

Two Laws for the Kundalini Yoga Teacher

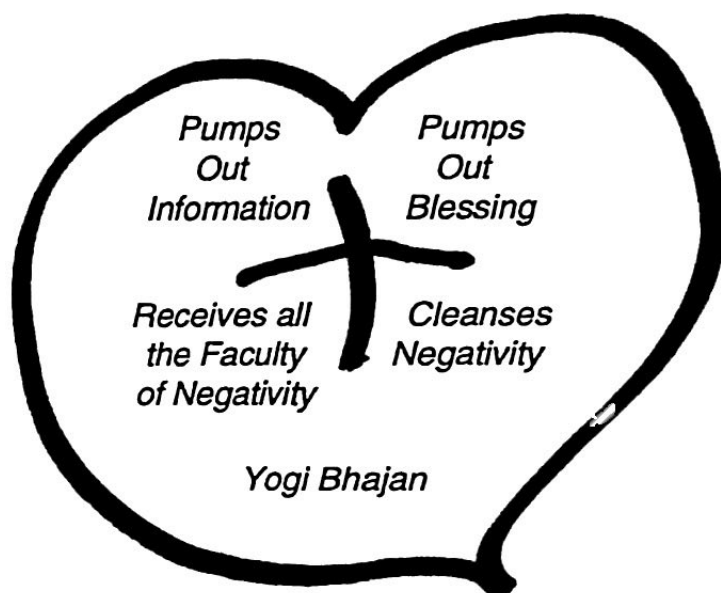
Law of Deliverance

Deliver the student to the Infinite, not to you. Elevate the student to the awareness of the Infinite within them. Connect the student to the flow of the teachings in Kundalini Yoga. That will always stay with them and support them.

Law of Sustenance

KEEP UP! Once you are the representative of a student's higher consciousness, never betray that projection. If you do, it is equivalent to a self-limiting karma that will give you a teacher who shall mislead you. Be like the Spirit: steady, timeless, graceful, and trustworthy.

"The Chambers of a Teachers Heart"



***A Teacher Gives You Experience.
A Preacher Gives You Philosophy.***

A Teacher's Identity

- ▶ A teacher gives you experience. A preacher gives you philosophy.
- ▶ A teacher is the personal honor of God Himself.
- ▶ A teacher is an institution for help, service, and raising people's consciousness, not an individual.
- ▶ A teacher must go through calamity with a radiant smile.
- ▶ A teacher deals with another person with a humble imperial majesty.
- ▶ A teacher appears in utmost grace. She or he doesn't try to appeal to the Earth.
- ▶ A teacher is straight, talks straight, and lives straight.
- ▶ A teacher has a width of heart and deep understanding.
- ▶ A teacher answers the call of duty with grace and compassion.
- ▶ As a teacher you must look smart, be smart, talk straight; never be right or wrong; always be neutral. Speak through your neutral mind.
- ▶ You can learn from a teacher by questioning, or you can learn from a teacher by blessing.
- ▶ Serve all, and all shall serve you.
- ▶ When confronted by negativity, take altitude, then change attitude.

Serving the Consciousness of the Student

Teaching does not mean to direct or control a person. It is to serve his consciousness. You are not a teacher if you discriminate for any reason. Just stand by your right teaching, and allow the student to stand by his wrong, and communicate.

—YOGI BHAJAN

COMMENTARY: This describes the key to good teaching. If you are fortunate to have come to the feet of a true teaching, there is something that prevents you from becoming pompous, rigid, and self-righteous: *seva*! *Seva* is your selfless service to the students and the world. The key word here is selfless. Instead of holding your high ground, reach out and offer your hand. Speak and connect at the frequency of the student.

People are in pain, and they need the pain alleviated. They need to know that you can see that pain. If a person is hungry, first feed them. To a starving person food is God. Once they are satisfied and a little secure they can consider the possibility that God is food!

The ability to apply consciousness will make you a good teacher.

The Problem with Perfect Teachers

Some people say it is wrong to teach when you are not perfect. But history has recorded again and again "perfect" teachers who have fallen. They begin to think they are great. Their ego grows and breaks the link to the Golden Chain. The reason you teach is to be an instrument of the cosmic flow. Anyone who teaches to be a teacher rather than to serve, will fall. To be a teacher is the ultimate human end.

Before we teach, we all say "Ong Namō Guru Dev Namō." It means "O Lord Creator, Infinite Teacher, who is transparent and unseen, I bow to you." That sets the link. As it says in the scripture: "Teaching through the golden ray."

The problem is that Truth is infinite and cannot be captured in any mental or emotional imagination. Teaching is infinity. It is a flow of the same energy and reality. Therefore, no finite man can teach the truth. Through God's Grace, you may meet someone whom you will love beyond emotion, beyond dedication, whom you love for the sake of love. You are inspired to obey him, and this opens true selflessness in you.

—YOGI BHAJAN

COMMENTARY: Yogi Bhajan is a great teacher and channel for the awakening of truth in our consciousness. He reaches to the heart of the teachings. In this quote, he points out the main block and challenge to being a teacher. We identify "being a teacher" as a finite task, when it is infinite in its very nature.

Anything that touches God and the sense of the unlimited becomes unlimited. If the role of a teacher is understood only as a professional trade, you will train good preachers but no teachers. A preacher can induce guilt and then talk about God and absolve you. But a teacher serves the God in you and will reveal your true self through the test and challenge of the discipline.

In this sense, we are training to play the finite role of a "professional" teacher as well as embodying the authentic reality of the "infinite" teacher. The professional must hone the skills of presentation and know the written teachings and philosophy. This is a legitimate part of being a teacher. It will vary greatly depending on circumstances, opportunities, and abilities.

The essential connection with the Guru (the Infinite Teacher) and the Golden Chain is the authentic part of being a teacher. It does not vary at all regardless of circumstance, personality, or ability.

If you are very nervous and concerned about being perfect and all-knowing before you can teach, that is your ego trying to take control. The teaching that you teach is infinite by nature. You cannot control it. You can only obey it or not. This habit of inner obedience to your higher consciousness is the fundamental art of technology of a teacher. The Guru is the concrete manifested path to encounter that consciousness and to develop a sensitivity to it.

Learn to sense the infinite in your finite role. Let go of your identification with your own success or failure.





e recognize that as Kundalini Yoga Teachers we are committed to living in our higher consciousness. We conduct our lives in a spirit of integrity. In *The Teachers Oath*, *The Definition of a Yogi*, and *The 16 Facets of Perfection of a Kundalini Yoga Teacher*, Yogi Bhajan gives us the guidelines for this journey of consciousness, the daily practice of which will support us as Kundalini Yoga Teachers.

