



Being Me: My Actions Define My Reality

Kundalini Yoga as taught by Yogi Bhajan®

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Today we have few minutes to teach you something, which is most important, more than anything you have learned so far; and I'll be very slow, polite and beautiful. We have in our life a criteria and a character. Our criteria is, I want to be me. It's a very important criteria: I want to be. It is so important that it takes about 90 percent of people to their graves without letting them even think, "What is me?" It's a very important thing in your life. Everybody, whether he is a saint or he is a thief, a holy man or all his holes are blocked, a religious man or he has absolutely no reality, doesn't matter. The main criteria of life is, "I want to be" and anybody who wants to be "I want to be me" will never find it. Ask me why?

Students: Why?

Yogi Bhajan: Because you are already you and the moment you start finding who you are, you lose sight of everything. It's just as if I had a diamond in my pocket and I am living in the street. I am trying to find the diamond in the street. How can the street produce a diamond? If you want to find out that you are you, test it out. Learn by experience how good you are and how bad you are. Don't find it.

*Karmee Aapo Aapnee Kay Nayrhai Kay Door.*¹

Your actions will tell you who you are and your actions will tell you, not others.

The tragedy of the words of Nanak is not understood: *Karmee Aapo Aapnee Kay Nayrhai Kay Door*. My actions will tell me what I am to me. If my action tells me I am a handicap to me, I am crippled to me, I am not real to me, I am not secure to me, I am not in love with me, the rest is all B.S. Makes no sense. Does it hit a cord? Do you understand? Because you are Western, you do not have this philosophy. It's called "philosophy of self-reality." The Theosophical Society is based on it. That is the biggest research. You want to know who you are, right? Now don't try to defend yourself; but isn't that true? You want to know what your destiny is, right? You want to know what your future is, right? You want to know what you are going to get tomorrow, or not, right? Ask your damn actions! The performance of your action can tell you what you don't even want to know.

So, one category is, I want to know who I am, right? These people never end up finding who they are. Second, you want to find out who we are, correct? They will end up as politicians, public leaders, social workers, healers, religious people. You must understand in the eyes of God, holy men are not all holy. So don't misunderstand that in the court of God they are great (they are not).

Now you have two categories: one is, I want to know who I am, right? This category will never find who they are because they will never look at their actions; they will not. They will not check their mood; they will not check their attitude; they will not check what they are talking about. They are all looking, but they are hiding under the idea, "Oh no, I am finding myself." For what? What do you want to find yourself for? Give me a break. Those who want to find who they are, are the most stupid human beings ever born to live the dirt of life—that's what they are. It's a waste of energy and a waste of time, a waste of the whole thing.

¹ From the Salok in Guru Nanak Dev Ji's *Japji Sahib*

“Aad Pooran, Madh Pooran, Anth Pooran Parameshwara: In the beginning you are you, in the middle you are you, in the end you are you.” What are you finding? Who is finding what? How much time can you waste finding? If I start finding myself, God, I’ll be lost! I don’t care. Why do I have to find myself? I mean, if Nirinjan doesn’t correct me, instead of underwear I’ll start wearing an undershirt—that much I know. What can you find? What can you do? Big deal! How would you like the Siri Singh Sahib,² walking with an undershirt instead of underwear, having nothing on himself, and saying, “Hello, how are you Karamjeet Kaur?” You will say “Fine,” but she will look at it and say, “What the hell has gone wrong!” You think this can’t happen? Yes, it can. In all these 20 hours, with all the people working around me, if they do not keep alert, it shall happen. Every day! Every day I’ll go to Santa Fe; I’ll hit this wall or that wall; Española Hospital was stitching my forehead even! But there are environments to hold because there are certain actions in which I can talk about Divinity easily and cannot talk about my personality at all. If I start finding who am I, I’ll never find what comes through. If I started saying why God comes through me, I’d waste so much time I’d go crazy myself! Most of the time, I say, “Could you please transcribe that lecture? It sounded good, let me hear what I said.” Fact is, He created me, I don’t know what for; He speaks, He sees, He hears.

The moment you start putting your ego in, your “I”, you mess it all up. Then the charm of the “Thou” is gone. The other category of the people is the We’s. They are a very entangled situation; then they become us. Let “us” buy back the White House, let “us” sell the White House; you know this is going on now—a very hot subject. They gather together people; they gather together environments. Then there is another category: I want to be on top. You know in a row (a fight), the race is on. One jumps over the other, one jumps over the other, he scratches, he tries. You know? Have you seen people struggling and fighting and going crazy? I have never figured out why? Have you any idea what for? Why are we jealous, why are we upset, why are we competing, comparing, confused? Why do we corner each other? Why do we sell cheap? What for?

