

LA094 790320 It affects the two brain hemispheres to bring you into balance. My Mind Is My Mind Part 2

General Position:

Sit in easy pose with a straight spine.

Legs:

Sit with the legs crossed.

Arms and Hands:

Raise the arms with the elbows bent until the hands meet at the level of the heart in front of the chest. The forearms make a straight line parallel to the ground, with the fingers straight, press the fingers and thumbs of opposite hands together from the tip to the first joint. The fingers are spread apart and / point away from the body. The thumbs are stretched back and point toward the body. \ The fingers are bent back at the knuckles, \ but the base of the fingers do not meet because maximum pressure is applied at the fingertips.

Breath:

Inhale deeply and completely through the nose, exhale in eight strokes through the mouth, and continue.

Eyes:

Look at the tip of the nose.

The pressure on the fingers is the key to this kriya. Be sure it is

maintained correctly and strongly.

Mantra:

There is no mantra for this meditation.

Length of time:

Start practicing this meditation for three minutes at a time, then work up to five, then 11. 11 minutes is the maximum recommended time,

Comments:

This is to interbalance you in the duality of spiritual, mental, and physical imbalance. It affects the two brain hemispheres to bring you into balance. Breathing through the mouth stimulates meridian points on a ring around the throat which affect the parasympathetic nervous system. Breathing in strokes affects the pituitary gland.



Guru Ram Das protects you, that I know, but when are you going to learn to protect others? We are going to talk in this series about the beautiful things. I wonder if, sometimes, you really don't understand. If not, then don't hesitate to ask questions. "My Mind is My Mind, " this is the theory we are talking about. We are not talking about day to day little things. You can never be happy; I can give it to you in writing, if you do not train your mind to understand who you are.

There are four minds: jaagat, supan, sakhopat, and turee-aa. Jaagat is the awakened mind. Supan is the dreaming mind which dreams during the day and which dreams during the night. Sakhopat is the total mind. It is like when you sleep and you do not know who you are, male or female, up or down, left or right, etc. Tureen is that mind which knows, the intuitive mind, the perfect mind. These four sides of the mind I will discuss with you, but are they you? No. They are supposed to serve you, but they are not you, and this is the most important thing.

Jagat supan sakhopat turee-aa. Aatam bhoopat kee eh puree-aa.

- Paintees Akhree

The awakened mind, the dreaming mind, the unconscious mind and the Omni-conscious mind, these form a covering around the sovereign soul.

These four minds surround the soul as a cover. These four facets are the cover, but they are not you. Are you the body? It is your identifying card. It identifies you; it is not you. It is also the communication channel for your actions and reactions, your emotions and your commotions, your sacrifices and your devotion, your personality and your non-personality. It is your known, and around it is a tremendous, huge unknown. Your known is this: six feet-two inches, white, male, two hundred-ton pounds, etc.

There is also the tremendous and huge unknown. Is your soul you? If you say your soul is you, then gasoline is the total car. Gasoline is available in pumps; it is available in refineries; it is available in oil fields; gasoline comes in many, many ways. No, the soul is the channelized capacity of spirit. It is neutral. It will not go either way. Do you want to know what the soul is? When love reaches the soul, pain and difficulty don't exist. That is why, when Guru Arjun was tortured, Mian Mir [Meeaan Meer] came and said, "Lord, Partakh Har..." In his presence, Guru Arjun was considered the essence of God, the personified God, Partakh Har. The Moslem saint said, "Lord, you are getting all this torture. Order me, and I will destroy this planet earth. Let me do it as your humble servant. You should not be tortured." Guru Arjun replied, "Mian Mir, close your eyes. You are a saint." He closed his eyes and saw a beautiful vision. Guru Arjun was healthy, happy, holy and very beautiful. All those tortures did not mean anything to him. He opened his eyes and Guru Arjun said, "Mian Mir, what are you seeing?" He said, "Sir, you know your own affairs. I can't believe it. I am seeing with my earthly eyes that you are being tortured, but when you ask me to see through my internal eye, I see that you are not being tortured." Guru Arjun said, "Mian Mir, for the sake of my people, I wrote that the will of God is supreme. And if the will of God is as treacherous and that torturous as what I am going through, still I love it. That is what I am proving. I am not proving to anyone that this is a tragedy; I am proving that:

Teraa keeaa meethaa laagai.

