
Satsang 41, 6th of August, 1977, Satsang 41

Gururaj: I'm back. Questions. (Laughs)

Public: Gururaj <0:00:21.5>

Gururaj: Well, that will come under the section use of England, okay?

Public: <0:00:35.8>

Gururaj: Yes, few <0:00:38.1> items that's all. Meanwhile it does have something on knowledge, some -- please do -- why if --yes (laughs).

Public: Bapuji, what is it that when -- this is my experience <0:01:01.3> when the heart wants to open very much and it can open in private <0:01:12.2> exactly what it is. I have my <0:01:18.6> that there's something on the surface where <0:01:25.7> why is there a block to it and --

Gururaj: Good.

Public: Why can it be full at sometime and then ---

Gururaj: Not so full at other times?

Public: Its not that it's not full, it's just that --

Gururaj: Yes.

Public: <0:01:44.7>

Gururaj: True. Now the proper expression of love should become a permanent reality. The only reason why love does not become a permanent reality is because of our own personal inadequacies. Now what we mean by inadequacy is this that

we have not yet reached a certain stage of enlightenment. Therefore, what we experience is love temporarily. Good. We have glimpses of the possibility of love. There are very few people in this world, you can count them on the -- on your fingers how many can really know what love really is, many can have glimpses. So the idea in evolution would be to make those glimpses into a permanent reality. Now, the heart does not need opening up, the heart is forever, forever, forever open, but it is covered, it is covered by the mind, by the thought of man and as I've always said, the mind of man is the stumbling block always. It is a stumbling block to know what reality is and love is a reality and that reality is God. So when a man can say he loves completely all the time, 24 hours of the day, then that would be a state when he will have appreciated God. He would have not appreciate God, but he becomes a living God. Good.

Appreciation normally stems from the mind, the mind appreciates, but love lives and it lives in the heart which is forever open. When we say heart, we mean the core, the basis of the human personality and without that basis; nothing in this world could ever exist. So here, the question would revolve around one's evolution. You would find that one person can love more than another person. So the love is there, but the opening, the coverings are less to the one who loves more completely. Now when you say more completely, more becomes redundant because there is nothing more complete than complete. One exists in this completeness all the time, but the mind is not expanded enough to dive deep down with him within and unfathomed the depths of the heart and it is only in the depths of the heart where real love can be experienced. So love is not a conception, love is an experience and when we experience love in its completeness and in its totality, then only can we know -- can we know what divinity is all about. Otherwise we can't. Now this lack we have can be overcome. This lack is not something that one has to acquire. There's not a single human being or creature that is -- that has not the fullness of love within him, but the instrument given to man, the mind, that cunning animal can be the block, can be the veil and yet funny enough, we have to use the mind to overcome the mind.

Man loves woman, good. At that moment, in that love, in that togetherness when man starts thinking he loves the woman, love ceases, it ends. I said before, love is an experience. It has nothing to do with thought. So when we start thinking that "I love my woman, I love my guru, I love my friend". When we start applying the intellect or the mind to that emotion that dwells up, we immediately close the door to love. We do not think of love, we do not rationalise love, we do not intellectualise love. We love because love is and what we need to experience is the is-ness of love. When man experiences the totality of love, then he has fulfilled his life's mission. Man is born on this earth for one purpose only and that purpose is self-realisation and self-realisation is synonymous with love. Therefore love has become a word that is most indefinable. It is a word experienceable, not definable. So when man really wants to love, when man can really love, then his mind stops working. Man -- God plus mind makes man. I've always said this, "God plus mind makes man, man