Have you any idea that you are one of five billion, one five billionth on a globe, which has a toothpick end as a capacity, as a totality. There are five billion people. You are all finding something without finding that there is nothing to find. Can you believe this? The reality is that there is nothing to find. That is why man wants to lead himself to the Guru, to anchor himself with the Guru. God is everywhere and you are nowhere. In between is this little anchor, this little place. There is no place for your “I”; you don’t even fit in “Thou”.

Don’t be mistaken. Tell me honestly where you fit in. You know how many people live on this Earth? All the fishes, all the birds, all the animals, all the humans, all the trees, all the land, everything you see, here and there, is a alive, matter. Anything that has an aura has a life, period. Now, tell me in reality what you are all up to? You can never find who you are; but your actions will find who you are: *Karmee Aapo Aap_{nee} Kay Nayr_{hai} Kay Door*. Your actions will condemn you and your actions will appreciate you; your actions will elevate you and your actions will . . . that’s why we have a teacher, we have a Guru, we have all that stuff so that somebody will tell you, “Shut up.” God is Infinite, you are nothing. There has to be a balance—that’s the anchor of the Guru. That’s why the word says:

² Yogi Bhajan’s religious title.

*Gur Ki Math too(n) layhi i-aanay, Bhagat Binaa Bahu Doobay Siaanay.*³

“O innocent, take the wisdom of the Guru,
because without Pagati all wise men are lost.”

Can you believe? You don't even think you are wise. Guru says all wise men are lost, because without Bhagati, without dedication, without devotion, without commitment, without being, being, being, there is no place to prove. One status is, I want to know; second status is, we want to know. Third status is, 'us.' The one very powerful thing you will find and that I want you to know is this: It doesn't apply to me. No, I want you to know, folks, I, my, me, you, I, us, they, Thou, “too-taa-tee”; it doesn't make sense. You shall be condemned by your own action and you shall be appreciated by your own action and once you start the action, reaction shall follow, doesn't matter what you do. Start a sequence; face the consequence. If you don't want to face the consequences, don't start the sequence.

The free will you have, and the great free will you talk about, is to not start the sequence so that you don't have to face the consequences. You like the sequence, you must follow the consequences. The tragedy, the gimmick, the mystery, is that once you have this thing, consequences are not on the spot. They will come in due course of time. We are taught Id: Id means identify, identify; induce and deduce, investigation is based on Id. There are two words in Id, I and D. Induce and deduce, come to conclude, and that's what all this is about.

So your Id is your identification, which is induction and deduction of the facts. From your actions and reactions, your thoughts and your forms, your performance and your reality and your non-reality, your imagination, your aggression and your progression, your absolute total sum and your non-total sum in the cost of relevancy, cost-effectiveness and waste. All this you have to compute in one-thirty trillionths of a second. If you cannot develop yourself to that extent, you will be a dumbbell; you will get beaten here and there and everywhere. Questions do not arise; sometimes you can't even speak all that I have said. Life is a living experience; it's not something you can borrow.

Somebody once asked me, “You are now a Brahm Gyani, you know God now, why are you a Sikh?”

I said, “Shut up!”

“Why?”

I said, “This taught me to be what I am.”

He said, “You don't have to do it.”

I said, “Wait a minute don't start eating food tomorrow, stop it!”

“Why?”

I said, “You have all the wealth, all the food, you have eaten everything, so why are you going to sit for lunch tomorrow at noon?”

That's why Guru said, “*Rehit Piari Mohe Ko Sikh Piara Naai*. I love the discipline, not the Sikh.” He didn't reject anybody, he said, “It's the ultimate, discipline of your life, which you committed.” Don't blow it away because somebody said something or because you have some philosophy. You know, one day when I was in India, a man and I were sitting and talking, I was easily lying on the pillows and he said, “You know, I am a great Sat Guru.”

I said, “You are more than that, God! Millions of people worship you.”

He said, “You know there is a property worth three hundred crores⁴.”

³ From Sukhmani Sahib. Guru Arjan Dev Ji. Ang 288 of Siri Guru Granth Sahib. Line 18.

