

Questioner. Gururaj, why did Christ say 'I am the only way?' Many devout Christians dismiss other teachings and teachers because of this.

Gururaj. That is very true. Christ is the only way. But what do we mean by Christ? That is the question. Christ is normally mistaken for the man called Jesus of Nazareth. He was a man of flesh and blood, like you and I. He was a man filled with passion. He was a man sometimes filled with anger. He loved very deeply. Good. But the Christ that is the only way is that Christ Consciousness or that pure Consciousness that resided within that body, as the same pure Consciousness resided within Krishna, or Buddha, or Rama, Mahavir, all these embodied beings which we know as Incarnations.

Now when we say 'Christ is the only Way', we said a moment ago it is true, because one has to reach that purity of consciousness to reach the Absolute or, as Theology would put it, to reach the Father. For that very consciousness is the manifestation of the Father. Now, what is the difference? I have spoken about this before, what is the difference between the Manifestor and the Manifestation? Is there any difference, can it be differentiated, or is the Manifestation and the Manifestor one? Now, to achieve this individualised form of this pure consciousness, what is the process? What are the mechanics that this very Manifestor in its Manifestation goes through? So here, here is a question where the individuality emerges from universality. But yet contained within this individuality is this totality or universality. Now what is the difference between the individual and the universal? There is no difference at all. You have that pure Consciousness within you, as everyone has that pure Consciousness. The only difference being that our pure Consciousness that is within us, have been covered up, veiled, so it is not expressed. So when we say we have to reach that pure Consciousness, we mean that the veils must be removed so that we become one with the pure Consciousness. And that is the way and that is the life. That of course we know is the truth.

So when, how to seize this individuality, how to find Christhood within us and thus finding the Way, that is the purpose of our organisation. So when one says that the Kingdom of God is within, one means that the pure Consciousness is within. Good. Now, what is within man? The pure Consciousness or the Manifestation? What is within man? That is another question. Good. Now, if something is within you it has to be outside you as well, for there is no individuality, there is only universality. And this individuality or sense of individuality only comes about because that universality has now been encapsuled through various processes of evolution, into what we call a small being. Meanwhile, there is no small being. Everything is a big being. Everything is a real self.

All the problems and the sufferings and the miseries that you think you are suffering, is just but a thought. It's a creation of thought. There is no suffering at all in this universe. How can there be any suffering or misery in that which is manifested out of pure Consciousness? Now, where does this thought come from? How does this thought emanate? It emanates from the mind. Yet why should the mind have such thoughts? So here we go beyond the realms of what is supposed to be rational. We go to the realms of irrationality, which contains the greatest rationalisations in the universe, for irrationality is also a misnomer. There is no such thing. Every thought you think is true, there is no such thing as evil. You progress from a lower truth to a higher truth all the time. As the veils are lifted you perceive, your awareness expands to know that this little thought is not the only thing, because this thought is interconnected with a greater thought. This little mind is part and parcel of a universal mind and that universal mind is the manifestation of that which is, that which is indescribable.

Now, we spoke about the Personalised God. So everyone has to become a Personalised God before he can merge away into the Impersonal God. So, there is no evil at all. Man turns it into evil. Some great writer has said 'There is no evil but you make things evil by thinking it is evil'. Yet what we require is this harmony and smoothness and joyousness in life. Do you know that there is so much joy in pain, for pleasure has to be in the pain and pain has to be in the pleasure or else neither could exist. So that shows that, shows that all things that are polarised or in polarity is but one. Pain and pleasure is one. Love and hate is one. Individuality and universality is one. The Son and the Father is one. You see?

So, where do we stand? We stand only as thought forms. This flesh and blood that seems so real to me, is real, but in its own form of reality. The waking state is real but within its own framework of reality. The dream state is real but in its own framework of reality and sleep state is real in its own form of reality. And then the state beyond these three that we know of, is also real but in its own form of reality. So here we have four different realities, waking, sleeping, dreaming and that which transcends all these three. Now, what happens is this, that we dissect and divide. The waking state, the experiences of the waking state are no different than the experiences of the sleeping state, they are the same but in a different form. And the experiences in the deep sleep state is no different from the waking or the dreaming state. They are no different, they are just but one. The only state that stands apart and goes beyond it all is the state which they call in Sanskrit 'The Turiya State,' the Transcendental state and when one reaches that state then all those dreaming, waking, sleeping seems but an illusion. So what has really existed all the time? What has existed all the time, the reality of that state beyond; only that exists, and nothing else exists. But you can very safely say that within my framework of reality, I exist. And because my framework of reality is interconnected within the framework of the reality beyond, I exist, therefore

that reality exists because these four states are not apart from each other but interpenetrating each other. If one state is destroyed then the other states would surely be destroyed too. But then there is no destruction, nothing is ever destroyed.