Har naam padaarath naanak maangai.

- Guru Arjun, page 394

Thine doings seem sweet to me.

Nanak craves for the wealth of God's Name.

I wrote it and I want to prove it."

Character is not what you think it is. It is not what philosophy says it is. Character is that righteousness in you which you live. If a man has character, he gives his word and that is the end of it. He honors his word and that is the honor of it, and that is the way he will be known. A spiritual man is a spiritual man. What is the difference between a worldly man and a spiritual man? What is spirit? It is the flow of Infinity to you. A worldly man knows the loss and the gain of the earth planet. Every business must have a balance sheet. Every business must. Whether you are an attorney, a factory man, or anything. You must know the balance sheet: what is the gain, what is the loss, what I have to pay, what I have to take. That is the criteria.

The character of the man demands that whether you are a spiritual person or an earthly person, basically you are still a person, and for a basic person there are faculties. Whatever kind of person you are, you have to have good will. Good will is God's will. When you dwell on the purity of the imaginative good will, you have to maintain good will. "I am, I am." That is the spirit of the Khalsa. Five thousand years ago this mantra was said, "I am, I am." Two thousand years ago, one hundred years ago: "My mind is my servant. I am, I am." Why is it being repeated again and again? Because it is the spirit of the Khalsa. I was saying to the doctor, "Doctor, you can be a doctor by studying in a university and by working hard, but beyond that there is a universal university. It is the entire universe. It is the total impact of the total thing. Out of that you have to pass yourself as a Khalsa, the purest, the neatest, the firmest, the superior being. Is that difficult? No. To become pure is not difficult; to get polluted is difficult, because there is an action and a reaction. Is driving a train difficult? Not at all. You only need to know three levers: on, off and stop; forward and backward motion, that is all. The gauge is there; look at the steam. That is why a lot of train robberies happen, because anybody can drive a train. All you have to do is study the manual and that's it. But driving an airplane? Forget It. You have to know the angle; you have to know the opposite wind; you have to know the wind pressure you are creating. There are so many buttons. One gets confused. You press the wrong button and you're out. One plane landed in the ocean and the guy swam to the shore. The control messed up and gave him the wrong angle. He came down too soon. So he thought, "if I pull up and got stuck in these power lines, it will be a tragedy." So he went down, and keeping his speed just right, he used the ocean as resistance and landed near the shore, saving all his passengers. Maybe it was an act of bravery, or maybe an act of foolishness, but the perfect thing was that he landed on the water without killing anybody.

The total impact of your personality has to be counted. When we are in business, we want to gain at every level, so much so that we forget the totality - not only on a business level, but also on a spiritual level. Have you seen these fanatics? I'll tell you about one fanatic I met. It was difficult for us to get together, but I made arrangements to go. When I saw him I said, "How are you?"

He said, "Ram."

I said, "Did you want to talk to me about something?"

He said, "Ram."

Then I found out that he was pretending to be very superior and spiritual. I said, "Well, I need to eat something."

He said, "Ram."

I said, "Far out my friend, you are the best I have gone into." I was going to stay five or six hours; he was to discuss his problem with me. So finally after an hour I said, "if your back hurts again, just say, 'Ram'," and I left.

Then he came running and said, "Are you leaving?"

I said, "Ram."

He said, "We didn't discuss my vertebrae problem."

I said, "Ram." I picked up his word and started chanting it.

He said, "Well, I thought you would stay here for a day."

I said, "Ram."

