

Gururaj. You know there was this Guru's wife. Now she looked after her husband so very well - whenever he asked for water she used to bring milk and really cared for him. So, the God upstairs sent an angel down to her and the angel brought the message that 'You have been so good that we have reserved a special place in heaven for you.' So the wife replies, 'I don't want to be separated, I rather go where he goes'. (General laughter) Good, I see a lot of lovely saris around. Ah, beautiful. Nice. Good.

What shall we talk about tonight? Ah thank you. Beautiful. God bless you. Question.

Questioner. Gururaj, as a Christian I can relate to Jesus. I have learnt to meditate through BMS and have experienced great benefits of which I am very grateful. And now through meditation Jesus is now my guru and I find it very difficult to do Gurushakti Practice because it causes conflict in my mind. I know that there is one consciousness but I cannot help but feel a conflict if I think of Gururaj and not of Jesus. Can we think of Jesus when doing our Gurushakti Practice and still be your chela?

Gururaj. Good. Fine, a lovely question. Anymore, another one. Oh I'll answer a couple together tonight.

Questioner. Would you like them all now? There are a couple actually. This morning you talked a little bit about colours during meditation. I would like to ask you to talk a little bit about the Ajna Chakra and blue coloration, healing blue and about Divine light.

Gururaj. Good. Fine.

Questioner. And the other question concerns visions in meditation. Could you talk about their significance and in particular perhaps the vision experienced by the three sisters at Fatima?

Gururaj. Fine. Now we are not to deal with personalities because personalities are so temporary. All name, body and form are mortal. What we do talk about is immortality. Now as far as meditation is concerned, what a person needs is an object for the purpose of focusing the mind, specially in the practice of Gurushakti. Now what is Gurushakti? We have said over and over again that Gurushakti is the power of grace. And there is only one source from which that grace could come and that grace comes from Divinity, be it through any object.

Now last night I pointed out to you that to reach self realisation or salvation, it cannot be done by dogmatic creeds. Our teachings are based on universal principles, where truths are taken and those truths applied to our lives. Truths form the structure of the meaning of life. Now upon this foundation, upon this structure, you can build a Christian church, you can build a Moslem mosque or a Jewish synagogue and that would depend mostly upon your upbringing or from which culture you come. We are concerned here with the power of grace which is only one and that power of grace flows through all these various churches. Now when it comes to dogmatic creeds, you become limited because dogma could be a stumbling block to realise that Divinity, for Divinity being a neutral force, knows of no limitations. Religions are like rivers guided by banks, it is controlled, but Divinity is like the ocean, vast without boundaries.

So when it comes to focusing yourself, your mind, through the Tratak Practice, at first whereby all the energies of mind are gathered into a focal point, you learn this concentration without concentrating and effortless paying of attention. And when you become an adept at visualisation, you don't even need Gururaj and you don't need Christ, neither Krishna nor Buddha to achieve this aim. You could just have that light, for light represents all the greatest Masters of the world, for they teach of the Divine light forever flowing, forever existent, unchanging. Wherever you look around, what is there that you can really see? The expression of the light. Look at the flowers, the grass, the trees, it is nothing else but the concretisation of the energy of that which we know as light. Now what we want is not the personality. When we go beyond the boundaries of religion, we do not think of personality in the form of a person. We do not think in the form of a human. We think in the form of what, though through those humans, through the Son of Man, what is taught.

And therefore our teachings are so universal that they embrace every known thought and religion of the world. And it is very true that according to the temperament of man, he could have in his heart whichever hero he wants, whichever ideal he would think of. So if Christ appeals, or Krishna appeals or Buddha appeals, why not Christ, Krishna or Buddha. One difference lies that a living Master is there with you. He symbolises that consciousness in a more concrete form to you. He is living flesh and blood. Yet the consciousness of those great Masters live too but it is easier for man's mind to comprehend a living object. These flowers are beautiful. Look at the energy that is contained in these flowers. Look at the beautiful picture it could make. Now you have a picture of this vase of flowers and you have the real flowers there, what a difference it could make to you. What a difference it could make to you.