minus man makes God. So when man subtracts his mind from himself, or in our terminology, when man goes beyond his mind, he experiences divinity and the experience of that divinity is the experience of love. How many has the experience or how many have gone through this where you would sit and look in your beloved's eyes and completely melt away, you become unaware of your body, you become unaware of your mind, you now live in a different sphere altogether. The sphere of the divine and at that moment -- at that moment when you gaze into your beloved's eyes, at that moment you experience love. Good. Many has this experience, many has it -- many has it, but only glimpses of it -- only glimpses of it so it comes, it goes, it comes, it goes, but there will come a time in evolution where it becomes a permanent reality and when man reaches the fullest state of love where it is a permanent reality, then this life is well-lived, otherwise not. Because that is an area -- that is an area which goes beyond the boundaries of all opposites. Good. The kind of love that man knows today is very easily transferable into hate. So you have love-hate, you have sun-rain, you have heat and cold. That is the kind of -- that is the kind of love which man mistakes to be love, love is not that, that is not love. That is a need expressed in the form of love. It is an expression by man or by woman for a particular need. Now those needs could vary, they could vary from man to man. One person is emotionally insecure, for example, who has feelings of inadequacies, then he needs to love someone and that need created in him gives him some form of fulfilment. That is not true love, it is a need created by man. Now he seeks an outer object to fulfil that need. Good. But when man rises, reaches a stage where the outer object ceases, the outer object is still there, but the form of the outer object ceases entirely and yet the expression is still there and that is the state of permanency man aspires to. It is so easy for a man to love a beautiful woman, so easy, because there are some things in the woman which are so attractive to him and because of the attractiveness, he is attracted. But when that woman becomes old, or the woman has an accident, she becomes burned and shrivelled up and then in that same expression of love remains. Then you will know that I have loved. Now this is the greatest privilege of man given to man by divinity, the ability to love. And every one has this priceless gift which remains covered, veiled by man's mind.

So this is what we do in meditation, when we go beyond the mind and the body, in meditation, we are experiencing love and that experience is so beautiful that when you come out of meditation, you feel fulfilled. I'm speaking of those that have reached a certain stage in meditation, most of us are still in the preparatory stage, you're still preparing to experience that bliss for love is bliss. There is none other, none other, none other. There is nothing else in this world except love but the love I speak of is not that which would have an opposite. Love and hate has such a thin dividing line that the very love you have today can be turned to hate in equal intensity because it is a selfish love, it is a love that is engendered in us by a need, but when man loves without need, then it becomes a selfless love and selfless love is that which we all want to aspire to. So to recap, love is not something to be analysed, it is not to be intellectualised. It is not to be rationalised, but it

is to be experienced and how to experience it is how one can remove how fast enough one can remove the layers, the veils of Samskaras. We are borne of love, we are love and we end in love. Therefore love is beginless and love is endless. It is an experience so divine, so blissful -- so blissful and therefore it is indefinable. Who can define bliss? Who can define bliss? Who can define that melting away in a totality of the entire existence where the one little object of your love becomes the universe for you.

The entire universe is captured in the one glance into your beloved's eyes. That is love. What we talk about love are excuses for love. It is only when man reaches that stage of infinity can we know what infinity is for love is infinite. Love is God, love is divinity, love is eternity and yet this entire infinity, entire eternity can be experienced here now in one glance where one's mind and body is lost and you become the experience and when you become the experienced, you know what love is and when we reach that easiness, when we reach that stage, there's no turning back because you are. When one reaches that one easiness, that state of love, you cannot come back because you are love. Then you don't say, "I want to love" or "I love". Then you say, "I am love" because you have reached there. That is the path, that is what everyone aspires to all the time -- all the time -- all the time even unconsciously we are aspiring to experience love because it is only when one really experiences love that one can find total happiness and in that happiness no distinctions are felt because it is total. That comes through an integration that takes place within man. Mind, body, spirit, all just becomes one and then this flower is just as beautiful as that flower and that flower is just as beautiful as this flower. And yet -- and yet to achieve this state of all lovingness, one starts with an object. The object is a necessary step, therefore I always advocate -- I always advocate the householder's life. In the householder's life, man and woman meet and in that giving, in that sharing between man and woman, from whichever level, a start is made to experience infinite love. You start in a small way, even if the start starts with a need, you need someone to rest your head on, on someone's shoulder. You start, that's where you start. Start anywhere but let it start on the path of love and one day, the day will come when the need becomes needless, where no more need is necessary. Where no comfort of the loved one is necessary anymore because in that love you don't take, you give. Because you are love, you are the fullness, you live the fullness and if you are full, then what need is there? It's full. You can't put an extra drop in and when you're full, the cup runneth over. The cup runneth over and your beloved feels the nectar that just bubbles and bubbles and bubbles out of you. That is the glory -- that is the glory of love. Then even sharing ceases, you don't share love anymore, you don't share it. Sharing means that there is a separation between you and your beloved. That is why you got to share, but when your beloved becomes you, when you merge in your beloved, what sharing is necessary? Because you are the beloved, you are the lover, you are the love and you are the beloved. No separation, no distinction exists and all these flowers become one flower. That is the experience of love. That is the experience of the greatest joy, that is the experience of God.