⁴ A crore is a unit in the Indian numbering system which means 10 million

I said, "It is more than a Catholic Church. You are rich, you are Lord, people worship you."

He said, "Well, I am old."

I said, "That's evident. You are going to go."

He said, "Can I hand it over to you?"

I said, "What for?"

"Well, you know, I can retire; you can take over."

I said, "My headache over there, I can't handle that, now I can handle yours?"

"Oh it will be all taken care of."

I said, "I am no puppet. The way they treat you like a puppet, I would not tolerate it, if they treated me that way. All your bloody advisors are just super idiots."

"No, no, but they work."

I said, "Yeah, my staff works for me, too."

"You think they are never stupid?"

I said, "No, they fight with me. As long as they fight with me, they are right. They will be stupid then they will say 'Yes sir.'"

"Don't you want them to 'Yes, sir'?"

I said, "I want that; but I don't let them dwell through that insanity. They want me, I want 'Yes sir,' but I don't expect that will ever happen."

"Why?"

I said, "I am teacher. I change every minute. I confuse them. I challenge them every moment of their life. I create hell for them. They survive, man, they are the angels, they are not humans; and you sit with me one hour, you'll go to the bathroom to vomit. What do you think I am?"

He said, "That we have heard."

I said, "Well, think of those who have survived 20 years with me. I am a bone crusher. Give me your three best people. If they survive one hour with me I'll take your offer."

He said, "I don't mean that way."

I said, "What else? What do you expect? You have absolutely no spirit left, all that is left is status. You have nothing left in you, all you have is your status and you don't care for your status. You want to know how far you can go, just maintain a status. You want to find what love does? Love makes you blind. If you have ever loved and you are not blind, you are stupid."

I am in love with Guru's Mission. Today I found out the tower is gone; I have been creating hell since three o'clock. Somebody asked me, "What is the matter? I gave you three towers."

"No, it's not the three towers, it's not that the tower is gone. It is the misplacement of the trust of the service of the House of Guru Ram Das. It's not a matter of money. It's not that it can't come back, it can go back, it can be anything; but nothing can substitute and I am not going to prostitute. Doesn't matter what, I live by the law and I'll die by the law. I chose not to serve me; I chose to serve the territory, the integrity of Guru Ram Das. Maybe I am absolutely the most rotten man, that's my Karma for myself; for him, I'll do what glory takes (requires). Give me whatever you want, who cares?" That's called Divinity in English.

When you become a missionary, and you commission yourself to totally take the mission, you live or die, you fall or fall apart, nothing stops you. "There is not to reason why, there is but to do and die, rode the six hundred into the valley of death."⁵ If you don't have that spirit, you are not human at all. Whatever you think, you can't guard your children, you can't

⁵ From "Charge of the Light Brigade" by Alfred Tennyson

guard your property. Mission is a big thing. Mission has no commission but the blood of your own life. The jackrabbit has not gone through the field before; it is the passage, the trail, which he follows. It takes thousands and thousands of years of tradition (to build something). It takes one action to ruin it. You can have thousands and thousands and thousands of merits—one action can wipe it all out; plus, put you on the negative. That's why people who work with me are miserable, because they have to learn there is no misery in learning.

Sometimes I talk to people, I say, "Hey, how is your sex?"

"Aheheehee..."

Exit! And I walk away. "What did he say? What is he talking about? What sex? What sex?"

I am gone. You cannot even talk directly, you are scared, you avoid issues, you go through circles. The Earth goes in circles, you go in a circle, where is the circle? Life without a mission is just meaningless. If your attitude is not that of a victor, you are a prostitute of the first order of the day. Whether you are a spiritual prostitute or a human prostitute or some other prostitute, it doesn't make sense. Neither it will, nor has it ever, nor will it do so for you. Understand that standing under is the only way—not over.

What will happen to us? We will die big deal! What is life anyway? Not one person who studied one day with 3HO can be poor, depressed, or deny the fact of the grace of God. Because in reality, life is 'let it be'. If 'let it be' is not life, then you are living under the spell of insanity.

