

Aide.. tonight which the changes in the movement were to be discussed and new ways of running the movement to be decided on. What happened was that I said at the time that I would like everybody to be there. It was limited to Teachers and if you'd been there, you would have realised the impossibility of everyone being in because so many people wanted to speak. It became to a degree impossible and what happened was that a Committee was appointed and the Committee went away to look at the points that had been brought up within that meeting. Now what I want to do this morning is to go through some of the points we discussed so that you get a feel for how the movement will be run in the future. The first important thing is that we do not have a National Leader, that in future the movement will be run by a Committee. There will be four people on that Committee and me, for my sins I've been appointed as a spokesman. What I would like to do first of all is introduce you to the members on the Committee. First of all the Peter Robinson who is from the London area. There's Peter Baxendale, who is from Blackburn area up in the North and somebody most of you won't know, Charles Shaw. Now it's been decided that the Committee initially will sit for a period of probably about and this is not fixed, about two years. Now we had a meeting last night and we thought it should be shorter but thinking about it again, one of the difficulties is that in learning anything new takes time and if we decided to do it for six months, then what might happen is that in six months time, its just taking off, new people come in and it can cause confusion. So what has been decided is that the committee will take on the responsibilities for about two years.

Now the Committee is not a permanent body and after a period, the members will be due for re-election, re-appointment. Now what will happen is that they will drop off on a rota basis but will still be eligible for re-election, if this is the general feeling. Now what's going to happen fairly soon is that we feel that the people in the country should know what has happened here, that this Committee has been formed, what the Committee aims are and that the people on the Course have their own feelings expressed. And what we are going to do is to send out a Newsletter to everybody fairly soon, putting over the views of the people in the movement. It was agreed that the next Course would be next summer, about nine months away and at a venue to be decided. But we are hoping to get it in the school holidays so that there could be more people there, that the age old complaint of teachers saying "I am working, I can't make it" could be overcome and that hopefully we can find somewhere that is in those times, in the more expensive times, a little cheaper. How many people here would like to come on the Course next summer? Guruji suggested we find somewhere that would take about three hundred. I think we have about one hundred here to start with, so the other two hundred shouldn't be too difficult.

What we felt would be a good idea would be that we had a Secretary/Co-ordinator who would look after the administrative side. Now in the past it's been felt that the tie-up between administration and teaching had been so close

that there hasn't been room to breathe. There has been the feeling that there is no separation, that this should have a separation, there should be a difference, you should have the teaching here and administration over here. And what has been decided is that there will be a Secretary/Co-ordinator, who will be responsible to the Committee but not on the Committee. He will be an advisor. Someone has been approached on this and I think he's agreed and I'd like him stand up. It's John Lamb. I think for many people their first meeting with him was last night and he left a great impression on most of us. He certainly did on me. Guruji is going to write to the Teachers on a regular basis so that in each area a teacher will be getting a letter which he will be able to communicate with the meditators in that area. And I think that this is something that we all feel is necessary and that it will give those meditators a closer link with Guruji. A personal letter.

We have decided that it would be good to change the way that the Preparatory Teachers' Courses are run, that they will not be run on a national basis any longer, that the Teachers in every area - in the past Full Teachers for instance have really had responsibility but not the authority to go with it - and that in the future Preparatory Teachers who are experienced and Full Teachers will be able to choose and train their own Prep. Teachers. Now this would benefit the movement a lot, not the numbers but there are many people who do not have the money or time to go away for weekend Courses and we felt that this would encourage people in the local areas to go into teaching. Okay.

One thing that I think many people have found on this Course, those who have gone through and been interviewed or talked with Guruji, is how beneficial it is. It really is something very special and we felt that in future what should happen is that the people who are first on that list are the new meditators, people who haven't been on Courses before, because I think there is nothing more important than that link, that personal contact with the guru. And in fact it was something we have discussed with our American friends and they felt the same and this is something they may include in their future Courses. In future there will no longer be Teachers' Courses; there will just be Meditators' Courses. Again the feelings were that in the past it produced this hierarchical thing firstly and secondly that the Teachers go on the Teachers' Course and they don't go on the Meditators' Course. And I think the Meditators feel let down and really the Teachers' Courses are the same as the Meditators' Courses, they aren't any different. One thing that, I think it was Peter suggested this, that in future we will have a suggestion box on the Course. So anybody who has ideas to make which they want to make but don't feel that they want to stand up and talk about it or even sign their name, can slip a suggestion in the box, hopefully pleasant ones. We feel that BMS should start out as it means to go on and that is with an open and honest heart and that in the past, the hierarchy, the way the movement has been run, has been such that there are areas within the movement that have been hidden and it is partly this that has caused the recent troubles we have had. And that in

