assistant who is very loyal. I said, "Do not give her more than 10 drops." Once I told her, "Eat banana." She ate four dozen bananas. She ate them like anything. I said, "No, 10 drops and 10 drops only."

She said, "It's great, we want what..."

I said, "Ma, it's a very costly nonsense, but we are trying to find out what price it will be. But 10 drops, just take this, and see what happens."

I'm sitting and researching on myself. I have my arteries clogged up. I have lost one kidney. I have lost this and that. Why should everybody lose these things? If one has to die, let them die. But why go through this procedure? So let's have a formula. So we are coming out with something. And if it works, that's the way it will be. You will die because you have nothing more to live. But I don't like God's procedure to break your arms, to break your legs, and then to give arthritis to your knees. He's such a funny guy. First He creates and falls in love. If He doesn't know how to die then switch off and take the man home. No, dee-daa, dee-daa, dee-daa. What nonsense is that? When we have to go, we have to go. Tell us, all right, this is the lease. Like, we rent an apartment, right? And He says, "Okay, 65 years, no more, no less, that's it." And then He says, "64, switch off."

And I love that. Have you seen that movie? It goes where nobody else goes. Star Trek. "Beam me up!" I think that God should come to His senses, this is my appeal. He should beam us down and beam us up. And in between, forget it; it is no fun. But to Him it is fun. Whether we, within the time, win or not. When we are not winning, and we don't want to win, then He starts extending.

BUT IN THE COMPUTERIZED AGE OF AQUARIUS, IN WHICH YOU ARE GOING TO BE, YOU WILL HAVE FOUR MEGA-BILLION UNITS OF KNOWLEDGE AT THE PRESS OF A BUTTON. I PRAY THAT YOU SHOULD HAVE STRENGTH, NERVOUS STRENGTH TO HOLD YOURSELF.

According to all astrologers, my life was to be 48 years. I am 67 years old. Don't have time to go back home. I think he has forgotten that switch or the Master Computer has gone off. I should have gone at 48. The body was given for 48 years. Now I am 67. This is totally injustice. So it is falling apart, little by little by little. Why can't it happen, one, two, three, go away. I can call you all and say, "Tomorrow morning, eight o'clock, I am going home." Matter ends. Good Bye. But no, He does these funny things. Tests you out. It's called last trick of God. He's very clever. First He takes away the eyes at 40. You start wearing big thick goggles. You don't care. Then He starts giving you a little bit here, a little bit there. Then you have Tylenol; no arthritis, no pain. With everything He tells you, the time has come to go and get ready, and meditate and be with Him. It's time to come home. You try to crisscross it by having an alternative.

Those who have an altar, have no alternative. And life is to have an altar. Don't create alternatives. I know. At 48 my eyes were perfect; everything was fine. I was in one piece. And then, slowly and gradually, it's time to go. There's a time to come and a time to go; a time to be fast and a time to be slow. But always there's a boat of life which you have to row to reach the destiny. Good poem? I made it up. Are there other questions you have? Go ahead.

Student: Sir, can you elaborate on this mudra that you've given? Tell us a little bit more about it.

YB: Yeah. In this you separate Jupiter and Saturn, Sun and Mercury. This removes the conflicting personality. But everything about it has already been written and said. Read that lecture. What elaboration can you want? Everything has been taught, and there's a book about it. It's a blue book. Who made it? Guru Jagat. It has 1100 computerized mudras and their details and you can de-codify it and you have all the knowledge. You don't have to go anywhere. Do you know? Do you have those books?

Student: Is this the one from Europe?

YB: Yeah, it is not from Europe. It is from that man who worked hard and put it together.

Student: O.K. Thank you, Sir.

YB: Most of the teachings are there in writing. They are just being compiled now in different ways, so that you can have them for reference when you need them. Simply you have to have a system where your mouse can go and get it for you. With the computer it's a mouse age now.

Yesterday I was discussing something and it was late night and I called my Research and Development Department, I said, "All right go to that file."

He said, "Yes, I have it now. I am in it."

I said, "Read it."