The Teachers Oath

"I am not a woman." (Mercury finger down)

"I am not a man." (Sun finger down)

"I am not a person." (Saturn finger down)

"I am not myself." (Jupiter finger down)

"I am a teacher." (Thumb stays up)

The 16 Facets of Perfection of a Kundalini Yoga Teacher

Sola Kalyan Sumpuran Yogi Bhajan, September 1995

1. A Teacher will never alter the teachings because of personal opinion. You will teach by example.
2. The higher you grow as a Teacher, the more humble you have to be.
3. The Teacher always serves the students, so they can become ten times stronger than you, because every student is a Teacher for tomorrow.
4. A Teacher has to be extremely kind, caring, compassionate, and forgiving.
5. As a Teacher you should always poke, provoke, confront, and elevate your students to excellence.
6. As a Teacher you have to continuously imagine, visualize, believe, expand in all directions, connect to everything, meditate, practice, and project that you are *Ang Sang Wahe Guru* ("With every limb, every part of me, I belong to the Divine."), and that the energy of Guru Ram Das is flowing through you.
7. As a Teacher you will always be in *Chardi Kala* (elevated spirits) and connected to your higher self, never caught in emotional turmoil. Count your blessings, not your curses. Always be graceful. Glow and grow.
8. As a Teacher you will continuously graduate towards the Divinity and Infinity that is the essence of your existence. You are not a human born for a spiritual search, you are a spirit, an Atma (soul), born for an experience as a human. Your purity and piety as an Atma is always maintained, protected, exalted, projected, as a priority over everything and kept in sight mentally, physically, and spiritually.
9. As a Teacher listen to, and obey all righteous teachings. If you read something, you will know it; if you write something, you will understand it; if you teach something, you will perfect it.
It is perfection of your deliverance that gives you grace as a Teacher. Your success as a Teacher lies not in what you know, but in what your student receives. A Teacher is measured by the growth, dignity, and excellence of the student. If you find any talent, nurture it, teach it, exalt it to the best of your ability and divinity.
10. As a Teacher do not relate to ego or politics. Always relate to the spirit, soul, and essence of a person. Always relate to the intelligence, talent, and consciousness of a person. Always relate to the manners, methods, and mentality of a person. Pure thoughts are the way to universal knowledge and will make you bountiful, blissful, and beautiful.

The Definition of a Yogi

The Yogi is not affected by the opposite polarities of life—neither by praise nor by slander, neither by riches nor by poverty, neither by health nor by illness, neither by life nor by death.

The Will of God is the will of the Yogi. He or she surrenders his or her personal will to the Will of God.

When Kundalini, the primal force of the Prana (life energy), penetrates and prevails throughout the chakras, the Yogi remains stable to the odds of Karma and walks the even path of Dharma.

The Raj Yogi is a sage and a king in the face of all temptations, situations, events, and environments.

Those who meditate on Guru Ram Das are blessed through miracles to be royal sages throughout the ages.

Yogi Bhajan, September 1995

11. God and Guru have blessed you with Karma (law of cause and effect). As a Teacher you must offer yourself in Dharma (lifestyle of righteousness) to honor the gift of God of life. Never create a drift or rift between you and your Atma.

12. A Teacher wears white cotton clothing while teaching. White clothing makes you as a Teacher look divine and represent light. The color white represents the seven colors. Cotton is the flower of the Earth. It is good for your psyche, your energy, and your nervous system. Your way of dressing should be saintly and make you glow with grace. You should look like a sage and a prince or princess of peace and divinity. A Teacher is a Ph.D.—Prince or Princess of High Divinity.

13. Just as a seed has to wither to become a tree and bear fruit, Teachers who do not become perfect students do not become perfect Masters.

14. The Universal Spirit that rotates the Earth can take care of all your problems. As a Teacher you have to learn trust and faith. Regard every breath of life as a gift. Strive for conscious breathing, breathing one breath a minute.

15. The banner of a Teacher is: "In God I dwell." The standard of arms of a Teacher is: "God within me I trust."

The honor of a Teacher is: "In the Name of God I serve."

The motto of a Teacher is: "Peace of mind and peace within the material world."

16. A Teacher needs to commit to Nam, the God-given identity. Without Nam, you cannot have the purity of self and the divine projected grace to master all the elements.

Without commitment there is no character.

Without character there is no dignity.

Without dignity there is no divinity.

Without divinity there is no grace.

Without grace you cannot sacrifice or serve others. Your compassion and presence will not work, and you cannot be happy.

Remember once and for all, happiness is your birthright, and it is always right to be happy. So be happy, be healthy, and be holy.

We are all holy, because we all have nine holes. Adding two arms and two legs makes thirteen. You are born with thirteen, you will live with thirteen, you will die with thirteen. Thirteen (three and one) makes four—Cup of Prayer. Prayer is your power, your protector, and your provider. *Sat Nam*

THE CODE OF ETHICS & PROFESSIONAL STANDARDS OF A KUNDALINI YOGA TEACHER

STUDENT-TEACHER RELATIONSHIP

It is the responsibility of the Teacher to maintain a professional relationship with students and with other Teachers. A Teacher recognizes that the student-teacher relationship may involve a power imbalance, even with a student who is no longer studying with the Teacher.

1. A Teacher recognizes the implicit trust placed in him or her because of the unique power of the student-teacher relationship. A Teacher consciously avoids any relationship with a student that is exploitive in any way. i.e., he or she never uses such a relationship for personal gain or benefit.
2. All forms of sexual involvement with students are potentially unethical, even when a student invites or consents to such behavior. Sexual behavior includes, but is not limited to, all forms of overt and covert seductive speech, gestures, and actions.
3. A Teacher never engages in harassment, abusive words or actions, or coercion of students or former students.
4. A Teacher shows sensitive regard for the moral, social, and religious standards of students, and avoids imposing his or her personal beliefs on others.
5. A Teacher realizes that he or she is a vehicle for these Teachings, never their source. A Kundalini Yoga Teacher does not initiate anyone as a disciple.
6. A Teacher strives to build the student's connection to the teachings and to his or her own soul, rather than to any personality.
7. If a Teacher is unable to continue the student-teacher relationship, the Teacher will make efforts to connect the student to other Teacher resources in the 3HO Global Community.
8. A Teacher treats all communication with students with respectful and appropriate confidentiality.

CLASS STRUCTURE

1. A Teacher teaches kriyas (which includes postures, mantras, meditations or sets) as they were taught by Yogi Bhajan, with the exception of reducing the timing of postures, or providing variations of postures when necessary to accommodate physical limitations of students.
2. A Teacher does not create kriyas (postures, mantras, meditations or sets.) A Teacher does not combine teachings or practices from other paths into a Kundalini Yoga kriya as taught by Yogi Bhajan.
3. A Teacher acknowledges that we are part of the Golden Chain by beginning every class with the Adi Mantra, chanting "Ong Namō Guru Dev Namō" at least 3 times. Every class ends with the "Long Time Sun" song.
4. A Teacher is responsible to maintain the integrity and sacredness of the Kundalini Yoga Teachings.
5. A Teacher does not exaggerate or misrepresent the benefits of Kundalini Yoga as taught by Yogi Bhajan.
6. In a Kundalini Yoga class, a Teacher wears appropriate, modest, clean white clothing. A white head covering of natural fabric is strongly encouraged in order to project one's commitment as a Teacher and one's respect for the energetic power of Kundalini Yoga.

7. A Teacher upholds the yogic law "If you come empty handed, you will leave empty handed" by requesting students to make an offering before each class.

ADVERTISING AND PROMOTION

The following guidelines are designed to uphold the quality of the Teachings and to be in compliance with all legal guidelines for appropriate representation of our services.

