

YEARNING FOR GOD/
BHAJAN OF VIKRAM

[FIRST PART IS BHAJAN FOR VIKRAM.]

GURURAJ: [SINGING TO VIKRAM] My grandson. [Come on?] godfather, around his neck. Chetanji is the godfather of my grandson. Okay, fine. Do sit down, relax. Be careful the string doesn't get his neck. [SINGS] Lord give us the sight of you. [SINGS] So I could have peace. [SINGS] This body does not suffer. [SINGS] I can never forget you. [SINGS] Night and day my heart beats for you, my lord. [SINGS] If I can only get a glimpse of you, this child will be so happy. [SINGS] Make me so that I become intoxicated. Intoxicated in you. [SINGS] Give me the tools so that no desire is left in my life except for you. [SINGS] Your name must forever bring a smile to my face. And when that smile comes I will have no problems at all, because my smile is mixed in the eternity of your smile. [SINGS] Wherever I go I see you. Wherever I go I see you and the tears that flow from my eyes are of such joy of seeing you all the time and everywhere. [SINGS] Oh Lord give us your darshan. Let us see you. [SINGS] Blessings to my grandson. These hymns are dedicated to Vikramaditya, Eli Vikram. Vikramaditya, in ancient history, founded the eastern calendar. And Vikramaditya had one motto, which is world famous. [QUOTES] That was Gujarati, by the way, what I sang. This is Sanskrit. [QUOTES] My throat can go, but my word will never go. So Vikramji, welcome to the family. [LAUGHS] Good. What shall we talk about tonight? Sorry we are late because we had a healers meeting, you know, where I had to give them some advanced techniques. And, of course, that took a bit longer than what was expected. So sorry for the delay. I thought let me entertain you with a few hymns in the praise of our Lord, to make up for the delay; although my life is nothing else but a prayer. What shall we talk about?

VOICE: The mike's on.

GURURAJ: Use mine. You can lean over my shoulder. That would make a good shot on his video. [LAUGHS]

VIDYA: Beloved Guruji, would you speak to us on the purpose for yearning? Why must we go through this painful process of intense yearning for God, which continually increases as we meditate?

GURURAJ: Good, good, good. As you meditate more and more, the yearning that is created thereby brings you closer and closer to your real self, your inner core. And therefore, yearning is a tool created by your mental makeup as a cleansing process.

You know, I was once very young, in love with a girl. Her name was [Renuka?]. I used to call her [Renu?]. I was always more matured than my actual age. And my parents arranged a marriage for me at the age of fifteen, sixteen, something like that. And when [Renu?] heard that I was going to be married to someone else, she committed suicide. Now, behind that action of hers of committing suicide, how much yearning must there not have been? You're losing someone that you have yearned for night and day, and had sleepless nights and foodless days. What a yearning that is. But she had to go, I suppose. But I know where she went. I could materialize her in front of me at any given moment. Why? To quell her yearning.

So the yearning you have for God can also be quelled by materializing God in front of you, if you have the total strength and one pointedness of yearning. For when you really yearn, you earn. And what do you earn? Divine grace. But yet, in yearning there is so much burning in that earn that makes you suffer in yearning. What is wrong in yearning? If you cannot yearn for your beloved or your God or whatever you want to call that force, then life can have no progress at all. Life will not have a force, but it will become a farce. So thanks to the powers that be that you have the ability to yearn. For to have the ability to yearn is a heart quality, because you don't yearn with the mind. You only think with the mind, but you yearn with the heart. And when the heart yearns for Divinity or your beloved, who is nothing else but a representative of Divinity.

A woman loves her man or a man loves a woman. Regard the man or the woman to be representative of that divine essence. For without the divine essence, your beloved cannot exist. So why must I just see the outer form, that she has a white dress on and she has a blue blouse, and she has a blue suit, and she has that, that, that, that, that. But let me see the essence, and then my yearning will find meaning. And finding the meaning of the essence of my beloved, I surely will know how close I am to Divinity.

But it is a failing on the part of humankind not to find the essence for which they yearn. And yet, they yearn but they do not want to make the effort to earn how to yearn. For, as I said a moment ago, the yearning stems from the heart, the core of your personality that must burn and burn and burn in that urn. Then you will find Divinity. Otherwise it is just nothing else but mental gymnastics. And mental gymnastics takes you into all the various philosophies of life. You know, you study Kant and Hegel and Spencer and Schopenhauer and you name them all. Mental gymnastics; because none of them were fully realized men at all! They were not realized because they relied on the mind to find truth. And the mind can never find truth. The mind can only approximate a certain small measure of truth. And as I said in this course or

some other course, whatever, doesn't matter, that you are only using one millionth part of the twelve billion cells in your brain box. So the mind that you use can only approximate part, and a very small part, of the truth. But the totality of truth comes from the core of your being. For the core of your being is Divinity itself.

So you are merging your conscious mind into the subconscious mind, to the superconscious mind, and telescoping it into one. You realize the essence of yourself. Otherwise your vision is fragmented. The conscious mind knows very little.

The subconscious mind is just a memory box that you can through in the dirt box. You call it what? [VOICE:

Wastebasket.] Wastebasket. No wonder they are all basket cases. But when you reach the level of the superconscious mind, you are nearing, nearing, nearing the goal of your yearning. So yearn and burn and learn. And I think if I could remember a poem of mine I never remember my poetry, and I never remember anything I talk about, because that's gone, finished. I live now at this moment. But yearn, and burn, and learn from flora and fern, and then yearn to find the Divinity that is within thee.