He read it like an open book. I don't have to cross-reference; I don't have to go to a library. Nothing. It happens in just a few minutes. Whatever I am working on, I tell him to research it and put it in his computer. I don't have to do it myself. And whenever I need it, I say, "Remember when I talked to you the other day?"

IF YOU PAY FIRST, THEN THERE'S NO KARMA BETWEEN YOU
AND THE KNOWLEDGE. AND ANY KNOWLEDGE WHICH
CAUSES KARMA NEVER BECOMES DHARMA.

And he says, "Yeah, I remember."

I say, "Now go." The mouse goes and the mouse finds it, and pulls it out of the whole and there it is. Learn to be a mouse. You know what I'm talking about?

But in the computerized Age of Aquarius, in which you are going to be, you will have four mega-billion units of knowledge at the press of a button. I pray that you should have strength, nervous strength to hold yourself.

Anything else, folks? Actually this is your time. I don't have to lecture. Oh yeah, you were sitting quite well. Go ahead.

Student: Sir, I feel a conflict between a spiritual teacher being the pipeline that you talk about for the guidance of the Infinite and the spiritual teacher charging for that. Would you comment on that please?

YB: You pay first, and then ask this question. Ten bucks, if you want the answer. Ten bucks right now. And I don't want Canadian, I want American. Right here. (She brings him ten dollars.) Thank you. Now go and listen to the answer. Let me count first. (Laughter.) Yep, that's correct.

Now listen, when you ask and you get, you cause a karma. If you pay first, then there's no karma between you and the knowledge. And any knowledge which causes karma never becomes dharma. That's why when we go to the Guru, we give offering and we bow, and then we learn. Do you understand that?

STUDENT: I heard it, and I understood it. I couldn't repeat it, but I'll buy the tape.

YB: If you ask another question, it's just ten dollars a question. What is wrong with that? It's a deal; it's very cheap. Normally I will charge higher; today is a special day. For every ten dollars, you can get an answer. People go to ask the fortune teller to read Tarot Cards, and pay \$120. For the question which has duality, you can't pay ten bucks? What is the second question, go ahead? We must make some money. (Laughter.) Third question will be \$20, you must understand that. All right now, ask now. What did you say?

Student: Do you take Traveler's checks?

YB: (Laughter.) I will. Now, go ahead. Stick to it. You have paid for it. Stick to it. You have the freedom to ask now. Do you understand the essence of it? You paid, you earned the right. Have no formality or duality, ask. Shoot.

Student: Sometimes you hear about spiritual teachers, when they're ready to go, who just, you know, go up in the ethers. Is that really possible and if so, why don't you do it?

YB: I'll ask for the Fifth Amendment because I did it. It's not a good idea to have occult powers and use them to show off and impress students. But once I was a very foolish man and I earned it and I tried it and it was ridiculous. I washed the parkarma of the Golden Temple for four and a half years to get out of it. I think that was my most rude, inhuman and terrible time. But I could lift a person just by my sight. I could do that which is impossible. But that was very ridiculous. To impress another human that you are better than him. What can be more rude than this? Make a person better than you. I can understand that now. But to impress a person you are better than another person, how rude and low grade that is. Do you have any idea of that? Do you understand? So in Kundalini Yoga it's a rule of thumb:

“ITARASHTAM TITHAR KASHTAM.”
IF YOU EVER COME EMPTY HANDED, YOU SHALL GO EMPTY HANDED.
IT'S A LAW WHICH SHOULD NEVER BE BROKEN.

Empty handed you come, empty handed you shall go. You cannot learn, you have not earned the right to learn, unless you come and offer. Offer yourself and offer your fee for the time you are going to use. So there's no obligation. That's why these \$20 are good. Oh here you go. I should have more students like you. I'll be rich. (Laughter.) Um, all right, now, what is next? You are tough.

Student: A long time ago in one of the early, early Beads of Truth, way, way, way back, there was a story and I would like to know if it was true or not. And it relates back to what... And I don't know if I remember it right, or if it was really there, or if it was hearsay or whatever, that the reason you washed the floor of the Golden Temple was that you got the power of the word, and you changed your son into a frog or something like that. (Laughter.)

