

We are Ready!

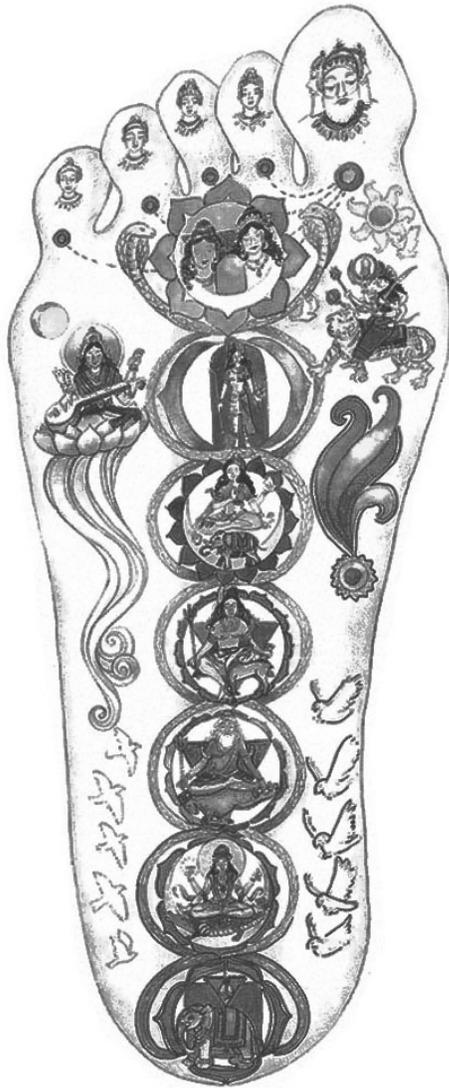
# The Salient Features

Yogi Bhajan - June 19, 1998



# WE ARE READY! THE SALIENT FEATURES

6/19/98 (YB-296) – ESPANOLA, NM



HARI CHARN KAUR: (Reading a description of the illustration on a tee-shirt); Yogi Bhajan's illustrated foot chart. We are making a chart to talk about your anatomy and how the working of your pranic energy goes through a footprint. You should be educated about how much mankind knew about themselves three thousand years ago, and how far behind we are in the science today. The foot is alive. It has 72 nerve centers. The deities appear wherever there are controlling nerve centers in the foot. The serpents encircling the deities represent awakening from the past to a new living future. On the big toe is the face of Lord Brahma, who represents rejuvenation, regenerative energy, and knowledge. The faces on the other toes are his disciples. The figure of Adi Shakti, which symbolizes protective energy, is shown sitting on a tiger, a Durga. The flaming sun under the Adi Shakti represents life. Under the pinkie is the goddess Saraswati, sitting with a musical instrument in hand, on top of a long, flowing waterfall. This symbolizes intuitive knowledge and prosperity. A line goes from each toe to one point under the big toe. This juncture represents the pituitary, the command center. Under the pituitary point is the sun, extended life through breath of life. The hawk below it symbolizes prevailing energy.

The Eighth chakra represents semi-gods in action.

Seventh chakra, top of the foot. Union into Union. Creative and compassionate with reality of grace and royalty to be embraced. The male figure is Krishna, the female figure is Radha. The lotus represents purity, the lingam- creation.

Sixth chakra: elementary manifestation, elimination of duality, command center for grace. The half male, half female figure is the actual construction of every human body.

Fifth chakra: active existence. Wisdom of Miri Piri, which depicts royalty and reality. The purple lotus represents life; the crescent moon, reproduction. The elephant, wisdom.

Fourth chakra: compassion and domination, creative action, creative wisdom. The figure of Krishna with the Ganges

flowing out of the top of his head symbolizes the supreme meditative connection between the heavens and earth. The deer stands for innocence, the symbol of *tershula*, death. The snake, fearlessness.

The Third chakra: Union of mind and soul. The goat represents action.