Now, after seeing these differentiations, we have to see how they merge with each other. They merge in the sense that permeating the three states we know of, is the state beyond which we call that Divine state. Now having this permeating through these waking, sleeping, dreaming states all the time, if it is permeating through it all the time, then how did this superimposition upon the real "I" come about? How did it come about? Now, I have used an analogy before somewhere, that the sun shines and it is because of the sun water vapour is drawn up and the water vapour forms a cloud and we find darkness down here. And yet the sun is totally unaffected but the sun was the cause of the cloud that shows us the darkness down here. But when we go in an aeroplane above the clouds, the sun shines in its full glory. So the fourth state is forever there and forever pure and that which the fourth state has manifested, is also forever pure. Every action of man according to the laws of morality and rather for the stability of society, these laws have to be there, because man's mind being so conditioned, there will just be havoc.

So these are man-made laws saying, this is wrong and that is wrong and that is wrong. Yet in reality nothing is wrong because who is the doer? What makes you breathe, what makes you act, what makes you steal, what makes you rob or kill or murder? What? What energy is there in your body or mind that could make you do that? There is only one Divine energy which permeates every action of yours, good or bad. Now, this is no justification to go and run amuck, but in philosophical and metaphysical terms, you will find that everything that happens is a Divine happening. And in this Divine happening we see that consciousness and that is what we are aiming to do, to become conscious of that consciousness, that all that happens is not I that am doing things, but He does it through His Manifestation.

So now Manifestation plays a great part, it is a natural role. As I always say, flowers have to give fragrance, it does not create fragrance, it's a natural role. But what is the purpose of this all? What is the purpose? Why should the Manifestor manifest? Why should the flower give fragrance? Why should fire give heat? Why? What is the purpose of it all? What is the purpose of you being on this earth? What is the purpose of getting married and having children and doing this and doing that? What is the purpose? So philosophers say this is the play of the God. No purpose. No purpose as far as he is concerned. Purposeful to us to find Him, to go beyond all these veils, to peel off as from an onion all the layers to reach the core. And what is that core in the onion? Nothing, but an energy. For it is through that

nothingness of the core of the onion, that all the outer layers are formed. So, don't let this sound pessimistic to you. Okay. Good. Because I am coming to the real point of it just now. Right.

As far as Divinity is concerned there is no purpose because He just is. He is being omnipresent, omniscient, omnipotent, He just is. Now if you are omnipresent and omnipotent and omniscient what purpose can you have? It is only when you are limited that you would have a purpose, while the Divine force being totally infinite and eternal, must necessarily be purposeless. So in this play, a formation takes place of pure consciousness. Now, man to merge away into that nothingness, in order for man to merge away into that nothingness, one has to reach pure Consciousness and even pure Consciousness is the play of that which is. And man, although he seems limited in the eyes of man, he too is infinite because there is no difference between the individual and the universal. You are not even a part of the universal, you are the full universal yourself. Yet, we imagine, we rationalise, we think that there are so many million beings and millions of more other creatures. There are not. Who says you are not dreaming? Who says you are not part of a cosmic dream? We could all just be a dream you know? A dream in the primal manifestation of the cosmic mind. So, if we are a dream we still are battling in the confines of the dream. So then when we wake up we say 'Oh, that was a dream'. But when we leave the waking state and merge away into the central core then we would find this waking state to be a dream. So who can prove to me that you are not part and parcel of a cosmic dream? Do you see?

Remember I said before that there are various forms of reality, and even that dream as we dream it forms a certain kind of reality, so the cosmic dream also forms a reality in its particular sphere. And here with all these characters and happenings in this cosmic dream has to play its part. So, what are we then? We are part of that dream, parts of that cosmic dream and we battle away, war away, merged away in our own little selves thinking that we are the total reality, instead of a particular reality. Now, what makes us think that we are this total reality? Because all the other realities are interpenetrating us, including actuality. Now, there is a difference between reality and actuality. Something could seem real but is it actual? The actualness is that state which manifests everything. Good. Now, as we find Divinity to be an abstract concept, so Divinity might find us to be an abstract concept in the universal mind. Am I going too deep in this? You like that. I know Keith, here was telling me this morning.

So, why does man battle for his happiness? Why? Even at the sacrifice of the happiness of others. It is not only because of his ego self. No. It is because within him is that fourth state which is the real 'I' and it is the cause of that real 'I' that makes the small 'i' wanting to preserve itself because the big 'I' is preservation itself. So you see this cosmic play, this cosmic dream. It is He - call it He, call it 'It', call it 'Being'. He plays, He plays, He plays. He plays through our little

'i's,' thinking that I am all real but am I actual? So actuality produces reality and that reality could be divided in these four major sections we spoke about. Now, for that actuality to assume the form of reality, Christs are born; Krishnas are born or brought into being in that cosmic dream. For in the cosmic dream, there are layers of existences from the grossest to the subtlest and the subtlest layer is called pure consciousness.