Now how merciful divinity is, people don't realise this that sometimes at some moment they experience, they have a glimpse of what love could be. How merciful divinity is to give us these glimpses? And he says, "Here it is for you, I give you these experiences. Now man, it is your business, your freewill to make the experience permanent," for the permanency is there within you already, but experience the permanency. That is the purpose of life and when man can truly say "I love" then he can truly say, in the same tone of voice, that "I and my father are one," for that is what love does. It makes you one with the universe. It makes you one with all existence; it makes you one with divinity itself. That is love. That is the beauty of love. That's the glory of love. That is the aim of life. The aim of life is to love, to experience the love. Otherwise its mental gymnastics -- mental gymnastics, that's all. We talked about it this way and we talked about it that way, we analyse -- analyse -- analyse. Start somewhere -- start somewhere -- start with giving, start with sharing, start anywhere until none, no giving is necessary, no sharing is necessary because once you become the fullness of love, then you are it, you are everywhere. You dwell within your beloved's heart, you dwell within every -- every -- every pour of her body, you are within every drop of her blood. That is love and when you experience that, when you experience the oneness, when no more separation exists and when you experience the oneness with one person -- with one person, then you can experience it with the entire universe. So there is the starting point, the householder's life which is necessary in this time and age. This is the message for this time and this age. And it is the way, it is the life, and that is love. I wish I could tell you more, I can't. Yes, if you could only experience it with me -- if you could only experience it with me, I wish I could press you right within myself and make you experience me and experience that love and you don't worry about reaching God. He is there, love is there. Your beloved is there and all becomes one in this beautiful oneness. What joy! What joy -- what joy and I enjoy the joy.

Public: Namaste Gururaj -- umm -- I've seen and noticed many people most of the time, sometime or other in their lives are confronted with a question of life after death.

Gururaj: Umm-hmm.

Public: Now this very statement seems to me contradictory because we know eternal life exists.

Gururaj: Are you answering the question?

Public: No. Could you just please say something about this?

Gururaj: Good, fine. The question about life after death. I think we have discussed it on several occasions. Nevertheless there're always new interpretations one can discuss. I've said to you many times that there is no death, there is only life. Good. What we regard to be death is only a transformation of certain basic values that constitute life. Now the basic values that constitute life would be the physical body which is made up of atoms and sub-atomic matter. Good. Then we have the mental body or the subtle body which is also matter, but in a far more subtler form. Up to now science has not been able to go deep enough to find the subtlest of matter. In sub-atomic particles they've gone to the stage of <0:27:35.6> etcetera which is far subtler than the atoms we have known of a decade ago but yet it is matter. Good. So what would happen in life after death is this that we discard the gross body and the gross body disintegrates into its original elements. When a person is buried, then that body that has been discarded becomes one with dust. Therefore we say, "dust to dust". Fine! When a person is cremated, the essence of the body, the physical body itself mixes with ether which is also very fine subtle matter in the cosmos. So it goes back there. Good. Now we must not confuse the issue between dust to dust and ether to ether. Basically it means the same thing, it's just the matter of degree of subtlety because the very dust is too empowered with ether. Good. So that is the end of the gross physical body. Then we have the subtle body which persists. Good.

Now the subtle body is a carrier of all the impressions of this life. Not only this life but all the lives that we might have lived since the first spark of creation of this cycle, since the first atom or sub-atomic particle became individualised, it has gone through an evolutionary process through a propulsion. Good. And it is this propulsion which we term to be evolution. Good. Now this propulsion has definitely a design and that is the design which we call design or pattern. That is the design or pattern which we call divine plan. So if at the primal explosion or the primal creation at the first moment of this cycle that we exist in, if the sparks that flew from this fire, or that the sub-atomic particles that flew out, if it had to go in a southerly direction, it will go in a southerly direction and not in a northerly direction. So that is divine plan, but now as I said a moment ago that very particle has to go through various stages and in going through various stages the particle has the ability of replicating itself and not only replicating itself, but combining itself with other particles that were also emitted from this explosion. Good. And that is how with the interchange and the interrelationships of these various particles that different forms of life began. So from the original mineral we evolved to plant which is matter too, from plant to animal stage and then from the animal stage to the human stage. Good. And when man reach the human stage, he develop the ability to think and as I've said many a times that the difference between animal and man is just the ability to think. So when man gain the power of thinking, that is the time -- from that time his subtle body was activated. Good.