1. A Teacher accurately represents his or her professional qualifications and certifications along with his or her affiliations and or sponsorships from any organization(s.)
2. Announcements and brochures promoting classes or courses based on the Teachings of Yogi Bhajan® shall describe them and picture them with accuracy and grace.
4. A Teacher will represent himself or herself, 3HO, IKYTA, and KRI, truthfully and accurately in all public relations by following the guidelines set by 3HO, IKYTA, and or KRI, for advertising that correctly reflects the organizations' missions.

TEACHERS IN COMMUNITY

1. A Teacher supports the service of other Teachers through conscious communication that avoids negativity or wrongful attributions regarding the efforts of other Teachers.
2. A Teacher builds the unity of the 3HO Global Community by embracing diversity, willingness to collaborate and a commitment to act for the benefit of all.
3. A Teacher acts as an integral contributing member of all International (and National, where appropriate) teaching organizations: 3HO, IKYTA and KRI. He or she acts as a representative of the professional and ethical policies of these organizations.
4. Each Teacher cultivates the ethical integrity of our culture as Teachers by his or her obligation to be alert to, and to seek out assistance for, anyone involved in a potential breach of those standards by using the appropriate organizational channel.

PROFESSIONAL COMPETENCE

1. A Teacher commits to a regular, daily spiritual practice that includes Kundalini Yoga and Meditation as taught by Yogi Bhajan®.
2. A Teacher commits to the continuous improvement of his or her professional knowledge and skills. He or she fulfills all requirements and training enhancements developed and presented by 3HO IKYTA and the KRI Aquarian Trainer Academy (and National Associations, where appropriate.)
4. A Teacher abstains from the use of, or dependency on, alcohol, tobacco, or drugs (except for medical purposes.) A Teacher does not permit the use of alcohol, tobacco, or drugs at any Kundalini Yoga course, class, or event.
5. In the yogic tradition, a Teacher eats a vegetarian diet. A Teacher insures that a vegetarian diet is served at any Kundalini Yoga course, class or event.

Substantial violations of this Code of Ethics and Professional Standards that include changing the teachings, substance abuse, or that may be harmful to students can result in serious consequences, including the possible loss of Teacher status and other actions as appropriate.

The Basic Personality of a Teacher

FROM LECTURES BY YOGI BHAJAN

Given to Teachers During Lectures in 1990

I UNDERSTAND THAT YOU ALL WANT TO BECOME TEACHERS. Is that true? My job is to let you know what a Teacher is. I'll define it for you, and you can understand what kind of Teacher you want to become.

THE FUNDAMENTAL LAW OF A TEACHER

In the spiritual world, a Teacher is a guide and a water bearer, a carrier of the nectar of life. Did you know that as Teachers of Kundalini Yoga we tune in and take a mental oath before we teach? I never shared this with you before. **"I am not a woman, I am not a man. I am not a person, I am not myself, I am a Teacher."** [As he demonstrated the oath, Yogi Bhajan raised the left hand and sequentially touched the little, ring, middle, and index finger tips. He extended the thumb on "I am a Teacher."] Can you believe that? Your mental status has to fit with your oath. I don't think as Westerners you can even imagine taking that oath. At that time you act as a Teacher. Your earthly attachments and obligations, and the identity from which you normally act and react, are put aside. And you become a pure, undistracted channel to bring the Heavens through you. You act to serve the Heavens and your Infinite identity.

Then, close your eyes, roll them up slightly, concentrate at the Third Eye, the Sixth Chakra or *agia chakra*, and chant the Adi Mantra three times: *Ong Namō Guru Dev Namō*. This is called Nadi Sodhana Kriya. *Kriya* means an action, *sodhana* means "to make something perfect," and *nadi* means all the channels of energy in the body and mind. This is a *kriya* whose action is to purify and perfect the channels of the body and mind so you can become a clear channel of the teachings, and not of your own ego trip.

Actually, all teachings are there to tell you to be yourself. But in this case, I am *not* myself. Then who are you? You are the vehicle. That's why the opening mantra of the class is *Ong Namō Guru Dev Namō*. We don't say *Om Namō*. The difference between *Om* and *Ong* is that *Om* cannot be chanted, cannot be spoken. That's why Guru Nanak put *Ik* before it. *Ik Ong Kar*. It's the total permutation and combination to create that sound. We say, *Ong Namō Guru Dev Namō*. "Oh, Creative Total Self, Oh Transparent (*Guru Dev*)." The One who is Transparent make me the transparent. *Guru* means: "The one who brings light into darkness." *Namō*: "I bow to you."

As a Teacher, when you decide or deal with anything, remember that you are a Teacher. Whenever you make a decision as a person, man or woman, you must remember that you are a Teacher. Whatever you say should be true. Your interest in another

person should be to uplift him or her. When acting as a Teacher, it will be a deadly thing if any personal interest of your own is served, through any communication, direct, indirect, with any body signal, or any way. Do you understand? It should be totally for uplifting the other person who has given you the trust as a student. And if you care not, then remember: when you betray your student, whether he is dumb or wise, your next incarnation is as a cockroach.

You can satisfy your feelings, your dramas, your traumas, your missions, your dreams in many other ways. That's not a Kundalini Yoga Teacher. A Teacher is one who purifies a person to help the

You can satisfy your feelings, your dramas, your traumas, your missions, your dreams in many other ways. That's not a Kundalini Yoga Teacher. A teacher is one who purifies a person to help the person gain the experience of his or her own purity, identity, infinity, reality, totality, strength, and piety.

person gain the experience of *their* own purity, identity, infinity, reality, totality, strength, and piety. Once you serve and touch a student in a very pure manner with integrity and innocence, you elevate and give them their own inner experience—not yours. They will sustain that upliftment and they will be grateful to you forever. They will enjoy life in depth because their perception and capacity becomes greater with Kundalini Yoga.

So it is a very, very difficult job to even call yourself a Teacher, and then cheat on yourself, and not act to its fundamental rule and law.

I know in the Western world you don't even understand what I am saying. You think cheating is what suits your emotions and feelings. But remember, as a Teacher, anything and everything which you do, must upgrade the other person.

You can live your life; you can have many relationships. You may be husband and wife, but not Teacher and student. You can be father and son, not Teacher and student. You can be brother and brother, not Teacher and student. You can be brother and sister, not Teacher and student. I'm not going into the philosophy of it; I'm going into the reality of it. It is a very realistic, simple thing.

In the oath, 'woman' comes first, because the entire creativity of the universe depends on the female. The Teacher is a creator of a creativity in the other person. You have to create, nurture, mature, deliver, and grace it. It's a long procedure. So you embrace a process in which you grow the Truth, capacity and Infinity in another person, up to the Infinite.

SELF-INITIATION

As a Teacher you are not responsible to a student just here and now, tomorrow or yesterday. It's a relationship, from now unto Infinity and beyond. Nobody becomes the student of anybody without the direct Will of God. Period. Especially in Kundalini Yoga, we do not even initiate a student. Never have, never will. And whosoever shall do it, will have the wrath of God. You never initiate. Never, ever. If a person is that dumb, that much of an idiot, that he or she cannot initiate themselves, they are not worth initiating. That's the process. The student has to come to you.

NOTHING HAPPENS WITHOUT A TEACHER

You think a Teacher does nothing. Actually nothing happens without a Teacher. A person who doesn't have a Teacher has no life. Period. Whatever is the frequency, scope, and ultimately the standard of your Teacher shall be yours. Otherwise, there is a permanent Teacher called Mr. Time.