*Sehas Si-Aanpaa Lakh Hoh Taa Ik Naa Chalai Naal.*⁶

One line of Nanak can tell you everything: *Sehas si-aanpaa*, such a beautiful teacher and what a wash. All wisdom, millions of wisdom and a hundred thousand times more, *ik naa chalai naal*—not a one will help you. No schemes, plots, procedures, or methods. When I came to America I knew how awful you were. I saw it. I adapted an attitude: Crush them. If they say two, I say four; if they say four, I say sixteen—sixteen, six hundred, sixty thousand. Don't stop. Once you learn there's no end, you are always . . . you have already won the end; I don't have to pay for you. No prayer can work. No power can work. It's a test everyday. I give you a test, you flip flop; I enjoy it "ahahaaa..." Okay, next day, I'll catch her around again, catch him around. Let us see.

Now they are advising me, "You are too harsh on yourself. You are going to die, blood pressure will happen, etc." What difference does it make? Everybody dies anyway. If I die doing my job, just messing you all up, that's good! My job is to create and mess up everything, wherever I can crack in. They find a little something, doesn't matter; I may be rotten, don't worry about it. It's none of your business. My business is, they can fall directly, indirectly, mathematically or squarely, anywhere and anyway I can get you to the worst, right? You have two options: either resurrect or run.

Two options in life—have I ever given you any third option? This is called love. How many of you can put your hand on your heart and say you are in love? Come on. Come on, how many of you are in love? Don't you give everybody a chance? Don't you? You are not in love. Don't you give yourself a chance? Yes, you are not in love. Love is blind! There is no chance; you see nothing. Create hell for yourself here; and you will appreciate the heavens. That is the theory of heaven: You want to go to heaven? Face the hell here.

Somebody once said, "Yogiji, you will go to hell."

I said, "What difference it makes? It's better than America or worst?"

⁶ From the First Pauri of Guru Nanak Dev Ji's *Japji Sahib*

“Well, if you go to hell what you will do?”
 I said, “I’ll teach Kundalini Yoga.”
 (Students’ laughter)
 “That’s what I have taught here, that’s what I will teach there.”
 “If you go to heaven?”
 I said, “I don’t want to freeze. It’s so silent, so calm, so peaceful, what the hell . . . no work.”
 “You believe in hell?”
 I said, “I see it, I live in it. Don’t you understand? What’s wrong with hell? It’s very good—good stuff.”

Find one person in your life who creates the hell—that’s just a pure test, which you must pass. If you cannot pass you will go to hell and experience it yourself. Every enemy here, every slanderer, you don’t know Guru Nanak:

*Hamray kapray nindak dho-ay*⁷
 Slanderer washes our clothes.

*Ninda jan ka-o kharee pi-aaree, Nindaa baapi, nindaa mehtaaree*⁸
 Slander is so much in love with us,
 it is like father and mother to me.
 This is what Kabir says.

In the end he says:

*Nindak doobaa ham utray paar*⁹
 The slanderer dies for us, drowns for us and we go across.

You think your enemies are bad? No, they are wonderful. You mean people who want to kill you are bad? No. They will make you ask how to live a protective life.

*Aye Baad-e-Mukhalif Tera Shukriya,
 Teri Wajah Sey Hum Parvaaz Baithe Hei.*¹⁰

Oh the opposite wind, thank you, because by Thy grace we are flying so high.

If you don’t have enemies you will never protect yourself, you will never love yourself, you will not even think. You know how terrible it is to be comfortable? You know what Guru says?

*Dukh daaru, sukh rog bha-i-aa (jaa sukh taam no ho-ee)*¹¹
 The medicine is in the discomfort. Comfort is a disease.
 (because where there is comfort, there is no longing for the Divine.)

⁷ Kabir ji, Ang 339 of Siri Guru Granth Sahib, line 4

⁸ ditto, lines 2-3

⁹ ditto, line 6

¹⁰ Not Gurbani

¹¹ Guru Nanak Dev Ji, Ang 469 Siri Guru Granth Sahib, line 9

Once, somebody was very rich. He made a wonderful bed and started lying down there, ordering people around. Are you thinking that's very comfortable? He got bedsores.

Doctor said, "You have to walk."

He said, "What for? I have everything."

He said, "Well, you have everything but you are going to have bedsores, which you are going to die from. If you want to live, go walk."

"Karmee Aapo Aapnee Kay Nayrhai Kay Door." "Your actions are not for me, and my actions are not for you. My actions are for me, and your action is for you. Your actions, whether they are good or bad, it's none for me to judge because at the last moment, for thirty seconds, you will see the panorama of your whole life and you shall judge yourself. Because I have died, I know what death is and I have a full experience of it. It's very comfortable, really, very sweet, comfortable, cozy stuff.