YB: Changed what? Shakti! You are the one. (Laughter.) What is that? No, that's it, you have lost twenty bucks. (Laughter.) Because Shakti wrote the Beads Of Truth, she should answer it.

Shakti Parwha Kaur: The earliest “Beads Of Truth” were not under my pen, but as I recall the story, it had to do with your power over water. And that...

YB: Oh yeah, yeah, yeah.

Shakti Parwha Kaur: But that's not my question.

YB: That was when Yogiji was very foolish. I used to do a lot of things. I am basically Catholic. I am willing to confess. “Father, Father, I have sinned.” (Laughter.)

Actually I wanted to see whether all these things in the scriptures are true or possible or not. That's what it was. And there are five tattwas and I like water and I wanted to see...

Like this time I was coming from Los Angeles, they said, "It is hot, it's burning hot."

I said, "I'll go, it will rain." I said it casually, and we came and it rained. And it will rain. In New Mexico, now, it will rain.

Even one politician said, “You must have come back home.”

I said, “Yeah, I know, it is raining.”

So that's how people remember you. That's not something you do; it happens.

But the fact is that at a certain stage, when you read in those scriptures those occult powers, “Riddhi,” “Siddhi,” and “Nao niddhi” (9 treasures), it's true, that you can have them.

But I went a little berserk, I started using them. And then I realized one day, I was sitting in a holy congregation. This is how it truly happened. I was meditating and the music was playing and the religious ceremony was going on. Then I opened my eyes and relaxed. Lungar was being served, and all around that place there was a huge rain, but that area was absolutely dry.

And an old man came up to me. And normally people came to me to get healed. And I was sitting there under a tree, and I was just very relaxed. And this old, old man came and I said, "What I can do for you?"

He said, "You are Yogi?"

**ONCE YOU HAVE POWER, YOU CAN GET IN THE HABIT OF USING IT.
YOU HAVE TO BREAK YOUR HABIT.**

I said, "Yeah, what I can do for you?" I thought he might have some physical problem.

He said, "I have a question." I didn't charge him money then; I should have.

And I said, "What is your question?"

He said, "Ah, did you see this whole area had rain, and not here?"

I said, "Yeah. I see it. There's no problem."

He said, "You know there's grass, and it needs the rain. The plants need the rain. These flowers need the rain. This land needs the rain."

I said, "What do I have to do with that? You know, there was a spiritual gathering here and it didn't rain."

He said, "I know you. Now, who'll compensate for this water?"

I said, "What is the difficulty? I'll tell my men tomorrow to bring the water, and sprinkle it here. Big deal."

He looked at me and he said, "You don't understand it."

I said, "What you are saying?"

He said, "You know, when your soul will leave the body, and you have power over the water tattwa, then your soul has to go through the water. And of the 84 lakhs of life, half are in water. So you have to go through all those lives to redeem yourself. Are you willing for that?"

I said, "What do you mean?"

He said, "No, the rest is up to you to think about. I am not thinking. I am not going to think for you. Think about it yourself."

I said, "I will."

I didn't like his question, and I didn't like his attitude. I just sat down. Later on I thought, "Wait a minute. It's true. I did wish that place not to rain." So I asked somebody and I said, "There's a very old man; he has this kind of clothes. Could you find him?" They searched all around, but he was not there. I learned. Once you have power, you can get in the habit of using it. You have to break your habit. But sometimes you have lost your humility and you go crazy. And I was.

So God provided me an opportunity. They told me, you can get posted to Ajamail, Ambala, or Amritsar. I choose Amritsar. I went there and I went with this one prayer in my heart, and my head, and my mouth, and my being that, "Hey Guru Ram Das, the Lord of the Golden Temple, you are the Lord of miracles. Forgive me. I shall be in a position, never ever to do it again."