The psychology of a Teacher is that he or she is a vehicle, a person who has totally dissolved himself or herself to let the nectar of life flow, in order to nurture another human being, so that being can understand the love and the realization of Infinity without any reference to fear.

Sometimes Teachers become show pieces, like in a business. "How many students have you got? How much money is there?

The psychology of a Teacher is that he or she is a vehicle, a person who has totally dissolved himself or herself to let the nectar of life flow, in order to nurture another human being, so that being can understand the love and the realization of Infinity without any reference to fear.

How many ashrams are there?" That is not how a Teacher is judged or understood. You have the right to meet your Teacher, to quiz him, answer his questions, and get your doubts cleared at that time. You have one chance in life.

God promised you two things. When the soul was asked to go to the Earth and take a body, the soul cried and asked God, "In this separation,

suppose I leave my attachment to You and get into the cycle of life and birth? I don't want to. This is my final trip. Why do I have to lose my sight of that?" At that moment God gave the Mind. The human mind is absolutely impulsive, and very, very intuitive.

You have been given the sense of intuition for your protection. Animals have a sense of impulse. You don't have that. You are impulsive for actions only, not for strategy. You have intuition for strategy. Therefore your mind is intuitive and impulsive both.

Whereas an animal's mind is impulsively intuitive and intuitively impulsive, that is a combination you don't have. You are two separate areas. So you intuitively can think and guide your life. That's your personality. But without intuition, you are just in a rut like a herd of sheep going in the wrong direction. You cannot separate yourself. You have no hooves, no claws, no horns, no skin, no kicking power—nothing. You cannot defend yourself. The human skin is a very sensitive, breathing, and vulnerable. It has no protection. That's why we always have to protect ourselves. Throughout history we have worn armor and that sort of thing.

Even today we require different kinds of suits to protect ourselves, and different types of clothing to show our sensuality and sexuality, or to impress. *Perawa*, they call it. You can absolutely project yourself by what you wear. *Perawa* is very important to a human; it is ingrained in us. What you wear as a behavior, what you wear as clothing, what you wear as a habit. You can make yourself disciplined in any way you like.

THE RESPONSIBILITY OF A TEACHER

The personality of a Teacher is above Time and Space. Never say something which only suits or pleases "now." Sometimes you have to say things which are hurtful and very, very painful. The only thing you can do is say them with a smile. A Teacher is responsible for the growth of the student. All a student can do is to accept you as a Teacher. That's it. You are stuck. Thereafter he has no obligation except obedience. If you see your student doing wrong, and you don't have the guts or the courage to say, "You are doing a dirty job, you idiot. You are going to end up in hell," you have goofed—he has not.

Sometimes you don't know your responsibilities. You think a Teacher comes to a yoga class, puts his legs up, or head down. No my dear, that is just a moment in the exercise. You have two options. When a student accepts you as a Teacher, you have an obligation to see that his morals, his ethics, and his understanding become Infinite, not universal. It is only under the Infinite circumstances that the person will be kind and compassionate, courageous and noble, gracious and giving. You can only achieve that by being direct. In other words, whatever you have to say psychologically, say it simple, straight, and with a smile—no matter how ugly it is.

You are in a business, but you are not in show business, where you have to act like somebody else. You have to act as you, and from the very soul of you, with a definite honest grip. You cannot say, "This is a rich student, this is a poor student, this is an ugly student, this is a beautiful student." You are not dating or marrying somebody. You are teaching. For you, you are a

Teacher, and everybody's a student, irrespective of their class, creed, color, money, status, or anything. You shall not differentiate or diffuse. If you don't know the destiny of a person, just help him to find it himself or herself. If you know it, say so and stick with it.

But people come and go. You must understand they come by the Will of God, and they go by the Will of God. This is how it happens. God has promised every soul that they shall meet their Spiritual Teacher once in their lifetime. He didn't promise that Teacher will accept him. He didn't promise that he will recognize him. There were only two promises: The soul got the mind, and it will meet its guide. Period. Until you meet your guide, you cannot graduate in this lifetime. That's the law—just how people might go to school, and sell drugs, or stay in their dormitory, and never show up for school or attend a single class. So on Earth, we do the same things. Sometimes we go AWOL, or like in school, become truants, or drop-outs.

BECOMING A FORKLIFT

Students have the right to goof, to do whatever they do. You shall not respond, except with what is in the best interest of the student. You will never deal with a student at his same level. You will never react to a student. If a student abuses you, if for two hours the student calls you names, you shall answer as if nothing has happened. You have no right of vindictiveness, and you have no right of revenge. Nor can you throw a student away, because you are debarred from any reaction whatsoever.

Just look at your oath: *"I'm not a woman, I'm not a man, I'm not a person, I'm not myself."* So what are you? *"I'm a Teacher."* Can you believe this? So you give up all your known and unknown rights as a human to begin with. The forklift fits my definition of what I understand is a Teacher. The guy goes to ground-level with his prongs, picks up the thing, puts it on the line, gets hold of it, burns his own gas, keeps his things moving, oils his pulleys, levers, and chains, and gets the job done.

It's a very unique relationship. It is what love actually means. These sexual, sensual, personal gains and losses are beautiful. I appreciate you can have them all. But they are on this Earth. They don't go with you as a Teacher.

SHINING THE SOUL OF THE STUDENT

The question is very simple—you are the shoeshine man, and you have to shine the soul of the person. I have seen in the airport, how all the person does is sit in that chair and put his shoes out. Right? The man doesn't even ask, "What do you want?" He

knows what to do. That is the status of the Teacher. He doesn't care if a black person sits down; he doesn't care if a white person sits; he doesn't care if you have dirty shoes; he doesn't care if you have ordinary shoes. If you simply have sneakers, he knows that he is not going to polish sneakers. He knows it. He'll just dust them and let the guy go.

If somebody's full of shit, and you see it, you can't say it. Let me tell you in American language. It's not your job to find out a person's mistake and tell him, "You are dirty, you are ugly, you are low down, you are a whore, you are a pimp." All those abusive languages you can use as a human; but you cannot tell any such defect, no matter how truthful it may be, to your student. No way! You are supposed to correct it! By saying it, you are bringing it to somebody's notice. It's a responsible talk. Otherwise you are causing a confrontation. And you shall not be in confrontation with your students, doesn't matter what it costs you.

THE PRAYER OF THE TEACHER

Anything said in confidence between you and your student should not be revealed, even at the point of your death. You shall carry a certain nobility. Whatever a student gives you, you shall not use it for personal purposes, but for prayer purposes. Everything that comes to you as a Teacher, comes to God directly. You are the custodian. And whatever defects you see in a student, it is your job to correct it—not confront it, not to lay it out. You cannot curse your student, it doesn't matter how deadly wrong they are to you.

This is your prayer, so please write it down:

"Those who I was supposed to teach and am unable to, for my faults or for their faults, I ask Thee, Oh Lord, to forgive me, and serve them in my place. Protect them and grace them by Thy visit. Help them and elevate them by Thy spirit. And make them prosperous and happy so they can recognize Thee."

That is your prayer. This you say every day. You may pray for yourself or not; you may pray for your student or not. That has nothing to do with this prayer. This prayer is a part of you, because you are nothing but a human being, used for the well-being of a person who calls himself "student."