I went to a holy place in Jammu, just below the Kashmir. It was a Temple where I was taking two other officers for a visit, because I had that territory and nobody else could take them, I decided and said, Come on, I'll go and take you. It's a very powerful height, you go about two or three thousand feet, right straight, stretch it like an elephant (trunk); it goes like that, a very hard journey. So we decided to go. I went up but forgot one thing. When we made it, I sat down and asked for water and my orderly brought the water—a big glass of cold water. I drank it—and gone. I didn't know one thing after that. Well, I woke up after 45 minutes, and there were doctors and everybody. When I woke up, I had so many blankets on me I couldn't even wake. So I had to push myself up, and the moment I got up, everybody ran away like something I had never seen before. Anyway I pulled my scene together and I said, "Who are you?"

He said, "I am a doctor."

I said, "Where is my staff?"

He said, "They are all here and there, you know; everybody ran . . ."

I said, "Could you call my people here. Call them. My two guests, where are they?"

He said, "They are here."

They came in.

And I asked that deputy commissioner, I said, "What happened?"

He said, "Nothing, you died and we called the doctor; they couldn't revive you and they declared you dead. It's been about forty-five minutes."

I said, "Now I am alive, right? Let us go and show you the Temple, then we go back."

He said, "Oh no, there is a three day wait, you know. There are thousands of people here. You come, follow me."

The moment people saw me, they gave way because God knows what is coming. So we went straight through the thousands of people; we did what we had to do and we came back.

I said, "Now you are okay? Now sit in the jeep, let's go."

On the way they said, "What happened?"

I said, "I died, that's what you told me."

"Oh, but, what happened?"

I said, "Nothing. I just looked like I was very comfortable. I went through a lift, it was a round lift. I went deep; it was fantastic. There was no problem. Then I walked through the tunnel and I reached a place where there was a huge light. And there were two sides to it, right and left. On the right side there was a place like a . . .traven you call it?"

Students: Tavern.

Yogi Bhajan: "A tavern where inside is darkness and warmth and fire and food smelling and all the people you know are there to say Come in, Welcome." It's a welcome party. And on the left side it was icy, it was cold. It was bright and there was a welcoming party. I was in the middle and I said to myself, "Hey, Matha Bhagauti, I have come to your Temple and I am dead. If I die here and leave my body it will be very comfortable for me, but not for the generations to follow. I am going back."

It was such a pretty scene, I think I took more time than required. Then I came back. Fear of death is uncomfortable, death is not. Sometimes you become so painful here, you do wish you should die. Not a bad idea. It's a relief many times. The ultimate relief or comfort is death. That's what Kabir says, "Why are you now crying, sleep, sleep, sleep, one day you have to sleep, you will never get up?"

Laambe (...) Pasaar.

One day you will sleep, you will never wake up.

This is the time when you wake up! Study Nanak, for God's sake, and study him well. He says good things. He says Godly things. Neither wrong he was, nor wrong he shall be. You want to know "I", you say, "I want to know what I am," but you will never find it. Because you are; there is nothing to find. We, we are, there is nothing to find. For us it is, *Pehle Banee Pralabdh, Paachey Bano Sareer*. It is. It is because it is. Then what we are looking for? Our actions will decide for us, my action will decide for me.

I'll decide for my own I what I can see and what I can't. You will live, so the fish, so the bird, so the cow, so the donkey. You will eat, so they. You will have babies, so they. You will have sex, so they. Donkey has big sex. What? Nothing. You can do anything you want. You will be rich, and there are a million richnesses. There are mountains of gold and diamonds. You don't have all that. Once there was Carom, the King of Saudi Arabia and all you call the Middle East, and he was very greedy. He learned somewhere that if the subjects are rich, they will mess you up. So he took away all the wealth. Later, he found out that the old people have gold in their mouths when they die, so he pulled up all the dead bodies and pulled the gold pieces from their mouths.

Chaaliganj Jodey Na Rakhiyo Imaan, Dekho Le Rokho, Kar Hota. . . .

These are the words of Nanak. So Nanak went there. Carom understood that this man moved the Mecca, and this man did this, and he was a great man and all that stuff. So he welcomed him, "Come my Lord, bah bah bah." Served him well, very fun.