Finally, a mutual friend acted as a go-between and said, "Sir, you came all the way and you didn't fix this great man. He's in a lot of trouble, and out of pain he was saying, 'Ram, Ram.'"

I said, "No, my answer is what my answer is. He answered my every question with 'Ram,' now I am answering his every question with 'Ram'."

It is very un-Ram-like, when somebody talks to you like a human, and you say, "Ram," or when someone says, "I am feeling horny," and you quote Gurbani to him. It is ridiculous.

I have seen many shallow spiritual people. You talk to them, and they immediately quote Gurbani. There is a saying in the West, "Don't put pearls before swine." Don't give biscuits to a pig. Now, the theory is, if you give biscuits to a pig, he'll become a professor - no, I don't believe it. I don't agree with that. If you find a horse, and give him a fork and a knife and set a table before him and say, "Mr. Horse, will you please honor us by having dinner with us?" what will you get out of it? When you talk to a man, talk to a man, and, if you do not feel that you are a man, don't talk to a man; or, if you don't think someone else is a man, don't talk to him. Period.

About seven years ago, all these Hollywood stars were my fans. They would come and say, "Meet so and so." I would say, "Meat, what meat? I don't like meat." They would say, "No, they are very important people. They will make you famous." I would say, "I am already famous. I am famous for not meeting them." I am famous for three things: I don't meet any stars; I don't give them special classes; and I don't care what kind of egos they have, because I have enough of my own to handle.

There was once a beautiful lady star and she was very popular. She said, "Master, I will do everything for you."

I said, "I don't need anything from you; my Master will do everything for me. Why do I need you?"

She said, "In America, public relations is required."

I said, "What for? There is so much public relations in America that if you just don't do it, something happens automatically."

She said, "No, no. I just want to serve you."

I said, "Fine, serve. Do my public relations. What do I loose?" So the next day she brought to the ashram about ten old ladies between seventy to ninety years old. They were filled with diamonds and jewelry and pearls. They sat down, talked and had tea. She said to me, "That was a very important group."

I said, "Please do not bring them anymore. I am not a diamond dealer. What do you want me to do with them? They are set egos. This kind of public relations I don't need for a million dollars."

She said, "They are all old stars."

I said, "Put their names on Hollywood Boulevard."

We want to have worldly impact. We do not want spiritual Impact. But spiritual impact is the only impact which is our inner impact. If I want to talk to me, I have to talk to my spirit first. The way to me is through my spirit. Through sensuality, sexuality, money, power, politics, relationships, etc., through all that, my dear folks, you won't get anywhere.

Naanak dukhiaa sabh sansaar.
Se sukhaiaa jis naam aadhaar.

- Sikh Saying.

Nanak, the whole world is suffering.
Only those are in peace who have the sustenance of Nam.

What is Nam. Write it down. It is the calling experience of Infinity. It is a long distance area code number. That is what it is. It is automatic. When it becomes an automatic dialing system in relation to the finite into the calling experience of the Infinite, you are set on Nam. Then what will happen? Then everything will be done for you. You will not have to do anything. The master computer will lay everything around you. That is when you have shabad sidhee [the power of the Word].

People are not foolish who chant one shabad again and again. There are four or five shabads I have given to everybody which are very perfect: *Dhan Dhan Ram Daas Gur Jin Sereaaa Tine Savaareea*; this shabad is such that, if you are perfect with It, it will be perfect with you. It can create miraculous situations and environments around you to take you out of any problem on the planet. *Naam kee badaaee da-ee gur raam das kao* is such a shabad that when you are totally down the hill and there is nothing to protect you, if you perfect this shabad, there is nothing which can touch you. *Raaj jog takhat deean gur raam das*: you may be a beggar, and a pauper, but when sung perfectly, you can become a king. *Kundalaneer surjee sat sangat paramanand guroo mukh machaa*. If you are perfect with that shabad, you can know the unknown, you can hear the unheard, you can see the unseen. The shabads of