So they say, if you touch the dust of some fortunate one, you get cleansed. The best thing was not to run after everybody to touch their feet, and find the dust. So I was an officer there, and in the evening I'd change from my uniform, I would come down and clean the floors. I got into that group which does it, for four and a half years. And that is where I got rid of all that stuff.

THE ESSENCE OF THE HEART CHAKRA IS GIVE, GIVE, GIVE.
AND TO GIVE FLAWLESSLY AS GOD GIVES.

I'm not saying sometimes now I don't get the itch. (Laughter.) I'm not that perfect, but then I remind myself, "Eighty four. And then half of 84 lakhs." A lakh is a hundred thousand. So 84 hundred thousand lifetimes, man goes through to become a human. And half of them live in water. So with all my greatness, if I use the tattwa, I'll go through the life of that tattwa. No!

That's the way to stop it. Otherwise you get an itch, really bad. Somebody's stupid, you want to just show them, "Wait a minute, let me tell you what I can do." That's a doo-doo.

See how a teacher can make money? Hey. (YB begins counting the money he has collected from the class.) Look at this guys, 20, 40, 45, ah, ha, oh, I can't even count it. Wow. How many are these? Hey, Gurucharan. Shakti will take it away and count them.

Now you'll believe me or not. Didn't we earn sixty bucks? If I can do nothing, and can earn sixty dollars for this hour, it's quite a therapy, isn't it?

I will not see this money. She is going to get on it and it will be your future and your expenses and all that stuff. But, you know, these \$60 are mine. (Laughter.) Right?

CLASS: Right.

YB: All right, anybody who gets on that speaker and says something which is an ultimate truth, will get this money, or shall pay exact \$60. (Laughter.)

Student: The reason I'm here is ego.

YB: Are you sure?

Student: Sure.

YB: The house, those who agree that he is here because of ego, raise you hands. (Laughter.) Sixty bucks. You have been judged. (Laughter.)

Student: But it's the truth.

YB: But, not one person agreed. You agreed?

STUDENT: Yes.

YB: Well, one person agreed. Go ahead.

Student: My point here is that if I'm a teacher, I wouldn't be here. I wouldn't be asking you a question. So if you ask me, "What is my truth here," the whole time that I had a question, I didn't ask it because it would be my ego up here.

YB: When you came here, you had no ego, you had fear. You are not differentiating between your fear and your ego. That will cost you \$120. (Laughter.)

Student: I'll owe it to you. (Laughter.)

YB: Come on, come on, come on, let us discuss it. Let me make you understand. Stand there, everybody will learn from it. The essence that brought you here, that is the highest of all. The essence of why you didn't ask a question, was not because of ego. Ego brought you here.

Student: No. I didn't explain well then. I didn't have a question, because if I am a teacher I have the answers. I said....

EVERY STUDENT IS A TEACHER AND EVERY TEACHER IS A STUDENT.

YB: No, no, no, no, wait, wait, wait, wait. Every student is a teacher and every teacher is a student. You forgot the basic royal principle. You didn't ask the question, but you didn't want to have the question, because you are afraid to ask the question. Make up a question, ask it. You are a teacher?

Student: I'm not a Kundalini Yoga teacher, no.

YB: You may be an ordinary person, it doesn't matter. As an ordinary person you can ask a question. Make it up.

Student: Um, what is the essence of the heart chakra?

YB: The essence of the heart chakra is give, give, give. And to give flawlessly as God gives. Anything else?

Student: That'll do.

YB: Thank you. But don't forget \$120. You owe me. (Laughter.) Anything else?

Student: (Gurmukhi) *Band khalaasee bhaanai ho-eh, hor aakh na sakai ko-eh.*

YB: Huh? Read it again.

Student: (reads again)

YB: What do you want me to tell you?

Student: Money. (Laughter.)

YB: (YB hands her the money.) That is a truth.

BAND KHALAASEE BHAANAI HO-EH.

HOR AAKH NA SAKAI KO-EH.

--GURU NANAK: FROM THE 25TH PAUREE OF JAPJI SAHIB

LIBERATION AND REDEMPTION COME BY THY WILL,

O LORD. NOBODY CAN SAY WHY.