The teachings of the great Masters can only be read, studied and understood. And they do supply some answers to questions but it would become very generalised, while with a living teacher he can, knowing the chela, knowing the makeup of the particular chela, he would answer that chela at his personal level. If a chela is in Form Two, the answer

would be of Form Two and just a bit further on. That is the true method of teaching. It is no use giving a student in Form Two the lessons of Form Ten because it would become incomprehensible. So when the living teacher watches the flower growing, he knows how to tend the flower. In the early stages of the plant if you put on too much fertiliser, it will kill the plant. If you put on too much water, you will kill the plant. But the wise gardener tending the flower, knows exactly how much to give, when to give, why to give. That is the difference. And yet they all teach the same thing. The very question you have asked now, can you ask it of Buddha? You may read his books but the very thing you want to know will not be answered there explicitly. It will be answered generally and then it is left to your interpretation. And yet the teachings are the same. But to the living teacher, he knows by your question the depth of your knowledge and accordingly the explanation and the answer is given.

So it is the same consciousness. What does Christ really mean? Everyone has to reach that stage of Christ-hood. Everyone has to reach the stage of Buddha-hood or Krishna-hood before merging away with the Father when I and the Father becomes one. So living teachers are necessary and the good teacher that knows his job will tell you that if your ideal is Christ, good, let that be your ideal but let me show you how to approach your ideal. There lies the difference. Nothing wrong whatever ideal you have. You could have your ideal as a piece of stone, for even a piece of stone has consciousness, perhaps un-evolved but the life is there and where there is life and a stone contains life or else it would never change. You can throw, you can keep a stone outside for a while and changes will come to it and not only from the atmosphere but because of its atoms and molecules contained therein and there are millions of atoms there swirling around and that very motion is nothing else but life. You can have that stone as an ideal. Ramakrishna the great Sage that lived at the turn of the century, his ideal was Mother Kali and he worshipped the statue of Mother Kali. He was so immersed in Mother Kali that he brought to himself Mother Kali alive and he could converse with Mother Kali the way you and I would converse. Good to have the ideals of the Krishna, Buddha or Christ, but have you developed the force yet? Have you developed the spiritual power yet to make Christ or Buddha or Krishna alive to you and bring him in your presence so that you can converse with him? Have you that power? Have you reached that stage? If you have good, you need nothing else.

So the living teacher comes along and shows you how to bring Christ alive, how to allow that universal spirit take a concrete form, so that he becomes a person like you. And you'd find him an ordinary person. If Christ by any chance had to walk down one of, Oxford Street, if he by any chance had to walk down Oxford Street, he would be arrested for vagrancy, yes, seeing him in tatters. Right, that is the mentality of the world today. And he will not stand behind you with a stick while the living teacher would, he can, 'You naughty boy, I'm going to spank your backside.' You see. That is the

difference. And yet one is forever trying to realise this Divine consciousness. Psychologists would call it an altered state of consciousness which is a fallacy. I challenge any psychologist. Consciousness is consciousness, it cannot be altered. What is altered is you, in recognising the fullness of the consciousness. Now you have limited consciousness. But as the opening becomes bigger through meditation and spiritual practices, as the awareness grows, you have a far greater view of the same consciousness until you realise the totality of that consciousness. Then you become one with the Father, the true consciousness. Therefore it is said in the Scriptures 'I and my Father are one. He that worships me, worships the Father.' For such men have become one with God, have become one with Divinity. Do you see?