ITARASHTAM TITHAR KUSHTAM

“If You Come Empty-Handed, You Shall Go Empty-Handed”

There is a toll road in Kundalini Yoga. You pay first, then you enter. *Itarashtam tithar kashtam*. If you ever come empty handed, you shall go empty handed. It's a law which should never be broken. You should share freely, but never receive the student empty handed—that's the law. A student must not come to you empty handed. He may bring a leaf, or he may bring a million dollars. But he must not come to a Teacher without an offering.

You should share freely, but never receive the student empty handed—that's the law. A student must not come to you empty handed.

If a person shall come empty-handed, he may sit there for six hours and do all kinds of yoga, but the moment he goes out of that door, he'll go empty-handed. That's the only condition, and it's not up to you or me.

And that offering is not for you.

That offering must go on the altar, and you must pray. It means for the sake of that gift you are hired. It is not your personal property. Never was, never is, never shall be. It'll be always used for noble causes. Do you understand? It is called *gurudakshina*. At the sight of the Teacher, before uttering a word, you give, you offer a present.

Why? I have figured it out. It is the most selfish thing a student can do. When you bring him a present, he has to receive it. It's obligatory. He has to see it. That is *darshanee*. He has to speak something. That is *baykaree*. And that can only be a blessing: "Bless you, thank you." So you meet him under a very elevated state. And that gift does it.

When I first started teaching in Los Angeles, there used to be the kind of students who didn't believe in money and never had any. I used to have some rich students, also. The rich were very rich, and the poor were very poor. That's the kind of class I used to have. So how did I fulfill the law? I used to take money from our account, cash it into coins, and throw them around in the parking lot. So when those students came to the door, they would say, "Hey man, I can't pay. I don't believe in this. What is this? He is spiritual. How can he ask for money? Why should we pay?" They were angry and abusive. But the man at the door would say, "Why don't you go out and find some money?" They would say, "Where am I going find it?" And the man at the door would say, "No, no, no. Just look around. Try to find it." They would go out, they would find about two, three dollars. It was \$1.50 for the class. They'd put that money in the basket, and the rest of the money they would keep in their pockets.

So this is how we stuck with that principle. You must under-

stand, fifteen such people out of fifty would be in the class, would use the filthiest language, abusive connotations and insults, and still it used to be a privilege to stand at the door. But we kept our rule, calmly, quietly, and without reaction.

One man took hold of me after class, and said, "I understand, man, you are a big macho dude." I said, "What is the problem?" He said, "You throw the money on the ground and make us pick it up and pay you. What is going on?" I said, "It is not for my sake. It is so that you can have a grace that you earned the teachings."

DIP-LOW ON THE MAT

You have to be very diplomatic. Dip-low on the mat. Don't break your bones. Be nice to these people. The student has the right to be angry, to be nasty, to be abusive, to be treacherous, to betray, to be violent. He has all the rights, and you have no rights, except one. Write it down and remember it forever:

“The Rule of the Teacher is: You shall elevate the students' consciousness. You shall not protect yourself—let the Hand of God protect you.”

That's it. The student can accuse you, abuse you, tell you what he wants, do whatever he wants. If you ever raise your hand, you will raise it to bless him—that's the obligation. That's the first standard rule of a Teacher. You shall not protect yourself; you let the Hand of God protect you. If you don't believe in that, forget it. Is that clearly understood? And you shall cause no harm and injury indirectly or directly. You shall not reveal any secret given to you in confidence by the student, and you shall always uplift the spirit, the surroundings, and the environments of your student, without any cause of injury to his and her future, present, or past.

It will be very foolish on the part of a Teacher if he expects anything from the student. You have the right to expect from God, whose servant you are. Ask God. Let the Hand of God protect you. If you protect yourself, if you interfere with that Hand, you protect at *your* level, *your* capacity, *your* frequency, and *your* power, which is too meager. It's not worthwhile. This needs faith. It needs trust. It needs a will to sacrifice, no matter what. It happens. You shall not fail if you understand this principle.

Just remember: every noble cause has its own power to solve itself. You are just a vehicle. Your touch is required. Don't worry, it's all pre-destined. Goodness does not need recommendation. Remember this: Good behavior, good personality, good manners, good methods, good speaking; all that is good contains God in it. G-O-D. God. G-O-O-D. Good. It's just God plus "o." You simply have to organize on the Earth so it can be just nice.

KUNDALINI YOGA: LIVING AS A SAINT, A SOLDIER, AND SUCCESSFUL

So very briefly, I am just giving you the A-B-C's of a Kundalini Yoga Teacher.

Kundalini Yoga is a source of life and happiness, prosperity, nobility, and courage. It's effective; it's practical; it does change a person. But there's a little trouble. It widens your scope; it makes you big. It's as simple as that. It makes the dormant active; that's what kundalini does. It uncoils your watch of time to tick right. It's the ultimate science. There's no discipline in it that you have to be celibate the rest of your life or you cannot marry, or not have children. Actually it is a yoga for a householder who wants to be a saint and a soldier, and prosperous and successful at the same time, taking care of everything. It has created miracles in the last twenty years in the United States. This is what I see is true: *Dhan Dhan Ram Das Gur, Jin Siriaa Tinai Savaariaa, Pooree Hoee Karaamaat Aap Sirajanaa Haaray Dhaariaa.* "Great, great is Guru Ram Das." *Jin Siriaa Tinai Savaariaa.* "Whosoever has heard him, has become perfect." *Pooree Hoee Karaamaat.* "The miracles have perfected themselves." *Aap Sirajanaa Haaray Dhaariaa.* "God Himself has come in and prevailed through this manifestation."

This is not gossip. This is not to inspire you. It's not to butter you up. It's not to cheer you up. This is the truth.



KEEPING THE STUDENT AWAKE!

So please remember, no matter how beautiful you look in your mirror, either to boyfriends or girlfriends, to husbands and relatives, or to your state and environment, that's all you. But as a Teacher, you have to only look to one commitment: you are a forklift for that space, for that time, for that person who is before you. There's nothing wrong with becoming emotional, commotional, a little angry

sometimes, yell and scream in order to do one thing—your job is to keep the person awake. That's it. It's a yoga of awareness. Keep him awake.

**You control nothing, and
you claim nothing.
Whenever you will control
or claim, you'll be blamed
and disreputed.**

Like what they do in the hospital. They start slapping the patient's cheeks. "Hey John, look at me! John, look, please, open your eyes! Do you hear me?" A Teacher is nothing more than

that. They know if for another ten minutes this guy does not close his eyes and doesn't sink in, he's going to make it. This moment confronts a Teacher all the time. You know those emergency paramedics? You are the paramedics of the soul to deliver it to its own glory. It's *own* Glory! You control nothing, and you claim nothing. Whenever you will control or claim, you'll be blamed and disreputed. All the doctor wants is for somebody to go home to his family and say, "Hello." The patient may then do whatever he may have to; he may go and dance and drink and party, all of which is anti-medical advice. But all the doctor wants is for his patient to go home. He doesn't want a person to remain in the hospital for the rest of his life and die with bedsores. Do you follow?