So, one has to reach that pure consciousness, to repeat again, and that is the way. So when the Bible says when Christ says, 'I am the Way', it is true. It is a stage man has to reach in order to go beyond this cosmic dream, for when you go beyond the finest so-called relative, you have to have that purity of consciousness, for then you go beyond the realms of consciousness and there is no consciousness any more, the journey has ended. So, in manifestation, through its various gradations, a far greater and greater awareness comes about and awareness is synonymous with consciousness. So when one reaches the purest level of consciousness, one has become one with the Son. And once one becomes one with the Son then you are resurrected into eternal life. And what is that eternal life, that which goes beyond consciousness, for even pure consciousness is not the end of the journey. It is not the end of the journey. One has to go still further, but that is just a step away, when you dive down into this deep fathomless ocean, where there is no consciousness. Consciousness is also a manifestation for the purposes of cognition. Consciousness leads one on to become more and more conscious of that which is, and that which is, is a nothingness. And that nothingness is the everythingness of this universe.

So therefore the word God is also a limiting word. It is a limiting word because the very usage of this word involves consciousness and consciousness is limited. Even at its purest level, even at its universal level, it is still limited for that which is, is beyond the universe and yet permeating this universe in this cosmic dream. So that which is, is dreaming and we are all parts of this dream. And within this dream of the waking state, we produce these various sleeping states, dreaming state. So there are dreams within dreams, within dreams. So, whereto from here? Okay. Good. Good. Right. The spiritual practices that we do, all the philosophies we practise, philosophies we understand, the various concepts we have, the various perceptions we have, is for the purpose of the manifestation only. And the purpose is to reach pure consciousness. Thereafter, you have to discard even pure consciousness. You have reached, you have gone on the way, you have reached Christhood and after that there is nothing anymore.

Now, after a certain balance is reached in the entirety of the universe, when all these forces of nature come to a certain equilibrium - it is called Pralaya - comes to an equilibrium, then within the equilibrium, there are still very fine currents which erupt again and this very eruption causes an explosion and a universe is born. Now, within this universe,

that we know as universe, there are so many universes. At this very moment there are hundreds of universes exploding. Hundreds of thousands, millions of galaxies being destroyed and millions of Universes being reborn at this very moment. So this process is going on and on and on. You cannot find any rest, you cannot find any rest until pure consciousness is reached and even when that is reached, you will still be restless. Not as now, but in that dimension, there is still this restlessness as a fine current. So, you still have to transcend that fine current and move away from the universe, for the totality of what we know as being, is not the totality of this universe only. It extends beyond that, and that we describe as nothingness, which to repeat again, is the everythingness.

I told you a story one day perhaps, where a chela went to a guru and he says, 'Show me God'. So the guru says, 'Fine, I will. Go to that tree and bring me that fruit.' So the chela brought the fruit. He says, 'Open up the fruit', and the fruit was opened. He says, 'Take out the seed'. The seed was taken out. 'Break the seed,' and the seed was broken and there was nothing inside. So the guru says, 'You see that very nothingness within that seed is what produced the seed, that produced the tree, that produced the fruit that in turn produced another seed.'

See how it goes on, and on and on, like a whirlpool turning and turning and turning. So we have to go beyond it. We have to go beyond not only the three stages of waking, sleeping and dreaming but also beyond the transcendental stage. But there in the transcendental stage, there is, in spite of the little restlessness, there is a universal feeling of peace. Now, one does not need to wait all those millions and billions of years for this to happen because here and now all these states are interpenetrating each other. And we can regard this very physical body to be real, this very mental body to be real and the spiritual self within us to be real and not only real but actual. You see? Now, in this actuality lies that which is beyond the universe, and so in this actuality which lies beyond this universe, and having it within us, we can say the individuality and the universal are one. So therefore the Avatars, Incarnations, Christ, Krishna, etc are the embodiment of that which is Impersonal.