From the mineral to the plant to the animal he was just guided by this propulsion by the natural laws of this propulsion we could call it nature, good, but when he reaches the stage of man and consciousness starts developing. When he started thinking, that is where all the problems began. Good. Primitive man, primal man was not capable to think as modern man can think. Now with the development or the evolution of the mind, when modern man's thinking became more complex, the primitive simple man, his thinking was simple. Good. When the advanced, sophisticated man started thinking and as his mind had developed, his mind became more and more complex. So from simplicity we have reached the stage of complexity. Good. And it is this whole process that brought about these complexities, they are the troublemakers. So we have gone away, gone astray like the prodigal son, from the primal simplicity to the complexity of life as we know it today. Now in this process from the primal simplicity to the enormous complexity of today, there were millions and millions of experiences gained and this might have taken millions and millions and millions of lifetimes. Good. Now all experiences gained are not lost. Man retains all those experiences. Fine. And in the retention of these experiences, there must be something in him that could retain those experiences. The physical body is too gross to be able to retain the subtle experiences of thousands of years ago because as time goes by, relative time, in the relative sense, as time goes by the experiences too become subtle and in the end when an experience before the experience end, the experience remains only in his essence form, in an impulse form. So man needs a carrier within himself for all these impressions of the experiences. Now he can retain, because of his very nature, he needs a subtler vehicle within himself, a vehicle more subtler than the body. So more than -- more subtler than the physical body, so therefore he has a subtle body. Now this subtle body contains all the experiences of all these lifetimes that this primal sub-atomic particle has gone through. Good.

Now, so when man dies and sheds this physical body, the subtle body continues, as I said a moment ago, you can't throw away all the experiences that you have gained. The only way to annihilate or subdue the experiences is to bring all the experiences into its subtlest, finest relative level and then you transcend them, then you become the primal simple self again. Now we find this in daily life -- we find this in daily life primitive man had very few needs, to him his little bit of hunting and his water and his fishing perhaps is all he needed and of course an expression of his natural instincts, biological functions. But today man is so complex that he himself has created more and more needs and that is not so bad, but he has created unnecessary needs, that is the cause of sin. That is what we know as sin. The causation and the production of unnecessary needs and because of the creation of those unnecessary needs, he has to find a way of satisfying those needs and finding the satisfaction of those needs leads man's mind astray into devious ways of lust and greed and you name them all. Fine. So these are the things we have to transcend.

So now what happens to the subtle body after it has left the gross body is this that it has to have a period of evaluation, A period where it has to consolidate itself and in that consolidation, it is finding a way how to be reborn again, perhaps not even on this planet but mostly on this planet because his conditioning has been on this planet. He is conditioned by this planet so this planet will have a greater attraction for him to learn. What must he learn? He has to learn how to go back to the source to his primal self whereby the subtle experiences or all the experiences through various lifetimes are existing in that subtle body in a turbulent form. That is why people experience the turbulence of the mind. What they're actually experiencing is the turbulence of the subtle body which can be called the mind also in one sense. Good. So his job after this life in the subtle body is to find a way how to still the turbulence that he himself has created and in that period afterlife he is still an entity. He is not destroyed and therefore we say that life lives on even after the death that we know it, but that's only part of the way. Right! So when he evaluates his life and every life is interrelated and is connected to other lives that he has lived before. When he evaluates, when he finds a way that this is what I need now to learn, he signs up to be born again and what he has signed up for is to learn and that forms the pattern of the life he will take. He might have to learn lessons where he might have to be born in the desert or he might have to be born in the city. He might have to be born to a rich man or to a poor man. He might have to be born a healthy man, he might have to be born a sick man. Then of course when we don't understand these subtle laws, we blame God and say, "Look how unfair divinity has been to make him so happy and that one so unhappy". But we have created that ourselves and we and nobody else is responsible for our life here and now. So why do we meditate and do spiritual practices? The purpose is to reach the subtleness and to transcend all those experiences and by transcending those experiences we can discard, we can discard the effects or the heavy effects of all the things we have done which we call karma. That is why we do spiritual practices.