MESSENGER OF THE TEACHINGS

And there should be no ego. "I am a Teacher!" No. You are just a messenger of the teachings, whatever they are. Has the postman always delivered letters and come into the living room and had intercourse with your wife and slapped your kids, eaten your food, and stolen your things? Why do you think you have the right? You have absolutely no right. You have one privilege, that you will deliver the message as the postman delivers it. There is already a stamp on it. It is none of your business. God is sending it to you. And also remember, it is not only for the student; it is your test, too. Don't feel superior. Superior is the student who has come to you. Superior you are when you deliver him. So baby, you have a long journey to go. Take the honest responsibility.

Have you seen me teaching? I just see when the arcline becomes gold and blue, and the crystal clear white comes through. It doesn't matter where I am—I just stop it. That's enough. But I must deliver a person to that point. And I have done it when I am very, very sick myself, and all I wanted was to go home and sleep. "Thou shalt answer the call of duty." You have not said, "I shall..." That's one place where you are God. "Thou shalt answer the call of duty," and you'll do it beautifully.

NOW AFTER THIS INTRODUCTION, how many of you want to be Teachers? *[Laughter.]* I just want to be very sure that you understand what is involved in being a Teacher. And I want to assure you, that once you develop this personality, there is nothing you will not enjoy. Your life shall be fulfilled, and you shall enjoy every bit of it. That is the real life. The rest is a hassle.

If the Hand of God has guided you to become a Teacher, take this privilege and carry it on to the hilt. And don't stop for any other temptation. A human has his mission, his manners, and magnitude, and that has to be complete.

Normally as human beings, we become very personal in things. We involve ourselves, over-involve ourselves, under-involve ourselves. We have judgement, hatred, love, affection. All those human weaknesses are in us. But that you can only use as human. Just keep that out of your role as a Teacher. It's just like when you wear the gown and wig of a judge, and you sit and listen, listen, listen. You let everybody have a fair trial, a fair chance, and then you deliver the judgment.

So it is very important that a student can run away and come back, run away and come back. Say and not do, do and not say. It's all admissible. But for you, you have only three things. As they say in real estate: location, location, location. For you the three things are: be consistent, be consistent, be consistent. You have absolutely no option to vary yourself.

Questions & Answers with the Master on the Identity of a Teacher

Now you may ask any questions you have, so that I can answer you. Please feel free.

Question: Is there a difference between a Master and a Teacher?

Answer: Some people become Masters in one second. Some do not become Masters for many, many lifetimes. So the difference is simply when your attitude becomes ultimate, that you are just to uplift, and uplift, and uplift—that's what the Master does. And it is done with a Master's touch. But when you start teaching with a low key hustle, and an inverted "conness," and promote yourself—that kind of stuff, you are trying to promote the teachings as a Teacher, but you are not very sure that you are who you are.

Actually, the difference between a Teacher and a Master is self-assurance—how much you trust yourself. If you trust yourself ultimately, you are the Master. If you don't, you'll have some little doubt here and there, then you will be variable. Am I clear?

BE SURE OF YOUR IDENTITY AS THE TEACHER

Question: What is the best answer to a student who asks me something after a class which I am not sure about?

Answer: You are the Teacher. You are not a person. You are not debating the question and answer as a person with a personal and private opinion. If you are not sure, don't be sure. If you don't feel like answering the question, then just say, "I don't want to answer that." You are the Teacher. There is no gun to your head. You can ask for an extension of time and come back with the answer after you discover it.

People fill themselves with doubts of all kinds. That is the beauty of Kundalini Yoga. It doesn't ask about your class, creed, status, time, and personality. If you press the right buttons and use the right sequences, there shall be the right experience. It is certain. It comes from the pure vitality of Infinity which is the nature of the inner status of the kundalini as timeless, selfless, and beingless.

As you grow and become projective in your psyche, you will also become attractive. You may think this will not happen, but it will. You will attract many things to you. You may not always like it, and it may challenge you, but you asked for it in your projection.

HAVE CONFIDENCE IN THE GOLDEN CHAIN

Question: Sometimes I am not sure if the lesson I am teaching is accurate.

Answer: Who wants you to be sure or unsure? That is a stupid thing. You have seated yourself on the stage, tuned in hypnotically to your role as a Teacher, and linked with the Golden Chain. The first thing you did was to chant *Ong Namō Guru Dev Namō*. Then let the Will of God and Guru come through. Don't

If you sit on the seat of a teacher, God has decided to bestow that honor. Do not teach your personality. Teach through it. Be a vehicle and let it flow.

worry. You are serving in the name of Infinity. If the Heavens do not come through you, then they are stupid Heavens. Your doubts are only personal. Somebody is going to come through and serve. That's why God is omniscient, omnipresent, and omnipotent. Do you understand that the sun gives sunshine to the deserving and the undeserving alike? Just remember one thing: whether you are deserving or not, if you sit on the seat of a Teacher; you cannot sit there unless God has decided to bestow that honor. Do not teach your personality. Teach through it. Be a vehicle and let it flow. You don't need certainty or a registered letter.

TRUST YOUR EXPERIENCE

Question: *What if I teach a set I have not specifically mastered and practiced? Does the same attitude apply to something I haven't personally experienced?*

Answer: You will experience it! If you are a Teacher with a concentrated mind, you'll experience it in seconds. You started with the purity, piety, and impact of the Adi Mantra. You used that to bring past, present, and future into an elevated status in Time and Space. You may not understand the beauty of what you are doing, but over time you will realize how incredible it is. That initial link gives you insurance. I have seen someone take a yoga manual and teach in class a set they haven't practiced. They got so high they forgot what to teach next in the sequence. The yoga works. The margin for performance is about 11 percent. The insurance from the Golden Link is about 33 percent. There is no problem.

MONEY IS A MEDIA

Question: *Does charging money somehow lose the purity of the Teachings?*

Answer: No, no, no, no. Money doesn't make it lose the purity. If you are too greedy, and not within the balance, that is different. But money is not the problem. People give you money for your job. People give money for many things. Money is a media. Money is not something that if you go and teach a class, there will be money. You teach; money will come. Everything will come. Money? What are you talking about? Things beyond money come.

When you become a professional Teacher, kings come and bow and take a privilege to kiss your feet. I'll tell you the definition of a Teacher. A Teacher is one person to whom God comes

A Teacher is not a lonely personality. It is the elementary identity. It shall be provided all atmosphere and hemispheres.

When you become a professional Teacher, kings come and bow and take a privilege to kiss your feet. I'll tell you the definition of a Teacher. A Teacher is one person to whom God comes

A Teacher is not a lonely personality. It is the elementary identity. It shall be provided all atmosphere and hemispheres. That's a law which God shall serve. No human can serve a Teacher because they are His agents. They are not humans. They have taken an oath. "I'm not a woman, I'm not a man, I'm not a person, I'm not myself." What are you? "I'm a Teacher." Do

Himself and bows. I'm not exaggerating the definition. You are talking of money or privileges or chances. Who prevails through a Teacher? God. The Teacher is a vehicle. It's not the pipe; it's the water running through it, which nurtures life. So if you have a

you understand? After that, if God doesn't come through, shame on Him. It's not your job. We have taken an infinite oath; let the infinite come through. Where's the duality? Duality is in our own fear. Set your sail and let it go. Check it out. Make it your lifestyle. See what comes.