So, when we worship, when we worship these embodied incarnations you are truly worshipping that which is beyond even pure consciousness. Yes. Here in this lifetime, all those dimensions can be experienced. That pure consciousness can be experienced but who is experiencing that pure consciousness? It is consciousness itself experiencing itself but the real realm is to go beyond experience, beyond pure consciousness and be a witness. Who witnesses? Nothingness witnesses. It is indescribable. You can only call it nothing. The Buddhists call it 'Sunita.' So when nothing experiences all this, what would that nothingness experience be? Nothingness, for this is a dream. This is a dream. But while we are enmeshed in this dream, we got to find some peace of mind. And that is achieved through

---

our spiritual practices and understandings and realisations so that life can move smoothly. Yes, when they talk of reincarnation and things like that, what reincarnates? What really reincarnates? That Being does not need to reincarnate. It does not require reincarnation, for it is nothing. How can nothing reincarnate? Nothing can reincarnate into nothing. So reincarnation is also a dream, we are a dream. Karma is a dream because we are a dream of a cosmic mind.

Now after knowing all this, we fight, we have greed, we have lust, we have all those things that takes us away from that Christ consciousness, takes us away, takes us away from the road. We are really in the middle of the road, we have to be on it, or else what other road is there. There's only one road. We are still there but within the dream, there is a dream that we are away from the road. So within the dream, we have the dream that we are off the road. Now, by having that concept we suffer. But what suffers? The dream suffers. Yes, yes, haven't you ever suffered in your dream, having nightmares and that and you wake up to reality, to the waking state and say, 'Oh, that was a dream, thank God.' So when one reaches the stage of Nirvikalpa Samadhi - Nirvikalpa Samadhi means that you go beyond even pure consciousness into a state where there is just nothing, where there is just nothing and that is the Impersonal God that manifests itself in a personality, first as the universe and the universe, the essence of it, is put into a little body. Now this essence is not just on earth. Do not think that the totality of Divinity is in that little body alone, but that totality - this sounds paradoxical - but that totality is existent everywhere throughout the universe. It's like the transmitter and as I've always said, a transmitter and yet a million radios will pick up the full transmission.

So Christ, when He was on earth, He was still everywhere. He was not only in that body of Jesus or the body of Buddha or Krishna. He was everywhere at the same time. You see. So therefore he is eternally wandering, but where required most, greater energy is focused to right the wrongs in this dream - remember it's a dream - to right the wrongs in this dream. You have a dream and something wrong is happening and some good Samaritan comes along and helps you. That's the way it works but we are still enmeshed in this dream. So stop worrying of these trifling little things that mean nothing. So the wife burnt the toast so you get mad and you take it out on the staff at the office. What does it all mean in any case? What does it mean? Someone says a bad word to you, what does it mean? It's okay; he said it, so what! We are all in a dream, so tomorrow is going to pass away. So they smack you on one cheek. Why not the other cheek also, why not? After all we are dreaming. Does it hurt? Yes. Because of your sense of reality, your sense of waking reality. That's why it hurts. But if you know that your sense of waking reality is interpenetrated by all the other realities, it will not hurt. Oh, there might be a physical tingling or what have you or a broken tooth but its not going to hurt there or there. And that's how forgiveness comes about in this practical daily living of this particular dream. You see?

So, when man realises this, as Christ realised, - he too had to go through a period to come to know who he really is, it took him thirty years, when he realises that all this is just but a dream and 'I am getting out of this dream and merge away into the Impersonal, then crucify me, stone me, do whatever you want to do with this little body, so what does it matter.' Now only two people can say, 'So what.' The Self-Realised man who has known the Impersonal God and the irresponsible person that just doesn't care. There is a great difference between the two 'So-whaters'. Good.

Let us get away from dreams. Let's come down to brass tacks, brass facts that definitely the embodiment of Divinity, the embodiment that includes the range from the finest relative to the grossest relative has given teachings and injunctions to follow. And that for the present state of man's evolution is totally necessary. Necessary, why? Just to make things smoother. That's all. Because we are living in one dimension but when we come to realise the other dimensions of life that are interpenetrating each other then you can forget the way because you have gone through the way. After you climb up the ladder, you can discard the ladder, unless of course, you want to get down again. But once you reach up there, you don't want to get down, that's the tragedy. It's only these Incarnations that come down. But once you are up there in that bliss, who wants to come back into this dream? That's how it works.

What time is it? Quarter to nine. Shall we still dream? Yes, that is the beauty of life to understand the subtleties of what we term creation, of what we term creation, of what we term Divine play, of what we term a cosmic dream, for the cosmic mind too is awake, can be awake, has to sleep, which is the equilibrium state and has to dream. So our first duty is to wake from this cosmic dream and get into the cosmic waking state and that is why we have the way. And that is what we call Life.

I have been very abstract tonight, haven't I? I know, I know, I know. That's Keith's fault, not mine. He comes up to my room this morning and he says, 'You know, let us talk on some abstract things.' I said I am a practical man I like to talk about 'here and now' and at what stage is and what to do about it. He says 'No, let me hear something'. I think that was more than an hour.

END