But you need the helping hand of a living teacher to guide you on the way or else you can start a correspondence course on how to realise God. What a joke! Stupid. You can't do it. The living touch of the living teacher imparts to you a Shakti, opens up closed channels and that is how greater benefits are received by a person. A person has the privilege of advancing far quicker. Sometimes the path is rough and it would be rough because of your samskaras that I spoke about this morning. How clear is that channel that we are digging? And we are digging to clear that channel so that the inner light can shine through the various layers of the mind, shine through the subtle body and the grosser body. Now what is shining through is consciousness, call it Krishna, Christ, Buddha, Mahavir, anything, for it is all there. They are all one, all realised beings, are not separate, they are all one. As the Gita would say that 'When evil rises, I take birth from age to age', takes a human form because it is only by the human touch or the human togetherness, the close bond between guru and chela, that the fire, the flame can be lit. And that is why it is necessary for these great, great personages to take birth. And even their presence alone teaches, without even saying a word. Something is felt, it is radiated from their very being, from their spiritual hearts that we spoke about this morning. Most of the best teachings of Buddha was done in that way. He sat silently not saying a word and all his chelas were around him and they left better people. Some understanding was gained. I hope that day will come between us. Good.

Now when it comes to the question of the Ajna Chakra, last night, when we did the Gurushakti Practice, quite a few people came to tell me this morning that 'We felt such a tingling in the forehead'. Right, who was one of them? Quite a few of them, yes, Ron was one, some others. Yeah. Now what did that mean? What did that mean? That a certain force, a certain energy was imparted and the person being receptive enough felt the energy. The Ajna Chakra is the Chakra of perception. It is the Chakra of awareness, for when the Ajna Chakra is totally opened, totally opened with that vast awareness, then it recognises Divinity. It becomes aware of Divinity. But that is not enough, that is only, there is still more steps left, more rungs left on the ladder, because after recognising the Divinity there still remains a separation, there still remains a duality. There is dualness that 'I and Thou' but then the 'I' has to merge with that 'Thou' and when it

merges, finality is reached. And in reaching that totality, then only do you cease to be an individual and you become a universal. You become a universal entity and yet you can live in an embodied form and be totally aware, totally experience that oneness with what we call God.

When that is reached, then man's total cycle has been fulfilled. You have reached the end. And yet being embodied, as I said, yet having the subtle body within the physical body, there are certain requirements that from the totality that you have realised, you take a few steps down to be able to live in this world as a human being. So, I think I must have told you that if you live in that totality of Nirvikalpa Samadhi for twenty one days, your body will just disintegrate. So the realised man with his Ajna Chakra fully opened has the ability to come down to the individual self, enjoy all the doings of the individual mind and body. But having reached the totality, he stands apart, he becomes the observer. So here he is living in duality on the exterior but in the interior he is living in total unity, which people call unity consciousness.

Now this is all within the range of man. It is all within the range of man, for you are now a God-man. You are both, 'It'. And that is how Krishna, Buddha and Christ lived, with the ordinary needs of man and yet one with the Father. It sounds contradictory but totally possible. It is all in the range of possibility. There is no such thing as impossible. If you just put a stroke between 'I' and the 'M', then it becomes 'I'm possible'. 'I'm possible', not 'impossible' but 'I'm possible'. Yeah.

Now when we start from that angle that I'm possible of all these things, how does it benefit one's daily life? It gets rid of so many things that man is plagued with, insecurity, for one, lack of confidence for another, a sense of guilt which should not be there. What has happened has happened. You are flowing by your meditational practices and the awareness gained thereby, you are flowing in the current of nature and what happens in this current, has happened, it is necessary. And when that understanding is gained, you have won the world. You have become what you essentially are, you are Divine. And if you are Divine and can watch the actions of mind and body, you become totally non-affected. And this awareness comes with the opening of the Ajna Chakra. Now the Ajna Chakra just does not open up like that. It just does not open up like that. Spiritual practices are necessary. Meditation is necessary. Drawing upon the power of grace is necessary and you can draw upon the power of Grace in a very conscious manner, in a very conscious manner. Grace is there all around, floating all around but we have to make ourselves receptive to it and spiritual practices make us receptive. You see how simple it is.