Second chakra: Union of the heavens and the underworld. The figure with four arms represents the heavens, earth and underworld, and is holding the symbol of *Sodarshan Chakra*. A hammer, a lotus for purity. And conch shell for vigor. The alligator is the king of the underworld.

First chakra: The elephant stands for wisdom; the snake, the elimination center. The moon above Saraswati depicts expansion. The dove's peaceful coexistence. The hawk's courage.

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**IF A PERSON KNOWS HOW TO BE READY, PERSON *IS* READY.  
THE DIFFERENCE IS, HOW TO BE READY, AND IN  
ACHIEVEMENT THERE IS NO DIFFERENCE, EXCEPT TIME.**

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YOGI BHAJAN: Good, What is this class about? I know my subject. What do you want to learn out of it? Come on. You have come here. You have paid. You are sitting like, “Hmmm.” What do you want to learn out of it?

PERSON: How to be better Kundalini Yoga teachers.

YOGI BHAJAN: I know they are teachers. I also know them by name. But what do you want to learn out of it? Answer me back. What you want to learn out of this class? Look, you are looking at my face. What is wrong with me? I repeat, what do you want to learn out of this class?

PERSON: How to be you.

YOGI BHAJAN: That won't work. What I have gone through, no human should go through. That's my prayer. My life is not convenient. It's ugly, dirty, and painful. I don't want anybody to go through this. It's not very nice. You're an open target, every idiot can attack you, everybody can tell a story about you. You are a subjection of human inferiority, ugliness, and all of that. In spite of that you have to remain positive and gracious and saintly, and I don't wish anybody should go through it.

QUESTION: You said that you wished for us to be ten times greater than you...

YOGI BHAJAN: Yes, that may work. If you get ten times better than me, that may work.

QUESTION: But doesn't that mean we need to go through ten times the hardship?

YOGI BHAJAN: Now, this is a test of this class. I came here as a teacher, asked you, “What do you want to learn from this class?” Answer was, “How to be ready.” Now, you are the cream of the society of the United States and other countries. You cannot in brief your life to a point of exact impact. The subject I have to teach today is that we are ready, right? And you are going to learn how to be ready. If a person knows how to be ready, person *is* ready. The difference is, how to be ready, and in achievement there is no difference, except time. You have never been taught this, I know.

The only faculty of fault which we create is when we do not know what readiness is. How much it is required to be ready. What is the purpose of the mission. What is the projection of the mission. What is the impact of the mission. How are the odds to be met? How calculated your brief is. How calculated your attack is. How calculated your purpose of achievement is. How much retreat is possible and available. And how much regrouping is available.

Ready doesn't mean that I tighten my belt and I just start running and I am ready. That's not ready. Ready means your brief. Brief means the detail of the whole situation, total, with the data and with facts and facets. With that data, what and how much of your energy you want to employ to that. Then, what is the mission and how much, minimum or maximum, you have to accomplish. What are the odds in it, what are the possibilities of not achieving it. That calculated, how are you going to regroup should you have to retreat if you don't accomplish it. How do you have to regroup again and attack. All these faculties have to be considered in one brain called human, and intuitively – quick.

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**LIFE IS LIKE A RIVER. FLOW IN IT AND BE PROSPEROUS.  
NOT FLOW IN IT, DRY, CRACK, AND BE SAND.**

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You know, many of you are miserable, in spite of the fact you have everything. You are non-religious, in spite of the religion. You are non-human, because the difficulty is, the animal lives his life by impulses, human has to live his life by intuition. But you never develop intuition, you never know what you are doing, you never know what can happen. So you are an impulsive animal. And that's not your reality, that's not your creed, that's not what you stand for.

"My chemistry doesn't meet. My emotions do not meet. My, thoughts do not agree. Our, thinking is different. I am insecure. My security is this way, his security is this way, his security is that way, mine is this way." You have so many conflicts. Whereas, life is like a river. Flow in it and be prosperous. Not flow in it, dry, crack, and be sand.

