

BHAKTI YOGA

GURURAJ: Tell me of your love for me.

VOICE: [INAUDIBLE]

GURURAJ: [SINGING] Onward Christian soldiers, marching as before.

VICKI: That's a start.

It's very interesting that this question came up. I hardly understood it, but the one thing that I've been wanting to know more about is bhakti yoga. And so far, you've had many mentions of it and discussions since we've been here, so I feel that I may be a little inept at speaking on it at this point. However, my love for you is endless.

GURURAJ: Beginless, too.

VICKI: Beginless. It's forever. It's timeless. And I'm learning about devotion. It's a slow process, but I'm beginning to learn to recognize it. It may be that it has always been there, but to be able to recognize it is often a difficult thing.

GURURAJ: Yes.

Cognition is not enough at all in the path of bhakti. But recognition of the cognition stabilizes the bhakti within you. And this is the formulation of all theologies. For theology takes you on the path of bhakti. But what is missing here and now is the truth of bhakti, because bhakti can be totally blind. For if a combination is formed in the analysis with bhakti, then the blindness disappears and you become bhakti ananda, where everything is ananda, bliss, because of your bhakti. The essential point of bhakti yoga is first to find the object of bhakti. And that is where you start. You feel bhaktiful towards Christ, Krishna, Buddha, or Gururaj for that matter. But it has to go far beyond that. So you take away the mental analysis of bhakti, and become bhakti itself where the mind does not remain. For essentially bhakti is nothing else but that deep love that is nowhere else but within you.

So what happens here, the mechanics are these, that you are drawing from within yourself the true essence of yourself, for love and bhakti can never ever be separated, for you are love, you are bhakti. You might start with an external point somewhere there in space. But where is that space? The space is forever residing in you. Vicki loves me, Andrea love

me, mother there loves me, Jagriti loves me, and so do all of you love me. Huh? You love me not because I am me. You love me because you are you. So that eternal well of bhakti or love is forever within you. The spring is there, and sometimes a guru is needed to break open the rock so the beauty of the spring just pours out and out and out, and that is the essence of bhakti. Where you spring out from within yourself, and you yourself are bathed in bhakti, in that eternal spring which is coming forth from within yourself. And when you realize this, the blindness disappears. You do not have blind bhakti then, for you are feeling all the time that spring that is welling up within you and quenching your thirst in the beauty of bhakti, which is yourself.

So bhakti starts from various points from the outer point. But it ends up within the inner self, and you start realizing the thirst quenching quality of your own inner spring. And you well up in that well in knowing love and in knowing bhakti, for they are not two things apart at all. They are not apart. Love is bhakti and bhakti is love. But give yourself a chance for the spring to formulate itself within you. And there is where the guru comes to crack open that rock which is there within you just to be cracked open so the waters could flow.

We had a question during this week, yesterday, the day before, I don't know: "Can the chicken ever hatch itself if you do not crack the shell?" Crack the shell. For you cannot create an omelette without breaking the shell. Ah, what a beautiful word omelette. Huh? That is but [INAUDIBLE] om let. So bleed within yourself and let the essence within the egg flow through your life. It is very nourishing. What does it nourish? Yourself. And you in the form of the omelette are forever nourished by the beauty that lies within you, and that is the essence of bhakti.

There is no sense in me looking at Vicki at saying, "I love you. I love you. I love you." No! There's no sense in that. That is not my bhakti bava. But let me be the egg and you be the oil, so there we combine to form the perfect omelette. Om let. That is the essence of bhakti yoga. And yoga means to find that unity, that unison, without any venison. For the egg will exist within itself in forming the omelette. Only you supply the oil to grease it, that's all I ask.

So in bhakti yoga you need that grease, so you can glide smoothly on the grease to find yourself within yourself. For that is all what it would take you to. For where does the omelette go? It goes within you, in your stomach. And there lies the center, your stomach of bhakti yoga. And then it would rise up to the level of the heart without making you burp. And when the heart starts pounding in the ecstasy of what the egg has provided...but be careful of one thing: the essence of the egg must not go downstairs, it must come upstairs. So that is the art of bhakti yoga, where you find that union with your beloved. And then you could really and truthfully look into her eyes. For then, by that time, you would have become wise enough to truly say, "Beloved, I love you."