Now in spiritual practices the first thing that should happen and must happen is to make you realise your weaknesses where you become, where you can face yourself squarely into the mirror and say, "Ah, are these my weaknesses? Good, how am I going to overcome them and what plans am I going to make?" because as we know, proper diagnosis is half the cure. So through our spiritual practices we come face to face with our weaknesses. Up to now we have swept away the weaknesses under the carpet that even we ourselves are afraid to face our faults. So what we do? We sweep it under the carpet and the dirt just accumulates more and more to our detriment, not to our benefit. Good. Now as we get faced, as we face our weaknesses and we do something about it, meditation helps us face them, gives us some strength and we also say that life must also have a conscious value, some effort while you are in the conscious waking state, make some effort to get rid of those weaknesses. And as we get rid of those weaknesses, as we get rid of those negativities, our quality of life improves in such a way that we not only benefit in this life, if we have many more years to live, but we benefit in the life hereafter, after death because we would be dealing with a different set of values. Before this life the subtle body

had more grosser elements in it, but by we having this life lived a good life in this life, those very grossness have now become more subtler and the more subtler it is, the less is the effect.

Now preconception of heaven and hell. Preconception of heaven and hell which is in all theologies of the world is not untrue. Its interpretation is untrue, yes, where there's a beautiful place with beautiful mansions and palaces and rivers of wine and houris to look after you and -- and then hell is pictured as a place where the fire is burned eternally and you get dumped down with a pitch fork and the slower you low the more you are prodded at the most tender spots (laughs) yes, yes good, no -- no. The hell is this that in that subtle state of ourselves while we are evaluating ourselves, we are re-experiencing our deeds and in re-experiencing our deed if we have done nothing about it in this life, if we have killed 20 people in this life and have done nothing to do good, to -- to balance the effect so that you can be on the credit side, you will re-experience 20 deaths in a subtle form and the subtle experience is always -- always more intense and that is the hell that we have created for ourselves, but if we have killed 20 people and we have come to the realisation with our spiritual practices or through the teachings of our guru that you have done this now, what are you going to do and don't even live in other 50 years, live in this life as if every moment is your last and live a better life every moment of the day so that you -- when you leave this world there is a credit balance and you will not have to experience all those bad deeds that you have done. You might have lived as a prostitute, you might have lived as a murderer, you might have lived as a thief and ruined people's lives, led people astray into that which is opposed to goodness, good. So now live in such a way -- live in such a way now whereby when you die all those bad deeds you have paid for and you are paying for and with your spiritual practices, the payment becomes easy terms (laughs) yeah, you don't -- you don't get an immediate summons pay within three days, no -- no. By doing spiritual practices -- by doing spiritual practices and meditations, right, you get easy terms whereby the debt is paid off in an easy way so therefore the path to joy can become joyous, it can become joyous if you want it to become joyous. So then when you die, not having this big burden and this big load, that process, that period of evolution to be born again does not become difficult, it becomes more easier -- more bearable and if you have done a lot of good deeds you could have a nice time (laughs) yes, and that is heaven -- that is heaven.

So you see heaven and hell are creations of ourselves. We create our heavens and hells and there are no two people on this earth that would experience the same heaven or the same hell. So if there are 4000 million people on this earth, then be sure to know that in the aggregate there are just so many heavens and hells. Good, fine. Now then after that we get born again to learn the lessons, to overcome the weaknesses according to the pattern that we have set because the whole idea, the whole idea is to discard even the subtle body until we reach our primal state which is the divine body within us, the spiritual self within us where everything is bliss, where you are now -- where you have now transcended the

laws of opposites which is beyond all good and beyond all bad because goodness can also be binding. Goodness takes you to your kind of heaven, yes good but it can also be binding because you are attached to goodness and the results thereof, but to do good deeds in this life without expecting results thereof, then it is non-binding. There you can -- you haven't -- you have too many fingers on your hand, on your one hand you have too many fingers on which you can count how many men there are in this world who are beyond good and bad or even if they indulge themselves in this world through the interpretation of your eyes, not his eyes, you can only interpret such a man as a Buddha or a Christ who -- who is a law unto himself and every action he performs is non-binding because he -- because he is beyond all -- he is beyond all opposites, but what we try and do is interpret such a man, if we should meet such one. And if we meet such a man, then you are really blessed. You have done some good karma to meet such a man, who is a living god on earth. But ordinary average man would not understand him because to be able to understand such a man who has passed all lives and deaths, who is the living life, who is eternal life and yet has the grace because of his compassion and love to take on a small filthy body of flesh and blood. To take on a small filthy body, he captures his immensity, his infinity, his eternity and he comes down from an eternal value, from an eternal life to be captured by his own wish into a small little frame. Why? Because he wants to help. Why he wants to help is that he just can't help helping. He gives because of love and compassion he has for mankind and yet many would say that if Christ walked down the road, we'll pass him by, regard him as a vagabond. Someone even said that if Christ should pass down the road, they would arrest him for vagrancy, yes.