You are not part of life. You are a part of the flow of life. But that's the difference. This much you don't understand. You are not an individual life, "I am, I am." That's not your problem. There's a flow of life and you are a part of that flow of life. In that flow of life if you flow, you will be healthy, happy, holy, prosperous, intuitive, well respected, and understood. And if you are not that, then you are trouble to yourself, trouble to your neighbor, trouble to your pet dogs, cats, and worst of all you are trouble to your children, and you fight like cats between husband and wife. If you really analyze all your own fights, and put them together on a screen, you will see two mad people foolishly fighting. A human is not supposed to fight. There's no wisdom in fighting. You create conflict for emotional satisfaction. You create conflict because of your sexual misgivings.

You have great trouble in the Piscean Age as humans, and we are entering the Age of Aquarius. In the Piscean Age, there's a knowledge, "I'll go and get it." In the Aquarian Age, there's a knowledge, "I'll have the experience." It's two different things, absolutely 180 degrees different. What will happen, there's no need to prophesize and predict it. What will happen is that about 80 percent of humanity, five and a half billion people, will live more miserable, empty minded, useless, just like any animal lives and dies. Twenty percent may realize and achieve and be ready to walk into the Age of Aquarius.

You have come in to this class to learn from a celebrated master who happens to have a human body, to be ready to become a maestro grandiose, though you have a human body. First, it is not important whether we are a man or a woman; if your body is gone, you are gone and you can't achieve anything. Then, there are certain functions which are different between the male and the female body. And women's bodies are lighter and more fair and there are some other things which they have, which men don't have. But in the modern time every woman is trying to become macho men and men are trying to become women.

We do not accept our identity as a man and as a woman. And the entire energy is wasted in the difference between what you are, and what you want to be. Then you are not ready to face the world because you are not united, you are not together. The relationship between a man and woman is the most difficult relationship on the planet. They made love, they created children, they made a home, they did everything. But in reality they never had one mind. They may have had physically great union. They may have had a spiritually great union. Mentally we have never seen, except .0001 percent, where mind and mind meet. And without a union of mind, there's no existence which will be smooth, harmonious. And that .0001 I have said, is the mind of a prostitute. She knows that she has to pray. (YOGI BHAJAN places his index finger on his third eye point.) She knows that she has to do something, get it done. She knows she has to be paid. She knows she has to disappear. But her mind is very one pointed. She doesn't need acquaintance. Man comes, stops the car, gets her in, gets it done, rate is settled, blah, blah, blah.

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NOW IT IS THE TIME WHEN THERE'S NO MAN AND NO WOMAN, AND THERE IS NO SPIRITUAL UNITY AND SOUL MATES AND HUMAN MATES AND MATE MATES, WHATEVER. IT IS A TIME TO BE ONE MINDED SELF OF MATING SHIP.  
"I, MY, MY MIND, IS, WE, THOU, THEE."

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Other than that, you are all black eye. You will negotiate, you will reason, you will argue, you will talk, "Please, and please and please." What for? What is your union? What is your understanding? How can you not read each other? Why do you bargain on everything? Why do you want your husband to do certain things? Why does the husband want his wife to do something? Why is it not understood that what is to be done has to be done, and there is a way it is to be done, and a time for which it is to be done, and it must be done. Why not?

Why do you have to suck and seduce and talk to each other, and why do you have to play on your friends? Why do you have to lie to your neighbors? Why do you tell everybody you are great when you are great anyway? So when you say you are great, it means you damn are not great.

There's no human who needs make up, or public relations. You know, rubies are in the ground, in the earth. They are there. People dig them up. "There shall live the man, people shall mark the way." Wherever you are with wisdom, with impact of wisdom, with a quality of sharing the wisdom, people shall come to you because you are a part of the flow. Your psyche of your thoughts will reach everywhere. It will produce the impact. And time and space, joined together, will ask for readiness, and then you have to be ready to launch into that change.

Now it is the time when there's no man and no woman, and there is no spiritual unity and soul mates and human mates and mate mates, whatever. It is a time to be one minded self of mating ship. "I, my, my mind, is, we, Thou, Thee." Speak it.