You talk of Masters that are dead. I was in America, in Los Angeles - I don't know if I told you this story - and we went to visit Yogananda's shrine on Sunset Boulevard, it's in Hollywood. The place was just closing, they close at five and we arrived there just on to five. And the people that took me around called for - the Gatekeeper would not let us in - so he called for the Superintendent and told him who I am and why I've come. Time was limited so he let us in, showed us the place, a very peaceful place, ideal for meditation, very nice. So while talking to him, he told me this little story. He went to some guru, a good guru and he said that 'I have been a follower of such and such a guru but that guru is dead, so I've come to you'. So the reply was 'Your guru is alive but you are dead. You are dead'. Buddha, Krishna and Christ, they are alive. You are dead for not being able to recognise him. And the only way to recognise that force of the Masters is to develop to that stage, to be able to recognise. You could never see on top of a ten storey building standing down here, you got to climb up another ten storey building to see the roof of that building. And when you see that roof, you'll find that consciousness everywhere, not only in your guru but in everything around you. Because everything is nothing but consciousness. Consciousness exists in various forms. It is here in this flower, it is in you, it is in this glass, it is everywhere and everything assumes a Divinity to you. You have now recognised this Divinity in everything and everything is you. The flower is me and I am the flower. There is no more 'I and thou', there is no more 'I and the flower'. I am the flower and the flower is me. So from 'Tat Vam Asi', 'Thou art That', you progress to 'Brahmas Mee', 'I am That'. I am That. And that you are. You see. And that you are.

So directing one's attention in any direction is good. It is good. Any direction, any personage, any God or Gods in whom you have belief is that. So here when you realise that and have sufficiently developed an awareness, then all your conflicts will cease. There is no difference. There is no difference. The consciousness in you is the same consciousness in me and the same consciousness in these flowers. The only difference, only difference comes when we start discriminating and this discrimination, that's a stone, that's a flower, that's Guruji, that's Joan, Jean, Jack, George, the only difference comes because of our lack of awareness. When awareness is limited, all things seem separate but when awareness is developed, all things become one. You go to the seaside, you see the waves and you only see the waves. But with greater awareness you see it at the ocean as the ocean, for the waves are the ocean. It is not separate. The waves are the ocean. So you take in the whole thing, the waves and the ocean as one and yet being an individual you will still enjoy the play of the waves on the surface of the ocean.

So when consciousness, awareness is limited, you only observe the surface and not the depth. For it is the depth that produces the surface and the surface is part and parcel of the depth of the ocean. Relativity is part and parcel of the absolute and absolute is part and parcel of relativity. One cannot exist without the other. If you do not exist, then God

does not exist. If God does not exist, then you do not exist. You are one. Now this is the highest stage man can reach and when man reaches this stage as we talked about earlier, then he knows the true meaning of the essence of himself. And that essence is none else but love, a love that requires no expression. Love does not express itself, never does. You manipulate love with your mind to express it. Love just 'is'. It is this 'isness' that we are after, this 'I am-ness' that we are after and that everyone strives for consciously or unconsciously.

So, we are in bondage, we are slaves. Become the master. How do we become the master? Is to rise above slavery, then automatically you are the master, the master of the entire world. And true Masters do not become that to gain something, then they are not Masters because Masters realise that they are everything. So what is there to gain from who? And that is the expression of love, a spontaneous welling up. This flower is not conscious of the fragrance it gives, but it just gives. So love in its 'isness' just offers and this develops by the opening of the Ajna Chakra. So with the opening of the Ajna Chakra, with this vast awareness, you are automatically aware of the three hearts that we spoke about, the physical heart, the heart of the subtle body and the essential heart of the spiritual self. All three do then merge into one. All three merge into one. The subtle heart that is made up of feelings and emotions assume a different aspect, for those feelings and emotions tinged with the inner heart, the spiritual heart, assumes the quality of the essential heart and that too becomes Divine. And that, further along, the physical heart also assumes the qualities of the essential heart and that too becomes Divine, for everything is Divine. Divinity is omnipresent. It requires no development. Consciousness is there, nothing is to be altered there or developed but only to be realised and the only way it can be realised is by the expansion of the Ajna Chakra, the opening of the Ajna Chakra for greater and greater awareness.