This is the ultimate truth. She spoke it, she got it. Now Shakti, you don't have to account for it."

Shakti: I didn't get to ask my question. May I?

YB: Sure, it'll be free. You can ask.

You see, this is our second generation. She spoke what she learned and I said, "What do you want?" She said, "Money." (Laughter.) She got it. That is the firmness.

Go ahead.

Shakti Parwha Kaur: Sir, you'd mentioned earlier about Dharma and it frequently comes up with Kundalini Yoga Teacher Training. Many people coming in to become Kundalini Yoga teachers who are very interested in the technology, and find that it changes their lives, but they are concerned about what they feel is a conflict between Sikhism and 3HO, and I would be grateful if you could address that.

THE CHANCE TO ELEVATE IS LOST WHEN YOU ARE IN REACTION.

YB: No, no. Dharma is when there is no karma. Karma is action and reaction. Dharma is when there is no reaction. When a person reaches a stage of no reaction, that is Dharma.

Sikh Dharma is different. Don't mix Sikh Dharma with Dharma. Sikh Dharma is Dharma. Sikh Dharma is a Dharma of those who learn not to react. Because when you react, you take that stage and you cannot go higher. The chance to elevate is lost when you are in reaction. Action has a reaction, equal and opposite; that's the third law of force. Newton's third law of force, and it's a spiritual law of avagavan. If you are acting and reacting, then you are nobody. But if you are a teacher, or you are a human, if you have any light, you don't have to react. You have to act and you have to elevate. Sikh Dharma is: "Sikh" means a student, a student who does not react, or learns not to react, is a Sikh. Sikh Dharma and Dharma don't mix. Buddhism has Dharma too. Islam has its Dharma.

I was teaching my kids that day when they were learning Gatka, how the five prayers of Islam are four great postures, and how they can learn those postures to combat physical unfitness. And how the sutras, the kulmaa they speak between those postures, is just that timing in which they sit in that posture. So their namaas, their prayer is nothing but yoga with sutra of spirituality, which gives their body that time, and when I gave them that namaas, those sutras, they were hurting so bad.

They say, "It is very hard."

I said, "Think of Muslims, a billion and a half do it. They do it five times a day, for the time it takes to speak their prayers. And you, 30 days you don't eat, you are cleansed. Very spiritual.

In Hindu Dharam, you do not eat on the 11th lunar day, you do eat on the full moon, you do not eat when there's no moon, and you do not eat on Monday or Tuesday either. (You choose either Monday or Tuesday to fast, not both days.) You'll never go sick; it works. Because on the eleventh lunar day, your glandular system is very fast. On the full moon, it's horribly fast; and when there's no moon, it's horribly slow, so you don't eat. And one day a week you give the digestive system a rest. You take lemon juice and water, with no sugar, and balance out the body. Now according to Dharma, Hindu Dharma, it is a *must*. For those who live it, it's a Dharma. So we cannot mix one thing with the other.

Kundalini Yoga is meant to uncoil the spring of the essence of self to the level of the higher Self. It's a science, it has nothing to do with this or that. That's why 3HO is not a religion. It may be that the majority of people who practice that science belong to a given religion, but that doesn't mean a Jew, or a Muslim, or a Buddhist, or a Hindu, or a Christian cannot participate.

Shakti Parwha Kaur: We do draw so heavily on the Sikh tradition of the mantras that we use, the...

YB: Because they are right mantras, not that it's a Sikh tradition. They happen to be available. "God and me, me and God are one," are not anywhere, but it works. It is ashtang mantra. The sound is correct. We use it. "I am Thine in mine myself." You know I am Mahan Tantric, I can make up the sound current. That doesn't mean that it has to be only in Gurmukhi. So I draw it wherever I can. Why not?

Shakti Parwha Kaur: Thank you.

WHERE'S THERE'S I, THERE IS NO THOU.
WHERE THERE'S A THOU, THERE'S NO I.

YB: And those mantras are just mantras which happen to be correct. There are tons of mantras, right? I only use those which I know will be very elementary and will work.