CLASS: I, my, ...(Trails off.) Laughter.

YOGI BHAJAN: Say it again.

CLASS: (Makes another attempt.)

YOGI BHAJAN: Can one person repeat it quickly? "I my mind..."

CLASS: I my mind...

YOGI BHAJAN: Go ahead.

CLASS: (Misc. conversation.)

YOGI BHAJAN: "I my mind, we thou thee."

CLASS: "I my mind, we thou thee."

YOGI BHAJAN: I my mind...

CLASS: I my mind...

YOGI BHAJAN: We thou thee.

CLASS: We thou thee.

YOGI BHAJAN: You know what it means? You are ready. That is what it means. It means the micro psychological and sociological structure in the psyche of the flow of the Universal Infinity, is penetrating through a finite little being with a very low grade frequency into a higher excellence in which the frequency expands as the Infinity is flowing it, but still has the direction to reach the orbit which is called 'destination' and 'distance.' And that's how it is.

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**THE IMPORTANT THING IN YOUR TEACHING AND YOUR LIFE AND YOUR LINE  
IS NOT THE MAN OR THE WOMAN WHO IS THE TEACHER.  
IT'S THE TEACHINGS FOR WHICH HE'S A CASE.**

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When your sensory system perceives the totality of the environment and the universality of the situation on which you become the hub of the moment and the time and space, and then you correlate to the entire flow and redirect it by your own existence by the polarization of its direction, and you reach the point of the end of achievement, fulfillment and creativity, you have left a legacy, and that is when you have taken your distance and walked unto destiny.

But you have to be ready. And you can't be ready. First of all, you are Western. You absolutely, for centuries, and genetically, do not know how to obey a Master. You think a master is a thief, cheat, womanizer, whatever. You have so many names for it. Therefore your psyche is polluted, your behavior is mannerlessly wrong, and as a person you are totally nothing. Because you do not know how to surrender to the greatness. So long as you look at the Master as though he's flesh, and bone, he's a man or a woman, a face, nose, and eyes, you are just looking at a picture.

The Aquarian Age is that when you have to learn the words which are there, inflow. A water pipe is not water. The pipe is not the water. The pipe is a simple principle to bring the water, to quench the thirst. Do not start kissing or relating or regulating with the pipe. Leave the pipe alone. And just concentrate on the water, and quench the thirst. The important thing in your teaching and your life and your line is not the man or the woman who is the teacher. It's the teachings for which he's a case.

Guru Gobind Singh was not wrong when he gave us the Shabd Guru. He took away the human form from this Guruship so we must not get into any mess whatsoever. What is a man? He has two pounds of solid waste which comes out every morning. Normally he urinates four times a day, and he has saliva, and this and that.

But just see, two people kiss. What is a kiss? It's an inter-exchange of saliva, how bad that is. But there's a sense in it, subtlety in it, joy, the inducement of the glandular system and sensory, sexual system. There is all that. And then you're ready to hug and kiss, and then you keep doing certain things to the extent that if ground is hard, you end up injuring each other. But you don't mind. You feel happy. "Oh, I am in ecstasy." Where did it start? By a simple mucous exchange. And also there are people who get into a sexual intercourse, and later on hate each other for about 15-20 days. You must learn from basic human behavior. Basic human behavior is, a male and female get together and create children and other part of humanity. Then they raise them to express their love. They do not raise their children to express the values. That's why everything is going wrong.

You must raise your own spermatozoa-and-egg-in-union, that little thing, in values. That will be the everlasting legacy and foundation of human basics, and you will never, ever regret it. Society will get rid of corruption and purity will prevail if we just understand our life is a Value. Value can be measured. It is what we deliver, it is how we deliver, it is to what extent we deliver, and with what sacrifice we deliver. It starts from the day when you were delivered, when you took your first breath. That is the sentimental segment on which you are based, all your life, and it also is based on whatever you learned when you were in the womb of the mother. What you learned in the womb you cannot learn in this planet by living through it. What the mother in a subtle vibration gave you in the womb of her own, by meditating and permanently thinking, and by thought and engraving and carving, explaining and excelling in wishes and prayers, in service and sharing, she built you right there. Here, the rest is, you have to breathe, you have to learn how to crawl, you have to learn how to walk, you have to learn how to grow. Well, the rest is a learning process.