Now this does not come about over night. The guru starts you off with a touch, with a look, with a glance, but you have to work, you have to make some effort. I saw someone this evening, he says 'Guruji, I love meditating but I just can't get down to doing it'. I say 'I give you the key to open that safe of this vast treasury and if you don't open it, what must I do? Do you want me to open it also for you'. There's beautiful flowers growing over there and you desire to have the flower. You still got to walk over to it to get that flower, its not going to come to you. So effort is required. There is nothing for nothing in this world and very little for sixpence. (General laughter).

You know one person was very irate - I'll tell you another little story - one person was very irate and angry and he stormed into the railway Station-master's office. So he says 'Sir, I demand something from you he tells the station-master. The Station-master says 'Sir, what is it?' He says 'Your train that passes at twelve o'clock at Elm Street, which is near our station, must stop its whistle'. The station-master says 'But this is impossible. How can we stop the whistle? Why?' So

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this man replies that 'In my church the Minister preaches and as soon as he hears the whistle, he stops the sermon. But last Sunday the train was thirty five minutes late'. (Gururaj laughs) Good.

So everything is yours my son, everything is yours. Nothing is to be gained from outside. It is there just to be realised. But it does not work like instant pudding or instant coffee. You still got to boil the kettle, yes, and pour, all the necessaries. You still have to do it. And in everything in life, some little effort is required but the beauty is this, that effort can become effortless. Effort can become a pleasure, a joy. Effort can become effortless. Why? How? If you have that burning desire to meet your Maker, if you have the burning, longing desire to meet God, then the very effort you put into it becomes no effort. The very work, - you take out the 'erk' from work - yes and what is left, the 'w', that is wunderbar, ah wunderbar. You see. So life is nothing but joy to be enjoyed. But this comes with realisation. And the spiritual path is the path to bring unto ourselves the realisation that all is well. There is nothing wrong in this universe. Everything operates in a certain pattern, patterns that we ourselves have created through lifetimes. But we always blame others for our circumstances.

There were ten farmers and these ten farmers were going on a journey. They were going through this vast open field and it started storming, the lightning was striking. And the lightning was so near to them that they thought that they are going to be destroyed. So, there's a nearby temple and they took refuge in the temple until the storm subsides. Fine. Now being illiterate and superstitious, they thought to themselves that this lightning keeps on chasing us. There must be one amongst the ten of us who must be evil and drawing the wrath of the Gods to us. So one chap stands up, gets up, you know amongst them and says that 'We must not think in this way because everyone of us has some good and some bad in us, so how can you call anyone really evil to attract the wrath of God. So you must never think in that way. You stay here in the temple and when the storm subsides we'll go'. Then the other one says 'What happens because of the one man's evil the lightning should strike this building, we are all dead'. Now the man that argued against it, all the others thought that 'You must be the culprit. You must be the culprit'. So they threw him out. And after they threw him out and the man was a little distance away, the lightning struck the temple and the other nine were killed. Now we talk of attitude and perspective. Was it not because of the goodness of this one man that the others were in safety? He that they called evil was actually their protector. So when the good one was away, the others were left that were really evil and the lightning took its toll. Look at the beautiful moral to it.

So, we in our habitual selves and not having the Ajna Chakra sufficiently opened because many are lazy to do the Tratak Practice, always think that way, always think that way. So to find life to be more happier and happier, awareness

must be developed. Through yogic means, through Raja Yoga, which is, Tratak Practice is part of Raja Yoga, the awareness can be developed. With that, greater and greater understandings are gained. When understandings are gained, one finds the sameness in everything. Then how can one hate another when everything is same? Now that is the truth behind the Biblical injunction 'Love thy neighbour as thyself'. And you can't do it, you can't do it unless we have sufficient awareness in realising, recognising that everything around me is none different than me, none different than me. Because there is no saint that never has had a past and there's no sinner that has not a future. People are different just in surface degrees, but in essence, one. In essence, everything is one. And that knowing that oneness is love and love is God. So you have it all here. You don't need to go to Heaven to find that. Find it here. Heaven and Hell is here and nowhere else. Because actually there is no such place as nowhere. There is no such place as nowhere. If you analyse the word, it is now here, 'Now here'. It could spell 'Nowhere', it could also spell 'Now Here'. Okay. More than an hour. Fine.

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