

Public: Could you tell me the true meaning of death?

Guru: Oh yes, you asked that last week and we postponed it for this morning.

Public: Yes.

Guru: What is the true meaning of death? There is no death, there is only life or even that which is apparently death, even with Enma, the concept of death, life is forever living. The entire universe is forever creating and recreating itself all the time. The moment a single atom starts functioning within his own means, the entire universe will collapse. So, when we talk of death, we are only talking of a transition period where the body is discarded but the eternal spirit within man remains forever eternal, all encompassing infinite, but on the surface of that eternal ocean which is called the spirit, there are these waves. Now these individual waves is that which brings individuality to a human being. This wave is not a part from the ocean, it is the ocean but because of various factors that constitute this universe, because of the various balances and imbalances created by the three Gunas which constitute this universe, you would find that there is always an expansion and a contraction of these various forces. Now you would know that expansion cannot exist on its own without contraction. There is always a forward and a backward movement and one helps the other, yeah? You can never push without pulling.

Now it is on this very fact that Newton discovered the laws of gravitation. It is on the very basis of this ancient injunction that Einstein, for example, came about with his laws of relativity. So, this universe, I might have said this before, is in a constant state of flux and because of this constant state of flux that we find the waves on the ocean and yet it must be remembered that the waves are not a part of the ocean, it is the ocean. But because of the turbulence of the waves created by this flux, by this contraction and in expansion, we see these individual waves on the surface of the ocean. Now, those waves create individuality. When we say John, Jack, Tom, Harry, Jane, Jean, these are the individual waves and yet they are not apart from divinity, but now to preserve this individuality of the wave, there are currents in the ocean. At a deeper level of the ocean, it is quite calm, no disturbance, no turbulence, but on the surface the waves are there and the waves are brought about by the currents that create this flux or the turbulence. Good, now that very turbulence creates individuality.

So when a person discards this body, he still has the subtle body. Now the life span of a physical body might be three score years and ten and we say, while the subtle body has a life span that could last millions of years and in the process

of evolution, the real changes that occur is in the subtle body. The subtle body is forever trying to still itself. The subtle body is forever trying to find the calmness within its own individual turbulence. That is evolution. Fine and when the wave finds the end of its turbulence, it subsides back into the ocean and that means becoming one with your maker. That means going back home. Good.

So when the body is discarded, the body too does not die, for all matter is indestructible. But what happens to the body is this that it disintegrates into its original elements. These elements that composes this universe, the outer elements that takes on form from the subtler three Gunas or earth, air, fire, water, ether, these five elements are the grosser manifestation or grosser expression of the subtle three Gunas. So when the body is discarded, the body goes back into its original elements, but the body is not destroyed, therefore even the body does not die. It changes name and form. It assumes different forms and in assuming different forms, it help the growth of other atoms, other entities, other beings. So these very particles of the body, for example when buried, they might be eaten by worms, insects on the ground and they become supportive to those worms and insects. If the body is cremated, it rises up into ether. This ether is a particle, is supportive to all plant life. So you see, even this body is indestructible and so -- so useful.

Now, the subtle body has to continue. The subtle body, the wave has been caused by the currents of all the waves before it. The wave coming to the surface on Sea Point Beach has been created thousands of miles across the ocean and through the force of the current, it has gained momentum all the time to reach the shore. So in other words, since the beginning of creation, we have found that this subtle body enwrapped in various grosser forms, in various physical bodies, right from the mineral to the plant to the animal, then to man. This very subtle body has assumed so many forms and those forms can only be known because the human mind has given it a name. So all that constitutes this universe is named and form. Fine.

Now this subtle body after leaving the grosser body has a period of evaluation according to the progress, according to the experiences it has gained in this life. So, beyond what we call death, there is a beautiful period, a very peaceful period at times and even if that period is turbulent, the turbulence is not felt the way the physical body or the little conscious mind would feel it because although in spite of all the turbulence and all the pleasures which people name as heaven and hell, in spite of all that, the evaluation becomes very objective because no one can evaluate anything in its entirety or in its truth or in its essence without being objective about it. So when that subtle body is ready and has evaluated and has mapped out its future incarnation, then only will it incarnate. Now this process, according to human years might be 10 years, 20 years, 200, 2000 years, because in that level of existence, in that dimension, we are three dimensional beings

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that goes into the fourth and fifth and sixth <0:11:18.9> with dimensions. There is no time because that dimension is beyond space and time, space and time are creations of the human mind that wants to analyse things, that wants to systematise things and therefore time and space have become necessary. Now, time could never have an independent existence without space and space could never have an independent existence without time. If we travel from here to Milnerton, fine, there is a measurement of space but at the same time and simultaneously, time too is measured, how long does it take to reach Milnerton? Fine, so these two are forever co-existing.