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**BASIC HUMAN BEHAVIOR IS, A MALE AND FEMALE GET TOGETHER AND CREATE CHILDREN AND OTHER PART OF HUMANITY. THEN THEY RAISE THEM TO EXPRESS THEIR LOVE. THEY DO NOT RAISE THEIR CHILDREN TO EXPRESS THE VALUES. THAT'S WHY EVERYTHING IS GOING WRONG.**

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And when we are handicapped and not aware of the facts of the situation and the actuality of what is coming, and we become pregnant, and the woman is not willing to understand pregnancy and she's into her own emotions and own feelings, and own fears and own insecurities, she gets nuts. And the tragedy of that is, that what is in a mother's fear and all the rest of what is wrong will show up after the 36th year of that child. And it's called "Time Calendar. Biological Time Calendar." If she's nuts, 36 years later, you can copyright me on this, the child will go nuts, doesn't matter which position he is in and what he is. And these are the things we have to ask ourselves.

Repeat that word again.

CLASS: "I my mind, we thou thee."

YOGI BHAJAN: If you can just remember that line, you can never have a problem in life. Ever. Never. Meet each other with mind. Meet with mind, talk with mind, deal with mind, see with mind, be with your own mind. You will never regret it, you will never feel short, you all will have the best.

Getting sick and getting old and getting wrong and... that is about how good the water of the land is, and how the wind is. And how much you have hectically worked or not, how much care is available or not. That's nothing to do. Spirit is everlasting. It has never to do. It will come for you when you are ready. When you are ready, spirit will come right through. It is part of the Infinity in you, and it has infinite capacity. It can never go wrong, you can never go short, there is no short circuit. But mind is your pendulum to balance.

You know these guys, who test their food before they eat? Have you see them? They take a pendulum out of their pocket, and when they don't like the food they say, "It's not going around and around. It's going the wrong way." But ultimately, doing this drama, they end up making that thing, call it an ounce weight or two-ounce weight, run as their mind wants it! Do you understand that? It's not the food or a test of the food. It is their own situation.

I had a guest here and he was sitting with me. We did our prayer and we prepared to eat, and then he took that pendulum out. And he wouldn't eat until it went around right. I had a free show. He saved us three dollars fifty cents, going to a movie. Right there, it was worth seeing it.

And it's not as though his doing this means anything. Your whole life and drama is, "What's right? What's right for me? What is right? What is right for me? How can I get it?" And then you forget what you'll do with it. Because you do not know the basic formula of life.

What is it?

CLASS: "I my mind, we thou thee."

YOGI BHAJAN: That is what Anand Sahib is all about. It is the Guru's given wisdom, between a man and his mind, with man and his body and with a man and his spirit. Now, Sikhs have adopted it, therefore it has become a Sikh scripture. What nonsense is that? Anybody can adopt it. Anybody can understand it. Anybody can work it, and live in bliss.

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IT IS WHERE IT IS TOLD, "OH MY EARS, YOU HAVE BEEN  
GIVEN TO JUST LISTEN TO THE TRUTH."

HEY JI, VAAT TOO ANDAR SARAJ SE. (PUNJABI)

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"Oh my tongue, you are talking distasteful things." And with all that talking, your thirst doesn't go away. It talks to every limb of the body and reminds it of its importance, its work, and its directions. It tells about the mind, and mind-saturated self and empty self. It tells that without Guru, without enlightened path, without light, you cannot walk the distance. It also tells that if you try to walk, you will stumble. There's no fear, but there's qualified, classified information. The human has to grow on that, into values. In those values one has to learn above one's self. That's why we take that oath, "I'm not a woman, I'm not a man, I'm not a person, I'm not myself. I'm a teacher." You lose four things, to reach the fifth.