Now, this extends so much further and further away. You start with one object and find union with that one object. And you will surely, believe you me, find that union with the entire universe, where you work in combination with the entire

universe and you become the universe. I do not want to say, "Vicki, I love you." No. I want to say, "Vicki, I have now become you." That is taking bhakti to its truest level. Otherwise, it is just mental meandering. And in that meandering there are so many veils and dales and hills that you have to cross, and it becomes difficult. But when I become the veils and the dales and the hills, or whatever there is, I do not feel any strain, for in that moment I am gone. And where do I go to? I go into my heart, where her heart belongs. That is divine union. That is bhakti yoga. And yet everyone is striving for that union, for that yoga to be yoked in so that the chariot of my life does not wander, but well reined by the charioteer that is within me. I will not let go of the reins that control the horses of my senses: touching, feeling, smelling, hearing, seeing. Hm? No. That is not where I belong. For having found the God in me, I have found the God in thee. So finding the yoga of life I go into that field, the unified field, of my own consciousness and making it merge into universal consciousness.

There's a lovely song written by Mira who lived about four, five hundred years ago. Where are the cymbals?

VOICE: Right on the table.

GURURAJ: Thanks to you, my beloved. Where is she? Oh, yeah. Oh, yes. You see, I'm getting entangled in love.

[PLAYS CYMBALS THROUGHOUT AND SINGS IN SANSKRIT]

Mira says, "I'm so ignorant." [SINGS IN SANSKRIT] I was so ignorant until I met you, Gururaj. And then from [ajani?] I've reached the level of the jnani, of knowingness. [SINGS IN SANSKRIT] My feelings of love will for always be there, for in the knowledge of love I find you to be everywhere. [SINGS IN SANSKRIT] Listen to the voice of my heart. [SINGS IN SANSKRIT] Accept me in your heart. [SINGS IN SANSKRIT] And forever I will remain your devotee. [SINGS IN SANSKRIT] I will always be involved in my worship for thee. [SINGS IN SANSKRIT] Don't you ever move away from me, but let my heart reside in your universal heart. I'm sure there is a little place for me. [SINGS IN SANSKRIT] How can I live without you, when you have given me that little space in your heart. For though I might be just the little beat, I've found I've merged in your universal beat. [PLAYS CYMBALS]

I'm speaking through the voice of Mira, because she had not composed this song. I composed it for her.

So develop the heart of a Mira. Find that Divinity objectified first. And then lead yourself on from objectification into subjectification, where Krishna or Christ or Buddha or Gururaj does not live anywhere else out there, but he lives within me all the time. And that is the essence of bhakti yoga. That is the culmination.

So then you find the place of your true existence. Your existence is not out there. Your existence is within yourself, within your loving self. And through bhakti yoga you assume all the qualities of love. And then you go out wandering through the streets, as I have done as a young boy, singing forever the glory of God which I had found within me.

[SINGS IN SANSKRIT] Take me away. Take me away, but too far away. Take me away into your heart. And this is my eternal prayer. I have no words that I could express, but the love that is expressed within me is but the love that you have implanted in me. That is bhakti yoga. When the beloved implants himself within you, and your heart beats to the rhythm of the beating of his heart. That is bhakti yoga. No separation exists then, for you are in yoga, in union. And then the "thou" and "me" disappears, for we merge away. In our very breaths, you and I, while the heart with its pulsations beats through our very being, creating the breath that I feel in your kiss divine, for your prana is none else but my prana. And intermingling there, no prana could be left ever outside, just between you and me. That is bhakti yoga. That is true mergence.

And people that have the temperament of bhakti follow the path. And those that have the temperament of a jnani, wisdom, jnana yoga, follow that path. And those that by their nature choose karma yoga, so let the karma flow by itself empowered through your jnana and through your bhakti. For any karma performed without bhakti is valueless. It has no value if the essence of your devotion is not involved in the karma you perform.

So there comes a time when all these things just merge together, and there you allow the analytical mind to work. You allow your actions to work. You allow the welling up of your bhakti to work in togetherness. And you become a bhakti, karma, jnana yogi. And then you come to this raj that takes you on the royal path, raja yoga.

You see the simplicity of it? Just to put it into practice, that's all. That's not difficult at all. I've known it. I've tried it, so I know what I am talking about.

Oh, let my life be filled with the essence of your truth, because there would be no difference between your truth and mine. For I, I'm intoxicated by the wine of Divinity. And that is why I love thee. Because in that intoxication I see and feel the Divinity that is within thee.

So the lover of bhakti, his life becomes just poetry. Every word he utters is none else but a poem of his own realizations. And actualizing those realizations makes you become a better karma yogi. But let love, let bhakti, be the foundation, so that the feelings involved, the entirety of you is involved in every thought, in every word, in every deed, in every action.