So from time to time, to explain the meaning of life and death, when the world's minds are confused as to what life and death really means. When minds of humanity is confused not to know the value of life, then he that is divine takes human form from age to age. But the beauty of such a man is this that he becomes so ordinary, more ordinary than ordinary, more ordinary than ordinary. Did Christ not dine with publicans and prostitutes and sinners? Did he not become one like ordinary man where he ate fish and drank wine? Did he refuse -- did he refuse to go and visit the home of the tax collector? No, no, no, because his heart was filled with love and compassion and he portrayed this in his ordinariness and yet those that were so close to him, the man that came to teach of life and death and the purpose of life and death and the real meaning of life, even such a man was doubted by his very closest. The most rejected man, the most despised man by the Pharisees, by the Sadducees, by the Romans who could love him and yet his love and compassion was so great that he took a prostitute from the street and made her a saint, although she is not recognised today. What great love and compassion and what could he say? "I forgive you my daughter, but sin no more." Yes, that was his message. Amongst you in this world exists such a man today in flesh and blood and perhaps we will recognise him because the teachings that great masters teach are the same. Has there ever been a Krishna or a Buddha or a Christ that has taught differently? They seemed different to our small little minds, they do, because we interpret such divinity with our minds, our small, little,

dirty, filthy, undeveloped minds, we interpret such men. How dare we? Shame, shame, shame, how dare we know the ways of divinity? How dare we pass judgement on divinity? And yet Christ in his compassion said that of the human being, "judge ye not that ye be judged" and we try to judge divinity. What great sinners we are. That could be called a sin, a real sin. They did not say "I teach you of life and death, I want you to choose life". I teach you of life and death but I want you to choose life and this is the meaning of life.

So wake -- be awake and be awake and rise and know that this minute could be the last for such a man that teaches, that comes because of love and compassion might not be here too long. Know that. He gives his message, he plays his symphony then goes he away again. Yes, so why worry of death or what is beyond life? Let us worry of life. Did Christ not say that I live eternally? That I am eternally with you? But when you can't understand my words of what the eternity of Christ would means? I am forced to suffer, to take this body to come and tell you over and over and over again the same message of love and hope? Yes, and it is because of that supreme love, because of that supreme compassion that his blood was given. Now this can be taken as symbolism also because blood has many interpretations and not only the red fluid that you know, it could be his sweat, it could be it his teaching, could be his personal sufferings that he would undergo to bring forth his teachings, he could be a person not well, but has physical afflictions and you would go night and day, he would not even think of sleep because humanity, the creation is so important to him, because his nature, even though embodied and displaying himself as so -- so ordinary, more ordinary than ordinary. And he displays himself so ordinary to teach that there is no hope lost, there's always hope and I, if an ordinary person could contain the entirety of the universe, if I now in an ordinary body could contain and manifest entire divinity, then learn from me. Have hope that you too have this divinity within you but just express that divinity. Show it by word, deed and action -- by word, deed and action. That is one of the principles of our foundation. How we try to improve our thought, word and deed, yes.

So why worry of that which is after death? Let us worry of life. Now the living life and we are a total being, we are the physical body. We are the subtle body, we are the spiritual body and above that we are conscious of our free aspects, we are conscious of our physical body, we are conscious of our subtle body, the mind and we can experience and reasonably know with a bit of discrimination or a bit of exercising the mind that within me resides divinity too. So we have all the tools. What are we doing about it? That is the question. So let us worry about this life from this very moment on let me think what are my actions going to be today? Fine! And if I can go to bed at night that my actions have been good and pure to the best of my ability, then I will sleep well, oh yes , right! And that is what is called in simple terms, conscience -- conscience. Good. So I've told you very briefly in other talks, I spoke in more of the life after death. Today I spoke about it from a different angle and the message is this that there is life after death and it is, we are still in the process of evolution,

be it in a gross form or be it in a subtle form, but we are still in the process of evolution until the day when we have realised the eternity within ourselves where the subtle body and the gross bodies are not needed anymore, where we merge away in eternity. Then we become all. The air in the balloon becomes one with the air in the universe and then is the real bliss, then is the real joy.