Student: What would be the ultimate priority to make one's way through life?

YB: The ultimate priority to make one's way through life, in a layman's language is:

DO NOT LET DOWN ANYBODY; DO NOT PARTICIPATE IN THE LET DOWN OF ANYBODY; AND, DO NOT LET DOWN YOURSELF.

That is the ultimate. And in a spiritual language:

YOU ARE NOT YOU, DON'T BECOME YOU. I AM NOT I, I AM NOT GOING TO BECOME I. EARN NO KARMA. FOLLOW THE DHARMA.

Dharma has no reaction because you lean and lie on an ultimate truth. Are you satisfied or not? Do you have another question?

STUDENT: I have one, sir. (Student offers money to Yogi Bhajan before question.)

YB: No, no, it's not money. That was just a game; that we played. Those fortunate moments never come back.

Student: How do you get off track?

YB: Because you do not look forward.

Student: But, I know how precious life is...

YB: Those who live in the past will never have a future. And when you don't look into the future, you will always go off track.

Student: Why?

YB: You know, you think you are here because of circumstances. You are here by the Will of the Creator, and you have to be creative for your tomorrow. But you live here by the strength of your ego, not by the strength of your Dharma. If you live by the strength of Dharma, everything will come to you.

Student: But when you don't want to be here, like if you don't have faith...

YB: Don't me, ma, reason, logic, reason, cross-examination, I, my, you, they, Thou.

Period. Those who live on Thou have no I. Those who live on I have no Thou. It's very straight.

How do you go off, how do you go on? Because you have empathy, sympathy, drama. I have somebody here who plays drama; I have somebody there who plays drama. That's a drama. Drama is a "Naa-tak." You go for the moment. Tak means for that moment. You go to a movie. You take your Coca-Cola, you take your popcorn and horses run, and guns fire, and canons fire, and the ship goes down, and all that. After an hour and a half it's over, there's nothing. I have seen people in a movie, crying. I don't know what happened to them. And some jump in fright. It's like an arrow has come right into their heart. So maya creates a situation. It creates an amalgamation. It can totally dislodge your identity, and wipe out your reality and take you away with the flow. You can go off track many millions of times.

FOUR MEGA BILLION UNITS OF INFORMATION IS NOT A SMALL THING. AND IF WE DO NOT HAVE A VERY PERFECT PRACTICE OF KUNDALINI YOGA, AND HAVE AN ABSOLUTE SELF-ADMIRATION TO CONTROL IT, OUR NERVOUS SYSTEM WON'T HAVE A CHANCE. WE'LL BE DEPRESSED ALL THE TIME.

Student: Then you're creating karma?

YB: Hmm?

Student: Then you create karma? How do you get out of that?

YB: Why should you get out of it? There are so many lifetimes, don't you know it's counted? Then born again and again and again and again and again, one day perhaps, you will learn the hard way. There's nothing wrong not to accomplish anything in life. What's wrong with that?

Student: What if you don't want to do that? What if you want to accomplish?

YB: Well, on one side you want it. You want to have a cake and eat it, too. That's totally ridiculous. There's no "I". Somebody says, "I don't want to die; I want it." Neither "I want it" means anything, nor "I don't want it" means anything. There's a discipline. You follow the discipline. And it will take you. Discipline is like a boat; it will carry you across. If you don't want to follow the discipline, then jump into the water and swim. See if you make it. There is no personal fear in this. If you don't make it, it's okay. Maybe next time.

Student: Sir, in the future, is there going to be Sikh Dharma? Are there going to be Buddhists? Are there going to be Christians? There's so much integration of mass communications and more global integration and I'm wondering, is this going to happen with religions?

YB: Why not? Changes are inevitable. A couple hundred years ago the Bible said, "The earth is flat." Now it doesn't say it. Change can happen.

Student: That will be a long time down the road?