Now, while we are discussing the various aspects of the cons -- concept of death, we must bear in mind all the time that within this concept of death, within the concept of all these various incarnations, there is a constant factor which is the eternal spirit. The eternal ocean is there, we are now discussing all these little waves rising up and subsiding and rising and subsiding, one giving momentum to the other. So if the eternal spirit is always there, where is death? For nothing could exist in this universe without that eternal energy, without that eternal force, that life giving force for that divinity is life itself unborn and therefore, it cannot die without beginning, without end, so life is begin less and endless and you are the expression of that begin less ness and the endlessness.

Now here, when we talk of death, we are putting emphasis on the grosser level of things and not the real subtle level which is our real self. Let the spirit have as many bodies as it likes, let it play and frolic in display of the universe, who cares? For if I have to reincarnate again, it is because I have planned to reincarnate, it is because of my doings that brings me into the position of this present lifetime. And yet, if one thinks to himself, if one conceives of the idea that the real "I" -- I am eternal, "I" the real "I" am divine, then all the fear of death discarding of the grosser body, discarding of the subtle body, all those fears are gone for the subtle body too goes back into its original elements. The grosser body goes back into its original elements and they could be very supportive as I said, to the growth of other entities. Where is death? Death is nothing but a transformation from one form to the other. From going from one gardening to another gardening and yet the flowers in this garden and that garden are all the same. The fragrance is there all the time. Can I smell the fragrance? Can I perceive the beauty of those flowers that I see around me? That is the purpose of life, that is how man is led from the fears, from the miseries to fearlessness and to happiness.

Now man does not need to understand divinity right now, it takes time. But what man needs now is a practical way of living which is conducive to happiness. Now what is happiness? Happiness is nothing more than a smooth harmonious flow of life. Now to bring this harmonious flow of life, we require this integration, the integration of spirit, mind and body. It is because of fragmentation that miseries are felt. It is because of the wrong emphasis on the body or the mind, the subtle

body that miseries are felt. But if we make a 180 degree turn and emphasise the value and eternity and the joy of the spirit, then with that emphasis, we can still live within the confines of this mind and body and feel happy. Then we will realise who is the doer, does the body do anything? Does the mind do anything? It is the eternal spirit, that eternal energy that does everything. The only thing that the mind and body does is that they create a nuisance (laughs) and this nuisance is created by wrong patterning.

The mind has within itself, the ability to use the energies of these spirits and use them positively or negatively, that is where free will comes to play. The mind has within itself to look at something from totally different aspects. Like I was told a lovely story, two men were digging holes. When one was asked he says, "I'm digging a hole", when the other was asked, he said, "I'm digging a foundation for a cathedral". Ah, how beautiful -- beautiful -- beautiful. Say the mind has within itself the capacity to dig holes or to build cathedrals, choose your choice. So this mind can be re-patterned. Now the mind in itself could be weak, it must have some assistance and that is why we do meditation and spiritual practices. To be able to draw those energies from within and allow the mind to be permeated by that old forceful, powerful energy which will re-channel, re-pattern the mind using the freewill in its proper perspective. All problems are because we misuse, abuse freewill. So when this freewill is overpowered through our spiritual practices by that divine energy, then the freewill too becomes channelled in a positive manner.

Now when the mind -- when the mind is channelled in a positive manner it must reflect itself in the physical self, it must reflect itself in the grosser aspect of man for body mind and spirit are non-separate from each other, one continuum from the subtlest level to the grossest level. That is how the world functions, but the problem is of emphasis. What am I emphasising in my day to day living? Now if I emphasise the spiritual aspect of myself, then the mind and body losses the importance that we have attached to it over abundantly unnecessarily and yet the mind and body must function in this world because the mind and body is also energised by that energy. The problem is this that we don't allow enough spiritual energy to flow through to the mind and body and that is why to say again, we do our spiritual practices. Now, when this spiritual energy, the level of the spiritual energy is reached, oh that spiritual energy brought to a certain level, then you will truly understand that there is no death because then we live in the spirit, not in the body. I have only come for the little holiday in this body. I'm gonna enjoy my holiday, yes (laughs), yes and use the body usefully and not abuse this body. I will use the mind positively and not negatively. I will use the mind so that I could know my true self and by knowing which I will know the true self of all and everything. Where is death? Death has disappeared. The whole concept is destroyed, for I can never die because I was never born. So this body comes and goes, it is used to evolve myself, it is used to bring the subtle body to its subtlest level so that it merges away with the spiritual self that is self realisation. The

mind starts out with a concept of realisation, it intellectualises, it analyses, it dissects and if it is done well guided, the dissection will be good. We are all doctors, we keep on performing operations on the mind, but if we are trained doctors, the operation will be successful, if we are untrained doctors and do not wish to find our deeper selves, then the dissection can only result in fragmentation. Then you really dissect separate while the purpose of the operation is not to separate but bring together. Cut out the saw and bring the others, part of the organ together, so it grows into a wholeness again. You see how important it is to think properly and the proper way to think is to know that there is no death -- there is no death, when a person starts to learn that because this is the most important principle.