What is the benefit? Why must you do it? Is to find tranquility, to find total balance. To move away from imbalance. And this yearning is the burning of the imbalance. Do you see? And once this imbalance is removed, what can remain is the balance. And when you have balance you do not need to worry about paying mortgages and rent checks and grocery bills, because you are in balance. Do you see. I'm using this as an analogy, because all the problems in life, like mortgages and rent checks and grocery bills and butcher bills and fish market and all that are just an analogy to show all the other imbalances that are in you. So when you yearn you burn up the red and you back the black. And there you will have not only a balance, which is squared off on your balance sheet, but you will have a credit balance. And is that not for which you seek? There is the secret of yearning.

I love my beloved so much. I yearn for her when I don't see her for months and months and months, traveling around the world. And I yearn, not without need. There is no need. But to yearn for the sake of yearning, that is the secret of life. Yearn for the sake of yearning, and not wanting to find a reward thereof. And that leads you to Divinity, because you know nothing of Divinity. So how can you yearn for Divinity? Have you known Divinity? Have you seen Him? Hm? Have you experienced Divinity? Have you found Him? No, you have not. What you have found are just mental concepts. That's all you have found. Nothing else. And how important is your mind? That little, teeny weeny bit of a mind. And even that teeny weeny little bit of a mind is so patterned that you are totally maddened in the patterning of that teeny weeny little mind. Do you see?

So your spiritual practices are aimed at going to the core of yourself, the core of your personality. And the more you yearn, the quicker you will reach there. That's for sure. And when we use the word yearn, remember it in its proper context. To yearn is total giving of all our energies for the object for which we yearn, until the yearning disappears and we

become the object of our yearning, and the object of our yearning becomes us. And there you have that unified consciousness that will take away all the yearning, for you have reached the end of the road. You do not need to tire your feet any more in walking or in talking. That is yearning. That's the meaning of yearning.

That's a worthwhile fire to burn in, because yearning burns up your karmas and samskaras. And it takes you closer to the source that knows of no, no yearning. Because the source does not yearn. It is only your patterned mind that yearns, because it wants to find peace; it wants to find joy; it wants to find tranquility; it wants to find that equilibrium that causes no disruption in your life, and that is exactly what you are yearning for. And if anyone here can tell me you are yearning for God you are the biggest liars on Earth. You are yearning for your happiness, tranquility, equilibrium. And you use God as a tool, and direct your energies to something which you know nothing about, something abstruse, abstract, not seen, not known, and not even felt. So it is good to yearn to get rid of your samskaras and your karmas. And when as they become reduced more and more and more, the closer Divinity comes to the fore. So simple, huh. Let's see what we can find here. [SINGS] Oh, praise to the Lord that your worshipers that are true you take all their problems away in a moment. [SINGS] Whatever fruit you desire you will find, if you have sincerity. All problems of your mind will disappear. Happiness and prosperity will come to your home, and all the problems of your body will disappear. [SINGS] You are my mother and father. Who shall I go to for assistance? Without you there is no one else. And from whom shall I expect anything at all? [SINGS] You are the complete Lord. You are the one that resides in my [antat?] within the core of my being. You are parambrahma beyond the entire existence of things. You are the Lord, the Swami, the Master of all. [SINGS] You are the ocean, the ocean of mercy. You are the protector. I am such an ignorant child. Please be merciful more on me, to give me greater knowledge.

[END SIDE ONE]

[SINGS] You are the life of all lives. How can I meet you, my Lord? Be kind to me. [SINGS] You are the protector of the lonely and the lost. You are my protector too. [SANSKRIT] Please take my offering, Lord. I fall at your feet. [SINGS] Take away all the [vishaya and the vikara?] the false, away from my mind. Take away my sins. And in return, give me more faith and devotion, to thee my Lord. And this is your child's prayer. [SINGS] Oh, well, these devotional songs I wrote when I was round about thirteen, fourteen, fifteen, something like that. [TAPE FADES] Life is a poem, and a poem is nothing else but water flowing in its total freshness. [????????] spring of life. So live life. Live it! [????????][the pure?], the fresh water from the spring of life just flows, and you make life into a poem if all is beautiful.

VOICE: The midnight practice.

GURURAJ: Aha ha, aha ha. Thank you. What will I do without these kids? Now, tonight... Oh. About ten to ten, is it? Tonight there's a special practice. And this has been done around the world and everywhere and everything. It was just special for everyone, really. Even if I have to say that myself. From, say, twenty to twelve to quarter to twelve you meditate in your rooms. And I will be meditating in my room. You will go through experiences. And I do not want to tell you what experiences you will go through, because I do not want to influence or condition your mind. It must come from you. So during that period, from twenty to, quarter to twelve, till five past, ten past twelve, you meditate. Okay. Do a few minutes of gurushakti first. And then you do your regular meditation. And you will have some experience. The experiment is to prove to you that you can be in your room, and I will be in my room, and yet you will have some experience. So distance does not matter at all. There's no space nor time on the superconscious level. So I can be, my beloveds, twenty, twenty five thousand miles away, but I can still be with you. You just need to give a shout, or even a whisper, and I am there. So that is tonight's practice. Okay? Good shot.

**** END ****