How many girls come to you in a class, how many men come to you in a class, how many rich people come to your class, how many poor people come to your class, how many great people come to your class, and how many idiots come to your class: you are equally a teacher. If you are ready to live by that, and your objectivity to look beyond is... what is that line?

CLASS: "I my mind, we thou thee."

YOGI BHAJAN: If you can unfold this line, you'll find God in it. And you can see it, feel it, and tell Him to do work for you. And what is it? It's a behavior.

You have the life, the capacity, the potential, the strength, to behave like a railway engine with cars behind it. You can be loose caboose, or you can run on those lines with this direction.

## MEDITATION:

There's a kriya for it. Put your hands like this, left under, right over. And sing it.

CLASS: "I my mind, we thou thee." (Sings in a monotone.)

YOGI BHAJAN: "I my mind, we thou thee." Navel point. From the navel.

This is a sound current. Repeat it from the navel.

Keep up! Don't sleep! (Tone of the students is dragging.) You have one more minute to go. From the navel!

(After 9-1/2 minutes): Inhale deep, hold the breath and listen to what you have said. The only thought. (Held 15-18 seconds.) Let it go. Breathe in again. Hold it and hold that thought. (Held 15 seconds.) Let it go. Try again to hold the deep breath, and see how the sounds of those words come to your ears. (Held 15-18 seconds.) Relax.

From "I" you can go to "Thou." That's the destination, destiny, and that is the procedure. When you, yourself, within yourself, decide that you are here with a life to leave a legacy for which future generations can be proud, you are ready. If you leave a legacy like, "This man was the greatest *dacoit*, he was the greatest murderer," those kind of legacies, you are not ready, you have got into a twister. And what does a twister do? It brings destruction. When you got involved with your emotions and feelings...

You know this sexuality is the sixth sense, also, and your sex life is controlled on the sixth chakra. And the pituitary controls it, not you. Where it is creative of sexuality, it is also creative of the sixth sense. Question is, which way do you want to go? If earth is forty percent, heaven is sixty percent – you are fine, you will make it. If earth is sixty percent in your personality, heavens are forty percent, you are not going to make it, doesn't matter what you do. Too much handicap.

And if you are forty percent with the earth and Mother Earth, and sixty percent with the heavens, Heavenly Heavens, then you are granted to make it. You are ready, you can walk your distance, you can reach the destiny, and you will make many to follow you.

I'll tell you a story and I'll close. Raja Janak was a Chakra Varatee Raja, he was a king emperor, and any man from lands known and unknown at that time, was under his command. One day the thought came to him, that, "I know the opposites, the pairs of opposites. "Good and bad" doesn't affect me. "Yes and no" doesn't mean anything. "High and low" is non-existent. But I have to have a Guru, a Teacher."

So he advertised, "Anyone who, between the time I put my one foot on one side of the horse and the other foot over it, can give me the knowledge, shall be my Guru."

So many people came and they couldn't do it, and he put them in jail. Finally Ashtavakar came. Ashtavakar was a man like a big, huge, marvelous slob. Because in every bone structure, there were eight twists. "Ashtavakar" means "8 twists." In everything. You understand, this nose had eight twists, cheekbones... every structural bone had eight twists. How ugly can one be? And he was brought on a cart. Couldn't walk. And when he came to the court, all the courtiers laughed. And he laughed, too.

Janak asked him, "You have laughed when they have laughed. What is it?"

He said, "They are all butchers. They looked at my meat. I have come here as a teacher. I laughed at how arrogant and ignorant and stupid your courtiers are. And how foolish you can be. That was my measurement."

Janak, who was thought of as a man who was one with God, and who people all over knew was a very divine self, when he heard this, he was shaken.

Well, next day was the test. Ashtavakar came and Janak said, "You are ready to teach me. I am ready for the test."