This concept of death is a basic fear in all humanity. Once this basic fear is conquered, then you will fear nothing. Then there is no fear left. You will not fear robbers, you will not fear thieves, you will not fear illnesses, you will not fear poverty, you will not fear old age, you will not fear discrepancy because I am eternal, let this body act and to the best of my ability, I will allow the mind and body to act in such a manner so that there is a smooth harmonious flow within the body and mind itself and I stand apart watching and having a nice time (laughs) yes, yes, yes.

Now, I've spoken about death on many occasions. Today we are speaking about it from a different angle altogether. Good. So, death is only real to your mind, death is only real to the fears in your mind and yet your mind, your subtle body too is temporary. It is only the conveyer of all the impressions that you have gone through over millions of years of living. Man fears death because there were many -- many lifetimes where in different existences, not necessarily human, there are many -- many lifetimes where it could have been traumatic. I was told if you go to an abattoir where sheep and cattle are slaughtered, they instinctively know that their bodies are going to be taken away from them. They instinctively know and I was told that if you should see the poor things' faces, there is that fear -- there is that fear so then its whole organism is upset, its adrenaline gland starts firing at full speed, all the toxins are released and that whole carcass becomes poisoned. Now these things, all these experiences that we have had in previous lifetimes are remembered as impressions in the mind. That is why we fear.

Now past lifetimes are unknown to people, only to the adept, the real realised yogi can he go back and he can find the causes of all these things, but to the ordinary average man that can't find causes to all these fears what he -- what is he to do? How do I get rid of the basic fear? The one and only fear, really. The rest are just offshoots of it. How do I go about getting rid of that fear of death? The way is meditation, for as you practice regularly and as time passes, as it become more and more integrated and as the spiritual self emerges so to say and permeates our daily life, then automatically that fear disappears. For fear is darkness and darkness can never remain in the force of life. So without analysis, without

knowing the causes of that fear for that fear is inherent in every man, he can overcome the fear without analysis of the cause of it; that is what psychologists do very unsuccessfully. One just has to bring forth, draw forth that divinity within us and those fears are eradicated. When those fears are eradicated, the fear of death one has really started and well progressed on the path of the spirit, closer to God. All sense of me and mine are lost. I know of people with feet in the graves that gets attached to a little table, a little clock, to a little sofa. "This little antique of mine, oh I've got to leave it behind me <0:30:50.0>" (laughs) oh dear me -- dear me -- dear me (laughs) and when you -- when you tell them that what have you come with, even your mother had to buy you a nappie, you couldn't even bring that with you (laughs). So you came with nothing and you'd go with nothing, but you go a richer person for all the experiences that you have had the privilege to have in this life, even if it's a good experience or a bad experience, it is still a privilege to have had those experiences for through those experiences in this school of life, we are progressing.

No man leaves the same as he has come, he always leaves richer, richer in the sense of having evolved just one step more. Lead thou me on kindly lights, one step at a time. So we leave richer don't we? So what is that little clock or that table going to help me? You know, if it was possible to transfer all these worldly goods into a place called heaven, that place will not remain heaven anymore (laughs). Yes, yes so with the realisation that life is eternal and that there is no death, one develops the sense of non-attachment to these useless material things. By all means, have them enjoy them for what it is worth. If you have a choice, why not have the best? Life is to enjoy within all moral and ethical standards, I emphasise that. Life is to enjoy. Fine, but that does not mean that you become so attached to it that you produce misery in yourself even on your deathbed. See how simple it is? Yes, so the basic fear is death and all the miseries are connected to that one fear, to that one fear and to say again that life is eternal. There is, in reality, no death but transformation of these material particles of these atomic structures that one day forms a human being and the next day they disintegrate to form a tree, a bird or a beast. That is what your body is worth. And I said this before that chemically speaking; your body is worth 1 Shilling and 4 Pence, that is the chemical value of your body and with inflation it could be 2 Shillings and 4 Pence. Yes, do you understand?

Public: Yes, yes thank you.

Guru: Fine, lovely -- lovely -- lovely. Good -- questions?