On the other hand, be careful. Keep accounts correctly. That's sometimes the trouble with a Teacher. So many things come, so many people come, so many temptations, so many gifts, so much! Ooooh! It's load after load after load after load. Be careful that you do not get under it. Keep above it! Teacher and opportunity, that's the test of maya. Just a little polite, little up, you'll be fine. Trust me. I went through it.

I had absolutely no idea to become a Teacher. I was a Teacher, so I did not want to become a Teacher in the West. And your dollars did not bring me here. I am very poor here. Nothing attracted me. I had all the money and all the authority in the world. I had no problem with my life before I came.

Nobody tells a Teacher, "You can't teach," if one is a Teacher.

A TEACHER IS A TEACHER

Question: *So if I have a desire to teach...*

Answer: No, desire is a different thing. Desire is to desire. Teacher is a Teacher. Teacher has no desire.

Question: *So it's a destiny? So if you have a calling, and you feel some kind of destiny...*

Answer: No, you don't feel. You don't have a calling. It happens! Don't you understand? There's a blueprint, a mold you get in.

I'll tell you my own story. I never had any idea that I'd come to the West—never. I knew the West very well. When you work in Customs, you get to know people and cultures so well, because everybody comes to you. So why to go to anybody? But it was in my horoscope that one day I would go to the West, that I would do this, this, and I'd become this, and blah, blah, blah. I used to joke about it. Sometimes I would tell my wife, "The day is coming when I have to lecture to Westerners." She would say, "How will that happen?" I'd say, "I'll go to Palim Airport, and all planes will get tied in. So all these people will be in the transit lounge. I'll sit on the bar, and I'll give them some lecture to calm them down. Isn't that what it means?" And she would say, "It looks like." I would say, "That's the only way I can sit on a hot plate and teach these Westerners. What else am I going to teach? They're not going to come to the Himalayas to learn yoga from me. And I'm not going to go to some academy to lecture. I am a uniformed officer."

So that's how we used to talk. Believe me or not, it came

exactly true. In a canyon in New Mexico they made a big mound of earth and stones, put a blanket on it, made a seat for me to sit, and I taught my first class. It was exactly on that day, exactly 12 hours difference. Not one second off. It happened.

One day I was asking some students to do cat-cow. One man went over to a girl and did a full intercourse, before I could get up from my seat. I went to him and I said, "What are you doing?" He said, "She didn't mind. Why are you minding?" I never knew who I was teaching. That was my first experience. And Shakti was witness another time. I was in a teepee. I went at 3:00 a.m. to take a bath in a cold river. I came back, and there were two or three couples doing something in my teepee. I said, "Shakti, hell is happening inside." We were who we were. I went through all this.

It doesn't matter. I used to walk in West Hollywood. They used to shout at me. "Do you believe in Jesus Christ?" I said, "Yes, I do." "No! I know you don't!" I said, "How do you know I don't?" "Well, who was he?" I said, "He was the son who sat on the right side of the Father."

Ultimately the end is to sacrifice for others and go on the cross. In the end, you always burn at the stake. There's no other way. You just do it for others. The choice is yours, but that's the highest choice. If you accept in the name of God to be for others, that's all. In my experience, that makes you a Teacher. But if you have your own personal damn thing in it, then you are in trouble. That's all. No big deal.

And for me, there was only one thing. Either go and teach the Russians parapsychology, endurance, intuition, and all that. So I called a Canadian friend, and said, "I am in trouble. Government is going to do this to me, and I don't want to go." He said, "Resign and go to Canada." So we made all the arrangements and I came to Canada to become a very good professor. Nothing happened. I was left with nothing. I didn't even have shoes. I glued paper together and put string around it to wear in the 45 minus Centigrade temperature. It was Toronto, cold like death. But I didn't have any trouble. I used to sing, "One day the day shall come when all the glory shall be Thine. People shall say, 'It is yours,' I shall deny, 'not mine.'"

When you are a Teacher, you just sit there, you become the hub, and everything comes.

A lot of people have tried to become Teachers. I didn't see them going anywhere. Let God try it for you, and you just deliver. Honey, when labor pains come, delivery is not far away. That's the law, and nobody can deny it, and that's the way the world happens. Then that's the way delivery happens, and that's the way we are all born, and when that itch comes to become a

Teacher, you become a Teacher.

When the itch is there to become a Teacher, just don't goof. Just become. That's it. Don't look left, don't look right, don't look up, don't look down. Just become so.

Question: As a Teacher, how do you know who your students are?

Answer: You never have to know. Students always know where the Teacher is. The Teacher doesn't know where students are. They come. Do you want to know what it is? Put honey somewhere. See how many flies come and where they come; mark their tracks. You'll spend a lifetime doing it. When a Teacher will appear, students shall come.

BEING IMPERSONALLY PERSONAL

Question: Can you discuss some of the ways to uplift people.

Answer: Uplift? Keep up and uplift. What more than that do you want to know? When you do impersonal things personally, it's very uplifting. You must understand, *Beej mantra sarb ko gian*. "In the very seed everybody has the knowledge." A student always knows whether you are talking personally, or talking personally for that person's purpose. If that is a personal purpose, if you are talking to him personally, you will be talking impersonally. Talk personal things impersonally—and you'll serve the purpose. But when you talk personal things personally, that's where you mess up. Then you are at the same level of the student. Then who's the Teacher?

When you talk as a Teacher, you are talking personally, impersonal stuff. Because you have it; the other person doesn't have it. You are going to give it. So, till the other person experiences it, it is very foreign to that person.

Those files are in the akashic record, who is Teacher and who is student. That office is not on the planet Earth or in its vicinity.

Question: Can you explain the difference between instructors and practitioners?

Answer: Instructors are those who are trying to find the experience. Practitioners are those who have experience and are instructing. The Masters are those who know all and do very little. You must understand, a Master will become personally involved very little, and in very rare promises which are done in the Heavens and to be executed on Earth. He normally doesn't get involved. And you'll find him very ambiguous and talking in parables, because he cannot interfere directly.

Because, you must understand, for a Master there is fate and destiny standing side by side on which the life of a student runs.

The Master's job is to keep the student on the side of his destiny, and avoid the fate. But the Master cannot eliminate the fate. If he eliminates the fate, the student has to die, because he's liberated. Liberated means to drop the body. It's a one-second job. The Master does not have to kill anybody; he does not have to curse anybody; he does not have to kiss anybody. All he has to say is, "Fate, fall apart," and the person is liberated. Two words are very easy to say. But that drama is not over. So you have to carry the responsibility between the destiny and the fate. The distance has to be travelled. That's why suicide, killing, or murder is considered wrong. They say it is a sin, of a sin, of a sin—multiple sin. It is not a good thing. Because "x" amount of life is given as a pranic gift which has to be consumed.

JUST KEEP UP AND CARRY THE BASKET

As a Teacher you can't have consequences. Therefore don't start the sequence. You carry the basket and keep the bottom intact. That's a law in life. You don't cross that line of the law.

As a Teacher just imagine you are taking a big basket filled with frogs, loaded from the bottom, one under, one over. If somebody jumps out, it is up to them. You carry the basket and the frogs. How many can you carry to their destination? Just be careful. Don't even estimate. Those who stick to that basket, will get beyond there. Those who jump out, it's their privilege. You owe no obligation there.