YB: We do not know. I think this is a cusp period, the Age of Aquarius is the Age of Knowledge. Everybody will know everything. There will be no hidden agenda. How many people can go and see what happens in our congress on the C-Span? And can see who's yelling, who's saying what. Look at these guys, they look like kids going nuts. But it's there for anyone to see on C-Span. You see your representative talking and somebody's telling, "Shut up." He says, "You shut up." It never used to be possible before. Now, you can watch it on T.V.

Four mega billion units of information is not a small thing. And if we do not have a very perfect practice of Kundalini Yoga, and have an absolute self-admiration to control it, our nervous system won't have a chance. We'll be depressed all the time.

I didn't teach this for twenty-five years because I needed to earn money. I could have earned money many ways. I still have businesses; I earn my own private money. I'm not depending on this. Never have, never will. Earn my own buck.

Student: Sir, when I first started to learn Kundalini Yoga and to teach it, I was told to teach according to the sets as you have given them.

YB: Um huh.

CROWN OF SPIRITUALITY IS BESTOWED. IT IS NOT CONQUERED.

Student: About five - six years ago, at the old yoga center on La Cienega in Los Angeles, you gave a talk to the teachers about using our intuition in applying different orders to those sets. Since then, there's been a lot of controversy...

YB: I have every right to test the idiots. I am a Mahan Tantric and a Master. I'll make any statement to test things out, to see how far you will stretch it. Never trust me. Stand by the teachings, not by me. I do it all the time and a lot of people are very mad at me because of this. And I do it all the time. And I'll have to continue doing it.

Didn't I tell you the story earlier, of how Angad got to be Guru? Nanak said, "How much of the night has passed?" He said, "Lord, as you have passed it, as you will pass it."

And don't you see me, when people ask me a question, I say, "I don't know." I don't have to prove myself.

Student: Okay. Thank you.

YB: Teachings are teachings. Teachings have no one's personality in them. I never edit them, you should not edit them. And nobody should edit them. It's a Golden Chain. My own prayer is that you can perfect what it is, and go with it. It is a funny thing. It is a three thousand year old experimented path; it's not going to stop. Putting our little niche here, our little niche there. Why do we want to put out our finger and lose our nail? Our ego is not satisfied? We want to add something, or subtract something? Or convince students? I have said so many things, you will be surprised if you read them. Because you must understand, I have no heir; I am looking for one. I have the right to find one. That's my right.

Is that clear?

Student: Sir, is there one thing that we can give to our children to have them benefit from the teachings?

YB: One thing?

Student: Or maybe one important thing.

YB: There are three lines in your life, you must learn. Sadhana, that's what you can do for your children. Aradhana, the way it is. And Prabhupati, you will become the lord master of God.

Student: Sadhana, Aradhana, and...

YB: Prabhupati. Beyond that you don't have to read a book. Sadhana is sadhana. Aradhana means "In the discipline of it." When sadhana is done by an individual, it become Aradhana. And when Aradhana completes, you becomes Prabhupati. It is God. "Pati" means the Lord. You become Lord of God. What more ego maniac statement can be made? It's made by the rishis, not by me. I just repeat it all the time. As he mentioned in his question, since the controversy, I am testing your intuition. I'll say, "Teach Kundalini Yoga as you want, and go berserk." But don't you also hear when I say, "I never change a word."

Student: Right.

YB: Do I not have enough ego that I can change it? No, I don't have enough ego. I'll not change it. All my powers are vested in me because I am not me. If I am not me, how can I change it? Hallelujah. Good.

Student: Sir, I was wondering if you could speak about fearlessness.

WHEN HE GAVE YOU BIRTH, HE GAVE YOU MILK AND A NURSE
AND A HOME AND CATERING. AND NOW HE GAVE YOU TEETH,
HE'S NOT GOING TO GIVE YOU FOOD?

YB: Fear is a sentimental self; it comes with the glandular system. Fears come from lack of self-confidence. Psychologically, as a Ph.D. of Psychology, I can discuss it from many perspectives. But basically fear is when you don't trust in God. When Thou is there, there's no fear. When Thou is not there, there's nothing but fear. So because, among us, we relate to God, and we say in our affirmation, "In God I dwell," question of fear will not solve the problem. How you can solve the problem?