the Siri Guru Granth can be sung so that their perfection can make the impossible possible. In our evening prayers there is one shabad, *So Purakh*. If you perfect it, you can talk to God person to person. These shabads all have a code. They all have an inner related code balanced with that aspect of spiritual Infinity to which a man can reach. The entire Anand Saahib is the true mind talking to the very inner essence of the soul. It is a very powerful science of shabad. Shabad means word. It is a science of the shabad. This science of the naad [sound current] is the easy way that Guru Nanak through Guru Gobind Singh laid for us. It can only be realized by you if you have a perfect area of conception of who you want to be. If you want to be "I am, I am" and reach the spirit of purity in essence, in reality in the entire surrounding, and in capacity of your ability, to be very practical, that you have to decide.

Gur kee mat too(n) le-e i-aane
Bhagat binaa baho doobe siaane.

Guru Arjun Dev, Sukhmani Sahib, page 288

Take the Guru's advice, O foolish man.
Without devotion to God many wise men have been drowned.

What Is Bhagtee?

Jinee naam dhiaa-ee-aa gae mashakat ghaal.

Guru Nanak, Japji Sahib

Those who meditate on Nam and depart after putting in their efforts.

Those who meditate on the Holy Nam. Sometimes Siri Bani Kaur tells me, "I am miserable." I have seen a miracle. I have seen her protected by unseen hands. In unusual, unexpected situations one shabad has covered her. Even though sometimes she misses her shabad, it is a protection. Once when she got in a tight situation, she came to me and asked me what to do. I said, "Chant Dhan dhan raam daas gur eleven times per day." She asked, "What will that do?" "It will do everything. It is a personification miracle of God. It has been promised." You have no power. Your power is your purity.

The value of God changes. A nugget of gold is worth a hundred dollars more per ounce than twenty-four carat gold. Why? It is very original, very organic. But when it is cleared of those impurities it becomes twenty-four carat, pure gold. It is a hundred dollars less. Then comes eighteen-carat gold, then our usual fourteen-carat gold, and, just to give you yellow metal, there is eleven-carat gold. The prices differ. As the purity changes, the price changes. If somebody says to you, "This is pure, two-carat gold," you are not going to pay two hundred fifty dollars per ounce for it. Your problem is that you are not one hundred percent Khalsa, yet you expect the environments to behave as if you were. However much purity you have and however much Khalsa you are, that much the environments will relate to you. It is not only the monetary surroundings which are important. The spiritual, physical and mental, environments, as well as space and the whole magnetic system of the Universe will relate to you in proportion to your purity. You are Akaal Moorat. You are in the image of Almighty God. You are all special. Every right thumb on every human being is an unchangeable identification mark. No two thumb impressions agree. It is your serial number. The thumb represents ego, id. It is id identification of all living beings. God manufactured you with a definite stock number. That is what Tantra is; a longitude and latitude. The meeting of longitude and latitude form a bindu, a point. You start from that point, go to "O.P." (optimum point), on to "D.P." (diminishing point, or death). Every individual has an orbit. While going through the orbit, if you gather impurities, your altitude becomes low; if you become pure your altitude becomes higher. You reach a stage of your inner essence where purity and impurity don't bother you. That is the stage of the Khalsa, the Jeevan Mukat, and that is what we need to achieve and reach, and we can only do that with our essence. At what stage should people learn this? Children should be taught this up to the age of five. From five to eleven they should go through the experience of it. By the age of seventeen, they can perfectly attain a state of perfection.

When I mastered Kundalini Yoga, I was sixteen and a half. My teacher told me, "Bhajan, you are perfect."

I said, "No sir, perfect is God."

He said, "That is the most correct answer I ever got. Don't you feel perfect?"

I said, "If you say so, sir. I still can learn from you."

He said, "I am not examining your ego."

I said, "Yes sir, I understand. You are speaking with all love and sincerity. I am saying, 'No, no, no.'"