He said, "Fine."

He said, "Should we start?"

He said, "Why? First you give me a bheta, offering. Accept me as a teacher. You are ready to learn?"

He said, "Yes, I am very ready."

He said, "Are you really ready to learn?"

He said, "I'll learn from anybody. I am ready, I am perfect."

He said, "Then accept me."

He said, "I accept you are my teacher."

He said, "What is the offering? I mean to say, '*Itarashtam tithar Kashtam.*' 'Empty handed you come, empty handed you go.' There is no such thing as 'accept the teacher.' Where is the gift, where is the offering? What do you suggest?"

He said, "All mine is thine, and beyond."

Ashtavakar said, "Fine. Good."

So they brought the horse, and he asked, "Have I the permission?"

And Ashtavakar laughed, a big laugh. He said, "What is thine is mine, this horse is mine. You are mine. Who is riding whom? What are you trying to prove?"

"About that test."

He said, "What's a test? You have a teacher, matter finishes. I'll teach when I want to. I'll teach when I can. Janak, you don't exist. I exist."

Janak closed his eyes and he knew he had the knowledge. "I" never exist. "Thee" exists. That's why these words take you stage by stage:

**"I MY MIND, WE THOU THEE."**

So long as you exist, God doesn't. When you don't exist, God does. When the total of finite, in the finite of the psyche, is defined within the psyche, then Infinity in the surrounding of the psyche of Infinity, Infinity does not touch that psyche. There's no intermix.

You can calmly and quietly and without saying a word, prostitute yourself. You may have good clients and bad clients. God bless you. But you will never be a goddess of grace. It applies to men and it applies to women. And under the banyan tree, nothing grows. And under the ego nothing is experienced.

All these relationships you have are false – my wife, my mother, my son - what are these relationships? Life is like a tent. You have put down a lot of stakes, hard, and tied the tent down good. So when you have to leave, you can't a lot pull the tent out of the ground and the tent will keep you right in, contained, and you will be nothing but a damn ghost. And you are down here with your all ties.

Remember that cloth we used to make in the sixties, tie-dyed? We used to put knots and create different colors. Remember that? That had a symbolic meaning. Dye in dyed color of *sarang*. Put everything into one thing. And that is a process to cleanse one's self. If you are ready, I am ready. If I am ready, then we are ready. If we are ready, Thou is ready. If Thou is ready, then Thee has no chance but to be ready.

Thank you very much. Good night. If you have any foolish or wise question... we'll do it later, hold on. If you have any question, how foolish and how wise it is, please speak now. No question.

Shakti's birthday is today. And Shakti will give a speech, how she survived sixty-eight years...

SHAKTI: 69.

YOGI BHAJAN: 69 years, okay. And she is going to tell this all in two minutes.

SHAKTI: I'll do it in less.

YOGI BHAJAN: Fine with me.

SHAKTI: Sat Nam. I survived for 69 years by continuing to breathe. Wahe Guru Ji ka Khalsa, Wahe Guru Ji ki Fateh.

YOGI BHAJAN: You understand? (YOGI BHAJAN starts handing presents to Shakti.) Shakti, this is a happy birthday. (YOGI BHAJAN comments on some gifts of jewels.) Yes, she said it right.

SHAKTI: The jewels are all in the mind, Sir.

YOGI BHAJAN: She survived by breathing, 69 years. Now think of you, how many would have thought of this answer? All right.

("On This Day" by Haribhajan Kaur is played.)