Student: Well, some people say it protects us to some extent.

YB: Protects us from what?

Student: As an instinctive maneuver to prevent something.

YB: Fear protects us? It kills us. When something kills us inside, how can it be protecting? Fear is a killer from inside.

Student: So why do we have it?

YB: We have it because we don't relate to God. We don't relate to our Creator. You have come here by a permit? No, you have come here by a certain Will. That Will created your little will, to keep on knowing that Will. Personal will is to know the Greater Will. Let us not call it God.

When I was teaching in UCLA, they say, "You can't use the word 'God.'" I started using word, "Heshit."

They said, "What do you mean by this word, 'Heshit'?"

I said, "I made it up."

They said, "What does it mean?"

I say, "He, she and it. I put them three together, so it's a 'Heshit.' So I never used the word God after that, I say, use the word 'Heshit.'"

And they said, "It looks like shit."

I say, "You all like shit, that's why you forced me to do that."

They said, "Now, you can use God."

I said, "Fine. I'll use God, otherwise, I'll use 'Heshit.' Choose whatever you like."

We have fear. I have fear. I'm very afraid. For what? What can happen to me? One who created me shall protect me. That's my essence; that's my affirmation. I said, "Ek Ong Kar," that's it.

Student: So it's trust. Is that right?

YB: Without trust, everything is a bust.

Student: Thank you.

YB: "In God we trust." That's the opening line on the dollar bill. Doesn't it say that? That's what got me to come here from Canada. I said what a beautiful currency, 'In God we trust,'

wow. Let's go see. I didn't know what I was getting into, but... (Laughter.) It attracted me quite a bit.

I think it's a time to go. This is what it is. It looks like everybody is shouldering, itchy time. It's going to be 7:00. I think we don't have the room any longer. So rest; we'll meet somewhere, sometime in life. Huh?

Student: Tomorrow there's a Gurdwara.

YB: Tomorrow, we will meet. (Laughter.) And thanks for being here.

Class: "May the long time sun shine upon you..."

BLESSED SELF, GIVE ME BEAUTY, BOUNTY AND BLISS. GIVE ME THE PATH AND FULFILLMENT, SATISFACTION IN PART, TO SERVE. MAKE ME COMPASSIONATE, CARING AND KIND TO MYSELF AND TO ALL THAT I KNOW, AND I FEEL AND I UNDERSTAND. MAY THIS DAY, THE PATH ON WHICH WE, THY WILL, WHO HAVE COME HERE TO PROGRESS AND PROCESS OURSELVES. GIVE US FORGIVENESS IF WE FORGOT THE TRUTH. GUIDE US ON THE PATH SO WE CAN MAKE IT.

IN THY FAITH AND TRUST, AND WITH THY WILL AND WITH THY ENERGY, WE HAVE BEEN BROUGHT HERE UNDER THIS TIME AND SPACE, UNDER THIS ROOF. GIVE US THE STRENGTH TO PROVE OURSELVES FOR THE BEAUTIFUL TOMORROW, THAT WE CAN BE TEACHERS IN THY NAME, IN THY IDENTITY, IN THY TRUTH, IN THY TEACHINGS, TO SERVE MANKIND, OUR GENERATIONS; MANKIND IS IN ALL, BIG AND SMALL.

GIVE US THE FAITH TO GO THROUGH ALL CHANGES WITH THE FIRMNESS OF THAT TRUTH WHICH YOU ARE. AND GIVE US THE TRUST THAT WITH EVERY LIMB, AND BEING AND MOLECULE OF OUR BODY, IT IS YOU WHO PLAY AND IT IS YOU WHO EXIST. IN THAT EXISTENCE WE ASK THIS MOMENT WITH THY PRANIC POWER, LEAD US TO THE PATH OF JOY, HAPPINESS, FULFILLMENT AND PROSPERITY, SO THAT WE CAN SERVE IN THY NAME. SAT NAM. THANK YOU VERY MUCH.

END OF TRANSCRIPT

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