One day I got very mad. I said, "People have destiny. They have to go to the destiny. Destiny, where are you?" Destiny stood up and said, "What?" And alongside him stood the fate. Fate said, "What is it, Yogi ji? What is wrong with me? You don't like me? Me and Destiny are sisters. We are Siamese twins, you can't separate us. Don't even try. What she loses, I gain. Please let us play the game."

So don't worry about those who "leave." You always think students are your investment. Absolutely not. It's your karma. It's a privilege to teach. It's not a right. It's the highest honor. You teach, irrespective of who knows you are a Teacher or not, who pays you respect or not. It doesn't matter. It's none of your business. Does the Sun ask, "How much income tax did you pay last year? That much heat I'll give you." No, sunshine shines on the poor and rich, on the bad and good, all equal. That's the law.

BECOMING THE MASTER

When I became a Master, I was not expecting it. I just came out and said, "I am the Teacher," because my Master told me so. It can happen that way, too. One day I was asked to see my Teacher at a certain hour. I said, "What kind of meeting is this?"

He said, "It is an audience." I said, "Uh oh, it must be something terrible," because you were only granted an audience after 12 years and I had mine just a few years ago. I said, "Oh, God's Will will prevail." He said, "What do you expect?" I said, "Something really unbelievably heavy."

So the next day I went and bowed and sat before my Teacher. I sat and sat. Finally, he opened his eyes and he said, "Bhajan, so far, the Heavens have told me truth, shall always tell me the truth, and Heavens shall know the truth." I knew he said those phrases when he wanted you to do something unbearable. So in my mind I was saying, "Wahe Guru, Wahe Guru, Wahe Guru." I said to myself, "Today, Mr. Yogi Baba, it's trouble direct and complete." But I just kept my mouth shut. All I said was, "Yes, my Sir. Yes my Sir, Yes my Sir."

Finally he said, "Well, you are the Master now, with one condition." I said, "Uh oh, what is that condition?" He said, "You shall not live in this land, but in another land. You shall not come to see me because I shall live a very sinful, ugly and dirty life to which you shall not be a part. You will not come and see me for my blessings or for my audience. Clear?" I said, "Yes, Sir." I was in the habit of saying "Yes, Sir," to everything.

So I came out and everyone who was standing there asked, "What happened?" I said, "He declared me as a Master." They said, "What does that mean?" I said, "Don't you hear me? Bow!" Everybody knelt down and bowed. I said, "I am the Master. That's it! He said so. You all hear it. That's it. Nothing else happened."

OBEY, SERVE, LOVE, EXCEL

There was a habit to obey. That's what the law is: obey, serve, love, and excel. I didn't make up that law. It's a law from Infinity to Infinity. And all virtues are in those who obey. *Manai kee gat kahee naa jaa-eh, jai ko kahai pichhai pachhuta-eh*. "Those who obey, their grace cannot even be written. If somebody even tries it, he fails." These are the words of Nanak, not mine. You can read

For Easterners, obeying the impossible is the test of our wisdom, our endurance, our grit, our virtue, our accomplishment, our achievement—a chance of grace.

them right in his *Japji*. After seeing that, I don't think there is any question. It's true.

For Westerners, obedience is a kind of slavery, a kind of hassle, kind of out of your chartered commission, out of

your planned day. For Easterners, obeying the impossible is the test of our wisdom, our endurance, our grit, our virtue, our accomplishment, our achievement—a chance of grace. It's just to prove to myself that I have done something. It's an elevating

experience. Do you understand that I was the son of a great man, and I was a great man myself, yet when my Teacher told me, "How fast can you go up that tree?" I went up there. And he said, "When I come back, you will come down," and he came back three days later. Now, just understand what you can do and what you can't do for three days and three nights straight up in a tree. When he came back, he laughed and said, "Hey, you have survived. Come down, let's go." He never even cared how it was, how I did it, and what happened to me. He never said, "You must have been miserable, I'm sorry I did it, I didn't come," and there were no apologies, nothing. He said, "Oh, you survived, come down, let's go." So I came down, and went.

But I learned in those three days more than I would have learned in three hundred years. First it was horrible, then it was terrible, then it was miserable, then it became fun.

Question: Do you have to obey if your Teacher asks you to do something?

Answer: No, you don't. Nobody is after your blood. But just understand—a thing asked shall never be repeated. Nobody is lucky enough to be asked to do the thing a second time. That's my experience. Normally, the circumstance occurs as an interaction between you and your Teacher. He'll demand something of you, which, in his judgment, is for your benefit at that time. So you are standing before a judgment at that time. It shall never be repeated. Either you can accept it or you can deny it. That's your choice.

Question: I know, but my question is, can I still be a Kundalini Yoga Teacher and...

Answer: Nobody has questioned you, why are you questioning yourself? Are you Catholic? Why you are playing this guilt? Nobody will ask you, either. You must understand, we have no right to invoke, provoke, nor the privilege to ask or demand. You have to initiate yourself. If I ask you to take a name and then become a Teacher, then it is initiation. It will never happen in your lifetime. It's not the rule, it's not the law, it's not the privilege.

When you are ready, you will ask yourself. You took an earthly name, that is it. When you will be ready, you will take a spiritual name.

THE SPIRITUAL NAME: YOUR HEAVENLY IDENTITY

What is a spiritual name? Your spiritual name is your designated destiny, your heavenly identity. That's all it is. You may or may

not live to it, but it is your guiding force. And it's a prayer. When somebody calls me "Yogiji," it means "One who is united with the greater soul. When somebody calls me "Bhajan" it means "A Divine Song." And if somebody calls me "Harbhajan Singh," it means "The Lion who sings the Divine Song." It's a prayer in the other man's word. It's a calling. What is a prayer? It is a calling. That's it. And you answer the calling. You get uplifted. It's a plus. It's a way to get other people's blessings. That's all. No big deal. (See Resources section for information on receiving a spiritual name.)

The Art and Science of Improving Yourself

Nobody will tell you to wear clothes, too. Nobody will tell you, "Do this." Nobody will tell you, "Do that." Why do we wear white? Our projection is white. Our life is white. It's a help. It doesn't make any difference. Other colors are not bad. But white has all the seven colors in it, so big deal. It's a science and art for improving yourself. We always tie our hair up. That's for the energy. It's a very selfish act. You can tie them up, put them down, you can shave them off, who cares? There's nothing you cannot do in your life. If you don't want to do something, don't do it. What you want to do, go ahead. It all comes down to one thing: a saint has a profile, and it will be proven by the saint himself. Nobody can make anybody a saint. You can't canonize a saint. A saint is a saint, and everybody can become a saint.

I'm not asking you to become total saints overnight and grow wings in your armpits. To be saintly is not advisable. But less than that is not enjoyable, either. The question is, on what level do you want to enjoy life? An angel is nothing but a highly elevated transparent equilibrium. A human is nothing but a high level transparent experience.

Everybody has nine holes. All you need is a consciousness to watch what comes in, what goes out, and take care of the holes—and you are holy. If you say nothing but God's words, you are a saint. And what are God's words? The scriptures? No. God's words in the scriptures are also meant to uplift a person. Yet maybe you will be most irritated. But when you want to put your furniture on the trailer, you don't mind the "gurr gurr" of the forklift. It's doing much more good than the little bit of noise it creates. Your cars are not absolutely silent, but they make you go sixty miles an hour. You tolerate it. That's how life is.