He said, 'Say something, and it will happen.'

I said, "God does everything. What should I say?"

After two hours of discussion, he said, "I feel like bowing to you."

I said, "No sir, I bow to you everyday. If you, one day, bow to me then it will be to teach me how to bow. That is all. It is not difficult."

He said, "You do not have any feeling?"

I said, "Yea, I have feeling. You have taught me well. You have given me the experiences I understand."

He said, "Explain to me what is your experience."

I said, "Sir, the experience is, when one is blind all his life and one fine day he is given the eyes and he sees the beauty."

He said, "What does he say?"

I said, "Wah! I have seen the Infinity in experience, now these little things - am great; I am master' - Sir, do not mean anything."

"Are you not happy?"

"I am not unhappy at all. But there's nothing to be happy about. Now the work starts. I have got the wrench and I have to tighten down every nut. God, it requires muscles. It is a long way, sir, to go."

He said, "Use all these tools when you will be forty years old."

I said, "Thank you. You have given me a space to enjoy. I'll need the experience of the earth." Because the earth should be equally as strong as the heavens. Then you are very much loved by God.

What is the biggest commandment which Moses didn't tell you? (Every Jew is going to get on my back.) How come this Sikh can tell you what Moses didn't tell you? I'll tell you what he didn't tell you. The highest command of God which Moses didn't tell and which he presumes you all understand is Kun! Be born! Happen! Mohammed said in his theory of the earth that God said, "Kun" and the earth happened with everything as it is. And he comes from the same family, because the Muslims accept all; they accept Abraham; they accept all the prophets in between; they accept Christ; their only exception is that Mohammed is the last prophet. And Mohammed says that God said, "Kun" and that's true. That's one of the greatest Truths. The greatest Truth is that you are born that you are alive and that you are here. That's the greatest commandment.

BE so! So be It. Do you know how old this commandment is? Infinity. Be so! You are a woman; be a woman! You are a man; be a man! Be so! So be It. You're a student; be a student! You're a master, be a master! You're a teacher, be a teacher! And if you realize that you'll be a friend, be a friend. Don't go back and forth. You're a woman; don't go back and forth. You're a man; don't go back and forth. You're an enemy; don't go back and forth. If you're an enemy, be an enemy. Arjun said, "Sir, how can I kill anybody?"

Krishna said, "Well, they're the enemy and enemies are made to be killed. You're not going to kill; your arrow will kill."

He said, "Lord Krishna, what is going on?"

He said, "Arjuna, what should I tell you? Your dharma is, when you are attacked; you must fight. That's your dharma."

"Sire, one should not fight; one should know what is right and wrong."

He said, "What is right and wrong? They're all coming at you. They don't want to negotiate. They're attacking you. You have two alternatives, either fight or run."

"Isn't it better to run? I can run longer and faster than they can."

Lord Krishna said, "A coward runs; a kashaatree [member of the soldier caste] fights. That's your dharma. Your dharma is, wherever you are, stand and fight." We die before we fall." Same thing. Americans made up the same song.

The theory of righteousness and the theory of purity is everywhere the same theory. It can never change. Beauty is beauty whether a rose is beautiful, a house is beautiful, a bridge is beautiful, or a temple is beautiful. Anything which to you is very pleasantly unusual and graceful, is called beautiful. But, In essence, we must have the capacity to know that "I am, I am," and my mind is my mind and my mind must serve me as my mind. My mind is to give me pros and cons, but the decisions shall be mine.

Some people want a cozy city. They say, "We'll work for the city." They become mayors. Some people work for the nation; they become presidents. And some people want to work for the entire humanity; they become saints and masters. You must decide what you want to work for. Some people work for the country. They become county supervisors. Some people work for their street and they become heads of the block. You will be what you work for, and so be it. If you work for the purity, you will become a Khalsa. We are going to have a meditation and that meditation is meant to interbalance you in the duality of your spiritual, mental and physical imbalances.