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**CLOSING PRAYER:**

**GOD GIVE US THE TOUCH OF INFINITY WHERE WE HAVE TO ULTIMATELY MERGE, AND CREATE IN THIS BODY THE SURGE TO ACHIEVE, PURITY AND PIETY. GIVE US LONGING TO BELONG TO ALL OUR HIGHER SELF, AND GIVE US THE GUIDANCE SO THAT MOTHER EARTH AND HEAVENLY FATHER KEEP US IN THE ABODE OF PEACE AND TRANQUILITY. GIVE US THE JOY TO ENJOY OUR EXISTENCE. GIVE US THE REVERENCE TO REFERENCE TO THE BREATH OF LIFE, AND MAY WE ALL UNDERSTAND WE ARE ALL HERE BY GOD'S WILL. WE HAVE TO SERVE EACH OTHER WITH OUR WILL SO THAT WE CAN LIVE IN PEACE, GRACE, AND BLISS. SAT NAM.**

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Thank you. Wow. That's the foot I made, Shakti. Where is the girl who made it, though?

SHAKTA: This is a sample of the book for Children's Yoga. It has one chapter in it, but the book will have thirteen chapters.

YOGI BHAJAN: Here is a book on kid's yoga, right?

SHAKTA: Yes.

YOGI BHAJAN: Oh good. It's good.

PERSON: Here is our catalogue...

YOGI BHAJAN: Come on, come on, tell everybody.

SHAKTA: Okay. My publisher is "Rudra Press." I wrote a book of children's yoga called, "Fly Like A Butterfly." My publisher is Rudra Press. The book isn't out yet, but it's in their catalogue, which I will have in the bazaar, and in the two weeks that the catalogue was out, they had a thousand orders for the book.

CLASS: (Applause.)

YOGI BHAJAN: There is a kid in everybody, so the adults can read it, too.

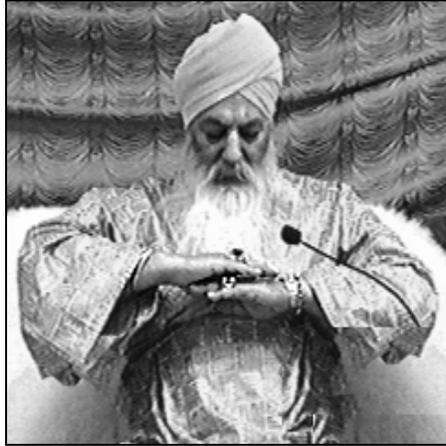
SHAKTA: Wahe Guru. Guru's grace.

END OF LECTURE

6/19/98 (YOGI BHAJAN-298)

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# MEDITATION SUMMARY:



Mudra: Sit in easy pose with a straight spine. Bend your elbows and extend them out to the sides. Bring the flattened palms, face down, in front of the heart center, left under, right on top of the back of the left hand.

Mantra: Sing the following affirmation in a monotone:

“I my mind, we thou thee.”

Focus: Chant from the navel point.

Time: 9-1/2 minutes.

End: Inhale deep, hold the breath and listen to what you have said. This should be your only thought. See that these words come to your ears. Hold 15-18 seconds. Repeat three times total. Relax.

Comments/Effects: Do you know what this affirmation means? It means, “You are Ready.” In scientific terms it means the micro psychological and sociological structure in the psyche of the flow of the Universal Infinity, is penetrating through a finite little being with a very low grade frequency into a higher excellence in which the frequency expands as the Infinity is flowing it, but still has the direction to reach the orbit which is called ‘destination’ and ‘distance.’ And that’s how it is.

When your sensory system perceives the totality of the environment and the universality of the situation on which you become the hub of the moment and the time and space, and then you correlate to the entire flow and redirect it by your own existence by the polarization of its direction, and you reach the point of the end of achievement, fulfillment and creatively, you have left a legacy, and that is when you have taken your distance and walked unto destiny.

From “I” you can go to “Thou.” That’s the destination, destiny, and that is the procedure. When you, yourself, within yourself, decide that you are here with a life to leave a legacy for which future generations can be proud of, you are ready.

“I” never exists. “Thee” exists. That’s why these words take you stage by stage:

**“I MY MIND, WE THOU THEE.”**

So long as you exist, God doesn’t. When you don’t exist, God does. When the total of finite, in the finite of the psyche, is defined within the psyche, then Infinity in the surrounding of the psyche of Infinity, Infinity does not touch that psyche. There’s no intermix.

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