How many times don't you sit down to a meal where there are ten different dishes and you could only sample a bit of each? You can only sample a bit of each because your stomach is too small and you wish, "oh, the food is so lovely, I wish I could eat so much more of each dish". That is the difference that when you merge away with divinity, when you enjoy the entire feast of the universe, it is not going away into nothingness. It is only because of people's own little egos and little identities which they want to preserve that they say if I reach self realisation or salvation, then I go into nothingness, ha! But that nothingness is the everything, is the everythingness of the entire creation. Good. So we are going to worry or think about life as we live it today and let us start by one little principle, "judge not that ye be judged" start from there because if you judge not, then you can love, then you can forgive. Then you can be compassionate and as you proceed, and as you see divinity displayed in others so the greater awareness of that love will grow and as the greater awareness grows and grows and grows, it becomes as vast as creation itself for the creation is not apart from the creator. So when you become vast as creation itself, you become one with the creator and that is why creator himself comes down in a little human form to serve humanity, to show the way.

I will repeat this again, I can tell you of life and death, but choose life, forget about death. For eternity is within you. When you talk of death you are only talking of superficial values of the gross body and you don't even know the subtle body in its true form. You have not experienced it; you only have an idea of it while real life within you is eternal -- eternal -- eternal -- eternal. Imagine how small we are, think how small we are sticking to -- sticking to these little egos that keep on committing sin upon sin, that betray trust of the beloved. That get indulged themselves in lust, in greed, in thievery, in cutting your brother's throats and we see it happening all around us -- all around us, yes. And then people call themselves true Christians or true Buddhists or true Hindus or true <1:07:19.3> or whatever. They're not really true, anything. If they really understood the things we spoke about this morning, then they could say, "Oh, I'm a true Christian or a true Hindu or a true Buddhist" because a true Christian can only start off knowing truth and practicing truth and living truth. There we come back again let us think of life, not of death. Okay? I can go on and on on the subject. Fine!

Public: Umm, Guruji in the Bible Paul says that he dies daily in Christ.

Gururaj: Um-hmm.

Public: Now one experiences this in meditation of your techniques and when one arises from the meditation one is alive, fully alive. This is what he meant ---

Gururaj: That is very true ---

Public: -- by following Christ injunction he died. Is that what he meant?

Gururaj: I beg your pardon; can you speak a bit louder?

Public: I'm so overwhelmed by what you said Guruji. Is that what Paul meant that he -- he ---

Gururaj: What did Paul say?

Public: That he died daily in Christ.

Gururaj: Ah, beautiful! Beautiful! What Paul meant when he said, "I died daily in Christ" is when his whole mind and body was merged in Christ. Good. That is what we do in our meditations. When gradually we reach a stage where we are not conscious of the body anymore. So when you are not conscious of the body, you are dead bodily. When you are not conscious of the mind or the subtle body, you are dead in the subtle body, but yet an awareness remains. The awareness of the infinity and eternity within us, that is how we too have to die daily to experience, to experience divinity and divinity's love. That is how we too do not recognise this but at every heartbeat we are dying, between two heartbeats there is a rest and that rest is the death of the body, yes, every time we go to sleep that too is a certain form of death, but that is a different subject, we must discuss it some other time, it's a very long subject. I think I've made -- given a long talk on that. Do I need rest? Next question.

Public: Bapuji --

Gururaj: A short one, it's nearly 12:00.

Public: <1:10:53.5> since you've led us from -- from the hell to the heaven, I just wanted to know something a little about the notions of gods and goddesses felt really pertinent to our lives, but many are these separate realities or are they projections of man's mind or is man destined in his waking up process to live those levels before that he is merged and what is -- what could be the function of gods?

Gururaj: Lovely. The -- the notion of gods and goddesses, are they a reality or are they a projection of the mind? Good. They are both. Your mind is so powerful that you can create a god or goddess. By the power of your mind where you can merge yourself into an idol and bring that idol to life with the power of your mind and that is what is meant by many of the visitations some saints talk about that I was visited by Krishna or I was visited by Buddha or I was visited by Christ. Good. But apart from the existence that we know of on this planet, there are other existences. There are other beings which are more developed than us and those that are more developed than us could be called not ordinary beings but super beings and those super beings can also be called gods with a small g, yes. So there is reality, but all realities being within the framework of the mind can also be called the creation of the mind because even gods and goddesses are within the realms of relativity while the absolute is beyond relativity. The subject I could speak a very long one, but I heard the noon gun now. Okay, tea.