Chaaliganj, you understand what a *Chaaliganj* is? When you take a double string arrow and a bow and you shoot in all four directions, and you shoot up; and then, if you build a canopy to cover that area, it's almost a quarter mile. But if you talk of Guru Gobind Singh, he could shoot his arrow three and a half miles straight. So it can be anything, depends upon who is doing what. Carom had 40 such huge *godowns* (storehouses) of wealth. So Guru Nanak went there and Carom insisted, "I am the Emperor of this area; I am the King, you have visited me, I want to do one thing for you."

Guru Nanak said, "I don't want anything."

He said, "No, no, it can't be possible."

He said, "Carom, you love gold!"

He said, "That's true."

Nanak said, "This is a gold needle, and it has a little thread in it. I am going to leave it to you because you are going to go to God, I am going to go to God, but sometimes, my clothes get torn so I would like to have my needle back so I can stitch. I'll stitch yours in exchange, too."

He said, "Oh, it's my pleasure, that's all you want? Give me, give me, give me."
 He gave him the gold needle, he was very funny, happy.
 He said, "But this is also golden, gold, good gold," referring to the gold on his fingertip.
 What do they call it? Something you put on your finger to do the stitching, right?
 He said, "Is there anything else you want there?"
 He said, "Yeah, I just have this little bag, it's filled with rubies and diamonds and few gold pieces, you can keep this, too. I'll walk around; you can help. When we meet there, you give me my needle and my thread and this thing too (the thimble); and this bag of money you can keep. That's yours."
 So very happy, he sees him off, came back and asked the queen. He said, "This man gave me . . ."
 She said, "Idiot."
 He said, "You are my queen, I can behead you."
 She said, "Oh, behead me, I am sick of you."
 He said, "What is your problem?"
 She said, "You are a piece of shit. You are absolutely the worst, you are more rotten than the fly I killed yesterday."
 (Students' laughter)
 He said, "What has gotten into you?"
 She said, "I never knew that you were so stupid."
 He said, "I am going to behead you; then you tell me where stupidity is."
 She said, "Idiot, he gave you a needle and a thread and you have to go, after death, and take it and give, you promised! You gave him your word of honor?"
 He said, "He gave me all these diamonds."
 She said, "Well, you can take anything from anybody, you never promised you will return."
 He said, "For that much money?"
 She said, "That's why you are stupid! When you die what are you going to carry?"
 "Nothing!"
 She said, "That much you know—that's why you are stupid."
 He said, "Oh my God!"
 He took his chariot, went after, and caught hold of Guru Nanak, he said, "O Fakir, Bandhay Khuda, O Darvesh, O Guru, come back, there is one problem very serious. My wife wants to see you. She didn't say good-bye to you and that's not right."
 So Guru Nanak had to come back, and Guru Nanak laughed and he said, "Carom, you are very wise."
 He said, "I have become very wise now. Very, real wise, you did me in. I was a big balloon, you put the needles in it, now it's nothing left."
 He said, "I didn't do anything, I gave you a needle."
 He said, "Yeah. That's what it is."
 Since then they say either you are a bag or a balloon or a being. You have only two sets of life: Either you talk big and become spaced out, like a balloon; one needle of truth tears you up. Or you are a bag, and everything is in you; then you die by your own weight. Your ego or your commotions: there are two guiding forces on which you live. You have never tried to live by your applied wisdom, because you always want to find who you are. Tell me, may I ask one question? Did you paint the color of your eyes? Have you measured the size of your nose? Did you know the length of your tongue? Do you know how much water you drink a day and how much you pee? Do you have any idea? What do you know? Do you know why there is a navel

point? Why couldn't it be flat? When you have one arm, why do you need the elbow? To bend. Do you really know that the elbow is for bending? Have you heard the phrase, "He elbowed me?" It means rejection.

You know nothing—and you are never going to know anything. But you are balloons, you know everything; and in your bag, you have everything. One day you will become a being—just pure light—neither you have nothing nor you have everything. That will be the day when you will understand who you are. Delightfully enlightened—see how beautiful this world is. Delightfully.

Students: Delightfully.

Yogi Bhajan: Enlightened.

Students: Enlightened.

Yogi Bhajan: That's what it is all about: delightfully enlightened. When light will become light, Joth Sangh Joth . . . oh Ram Das Kaur:

Joth Sangh Joth Ralee Chanan Hoya Raam.

These are the words of Nanak, one day you should sing them. When one day light merges into light and the whole world gets enlightened; it became God. Now we are enlightened, keep your darkness. Thank you very much.