There is nothing else but bhakti and bhakti and bhakti. And that surely will give you shakti. Ahh. That Divine grace will shower you and cleanse away the dirt and the dross. And you feel refreshed after the shower.

But there's one step further to go: that the shower, the lovely cool or warm water, had always been there. For me it has always been there. But now I have the sense to jump under the shower to clean away the dirt, and to become as pure as

the water that is flowing on me. You see the implications of bhakti yoga? Many times you find people indulging themselves in ritualism, outward ritualism. No. Bhakti is inside. That's where it is. You find people singing the arti. [PLAYS CYMBALS AND SINGS IN SANSKRIT] You are my mother and father. To who else can I go to? That's one form of bhakti. You are externalizing yourself into an object. And that's blind faith. Who is that up there, or somewhere, that is my mother and father? I am my own mother and father. [SINGS IN SANSKRIT] That's one form of bhakti.

But true bhakti would dawn upon you when you start realizing, "I am the shakti of my bhakti." And so lovely for the cake to be baked in its own oven. Yes. You're not baking the cake. You are only preparing the ingredients. But the oven is baking the cake. Do you understand that? That in spite of all your beautiful ingredients, the nuts and the bolts, whatever, okay, fine, is just there as a means, while the oven does its job. That is bhakti. So let that oven within me be put to 350 degrees. (How many? I don't know. You'll have to help me. Right.) So that I could bake my cake and still eat it. Aha. That's the beauty of it all. You see. I'll still eat it, while the oven does the baking. There lies the bhakti of externalization, until I create the internalization of creating that oven within me with burning desire, with perseverance to create that fire of love. For love in none else but bhakti.

I look around myself, and I see so much devotion between Ram and Madhu, between Jeff and Lorieta. So much devotion between those two guys, I don't remember their names. Jammu and Amita, I know those. They are baking themselves within each other. Yes. It's so lovely to be baked within each other. And there are no sexual inferences here at all. Bake yourself by offering yourself, surrendering yourself; for surrendering and offering too is bhakti. Where you enjoy the entirety of your beloved, that is bhakti. And making him or her feel joyful too, that is the other part of bhakti. Where two hearts can combine and bake themselves in the oven of love. That is bhakti. It produces such a lovely warmth. And the cake would so well be enjoyed. And then you can still have your cup of tea with it to enhance that which you have baked. That is bhakti.

So true bhakti needs enhancement by outer circumstances until you become totally established within yourself. So enjoy the environment, and make yourself feel that that beautiful tree out there, that swaying grass is singing my song in its swaying. So come closer and closer to me. Oh, wind, divine wind, come closer and ruffle my hair, for I know your touch will make me feel so much more comfortable. And I will know that you are here ruffling my hair. So I stay without any care for that shakti is comforting me. It is there, but it just requires some recognition of it being there. And who is the recognizer? You yourself. The guru comes and goes. He is everywhere. He plants that lovely cherry tree glistening in sunlit brightness. But you still have to go and pluck them and eat them, digest them, and assimilate them. And it all just lands up in the toilet later on.

So you see, life is a bitch. But enjoy it while you can in total truthfulness. But if life is a bitch, okay. Why not? Let it be a bitch. And bitches can give you more pleasure than anything else. They're trained for that job the bitches are.

[LAUGHTER]

So life is to be enjoyed. And through these varied ways, these varied means, you find the reality within yourself, the truth within yourself. And that is the essence of bhakti.

[Sings Jai Ram. Audience joins in.]

[END SIDE ONE]

[Beginning of side two continues with singing of Jai Ram.]

GURURAJ: That is a form of bhakti, too. But why that Ram somewhere out there? We don't even know if that Ram exists. But I do know that for Madhu, this Ram exists. [laughter] Do you see. Do you see what I'm trying to get at? That's important, the practicality of life.

Ah, an hour and a half, nearly. Is it? Thank you, darling. Thank you for joining me.

VICKI: Thank you for asking.

GURURAJ: So beautiful to be with you. It's just a pity I can't fall in love with you, because loves knows no falling. It only knows of being elevated. [mic is removed?] [inaudible]. So when you have that universal love within you, then you are the greatest bhakti yogi, for when you love everything and everyone equally. And no qualifications are ever required, because you become love. You do not hanker after love anymore, for you are it. That is where people have to reach. Through the means of bhakti yoga.

I would not propose to you to marry me, for I know in my heart you all are married to me already. Not this little me, the outward form that you see, but marriage in close union with that Divinity that I think resides in me. [inaudible]

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