Public: <0:34:49.5> Guruji could you perhaps just explain the difference in attaining spiritual -- a spiritual state or realising a spiritual state or unfolding?

Guru: Say again.

Public: <0:35:11.2> is there no difference in attaining --

Guru: <0:35:13.8> a spiritual state, unfolding a spiritual state or?

Public: Attaining.

Guru: Attaining a spiritual state. Now that is a difference of terminology looking at the spiritual state from different angles. Now the man is striving to reach the spiritual state, he is trying to attain the spiritual state. He is making every effort possible in right thinking, right living, communion, which is another word for meditation with divinity. He uses these means to attain the spiritual state. Then when that attainment is done, when the spiritual state is attained, then he says, I have realised the spiritual state. Now, in attaining, there is effort involved, there is although meditations are effortless, conscious living is with effect and after that attainment, he would say I have realised that which I wanted to attain. Now, if you put these together, it means one thing only, that you have unfolded yourself to the spiritual state. So you see, all these three words mean the same thing, but we have to use language to be able to understand. The spiritual state requires no development, it is forever developed, but it is to be unfolded only. The spiritual state itself does not require unfoldment, but man with his mind and body requires the unfoldment. When man's mind unfolds itself, opens the doors, then the spiritual state is there. Once the veils are removed, it is always there and even in the veils of ignorance, the spiritual state is there. It is forever trying to shine through and your wailing is not going to help. Crying is not going to help, we have to do and never die (laughs) yes, yes, yes.

So, to attain is the effort, having attained is the realisation that I have and these two, when the mind is clarified, when all the ripples are brought to a still state in the pond, then the sun reflects itself and its utmost glory and then man says, "I have truly been unfolded and in unfoldment to reach that, to attain that, to realise that, we used the means that are possible to us. We use spiritual practices, right thinking, right living and it is all there. So <0:39:06.7> (laughs) yeah.

Public: Guruji <0:39:13.5> spiritual entity is not spooked, more like angels that humans are able to get a -- who are -- which are able to help humanity such as angels, or is that not so?

Guru: That is a very contentious question. There are many reasons for that. Now, spiritual entities are beings that are waiting to reincarnate themselves. They are in the subtle body state evaluating all their life times from the primal individualisation and in that period of evaluation, as I said before, we are preparing to reincarnate again. Now, what happens is this (coughs) pardon, that they are too busy, they are too busy to come and advise man, this is where medium-ship comes in. they are too busy trying to evaluate, but they cannot in any way come and advise man, but what could happen is this that if you take your mind to a very subtle level of yourself, that could be very near the level of a particular entity. You can feel those vibrations. You can draw on certain energy that are connected with that subtle vibratory state because you have brought your vibrations to that level by reaching subtler levels of mind.

Now, there is a great danger in trying to contact beings that are in another dimension. The great danger is this that as you draw from those subtle vibratory levels, you can draw positivity and at the same time, negativity as well because firstly, they are beings on another level of existence, they are beings because they are not self realised. If they were self realised, they would find mergence in divinity and do not need to exist on another thing. They exist just as we exist, but on a different level, a different plain, a different vibratory scale, a different dimension. Now, that is the reason why true gurus never encourage contact with beings on other levels. Through the process of meditation, when one reaches and this has been reported to me by many -- many meditators throughout the world that when their minds reach a certain level of relativity, certain finer level of relativity, those that are endowed with psychic side do see various entities and beings. They do see, they do hear, those that have the sense of hearing. I always discourage it -- discourage it because the person could be very apt to be mixed up in those entities and not reach home. This could be bypassed side paths that could prevent you. That could become a stumbling block and not a stepping stone. So I tell them that if you have that ability of recognising although it is not a must or a necessity, a person can become a self-realised person without even being able to observe these things because he has not developed the inclinations for that.

So the idea is to reach divinity itself and not the middle stages and if a person has that psychic ability to reach the subtle levels of the mind, by all means, say "Hello mate, how are you?" and pass on, yes. And pass on. Do not carry because it is useless. Pass on. You have to reach home -- you have to reach home. It is like a man who likes his drink, he leaves his work and on the way home, he stops at one or two pubs on the way and he's having fun having his drink, but he reaches home late and he might not even reach home. The attraction of that little pleasure provided there could be too great for him, and it could be detrimental. You see, so it could be so detrimental that people on the path of these various medium-ships do become mental, so detrimental it is. You see, so we go beyond all the various levels of the mind, from the grossest to the subtlest and beyond it to the kingdom of heaven which is within. And once we reach the kingdom of



heaven which is within, we will find that its expanse is vast and so infinite that that within it becomes all the without-ness, it becomes the all, the everything. <0:46:08.7> fine, good. Umm -- tea time?