future this shouldn't happen and that we start to call a spade a spade in the future. I think that everybody hopefully will agree that this must be the foundation of the movement.

Now one thing that came up at the Teachers' Meeting was that BMS may get stuck for some bills because of the change in the structure and we felt that not ethically but morally or whatever, we felt that we should help them out. And that what is going to happen is that we are going to look at the assets and liabilities of BMS when this is sorted out and that we will help them with any debts that's incurred. I think most people will agree that this is only right. Okay.

My personal feelings are that there are times in life when it becomes very difficult and we go through times of stress and upheaval and for many of us times of confusion. And being clear minded all the time doesn't always seem to bring about changes, which is what we are looking towards, the spiritual change from inside. And I personally have gone through quite a lot of things in the last few months and my feeling at present is that this movement is the same and it's different. It's the usual paradox we always get that we are all here, we are all going through growth experiences, we are all going through change and this will continue to happen. And anybody who feels that isn't the trip they want, maybe they are in the wrong place because it isn't easy at times and if we are going to get there, it never really will be easy. There aren't any easy trips, I wish there were. I've been looking for one for a long time. It doesn't get easier but the things that we are looking for are on that other side. There are times when you stand there and you don't know whether you are coming or you're going. There are times when people say things to you and you can't answer them and it throws up doubts within yourself. And those doubts come from the mind. But it's when, through whatever medium, we start coming from the heart those doubts don't seem to be important anymore. It's then you begin to feel 'what the hell, it doesn't matter'. It's what you feel here that's important. That too many people and people on this Course have gone through traumas in the last few days up here and it's only when you sink down, go up whatever to the heart, that it all starts to fall into place. It doesn't make sense but it falls into place. Yes, I know, I know.

I mean the last thing I wanted was to be standing up here - I must have committed some terrible sins in my times. To me, as I say, the movement is different but there is a strength there. To me, I see people going back to their senses. At the beginning of the week, going back and saying 'What is there?' Hopefully going back now and saying 'There is a strong nucleus there on which the movement will grow again', maybe not as quickly as before. Let's consolidate what we have. Let's begin to feel that regeneration. Let's be honest. Let's find, when we are looking at teaching, let's not just rush in and drag everybody in. Let's tell them what we have got. If they like it, then they'll come. There is a great energy in the movement that's starting up again. It went quiet for a while but it's back. I think what we have to do now is to go out

and let your light shine out there. Let everybody see the strength. Let's see if people start coming back. Let's use what we have got now to the best of our ability. We're not huge, we may never be, but there is something there to learn. There are lessons to be learnt and let's go out and teach them. Thank you.

Gururaj. It is my turn now. What were we going to talk about this morning? Dying? How to die? You ask your 'Lauderer' or someone, he knows all the mechanics of 'dyeing'. How to die? Any volunteers? Good. Most people when they leave this body, they leave it unconsciously. Before the moment as the saying goes, the Jivatman or the entire psyche leaves the body, they become unconscious. Why do they become unconscious? It is because they are jumping from the known to the unknown and the spiritual path is always a leap to go from the known to the unknown. And if man is not prepared to go from the known to the unknown, he can never be on the spiritual path. Spiritual path or self-discovery is an adventure. There is no fun in climbing up a mountain if you know the route. But as you go along climbing the mountain, you have all these various experiences and excitements at every step, at every nook and cranny and that is what the spiritual path is about. Now if a person wants to go to things he knows, then all the adventure, excitement and joy is lost, because to approach that which is known already, then expectations begin. You expect that you will find this on the path or that on the path. So where is the joy of it?

So the spiritual path, leaping into the unknown is an exploration and man is born in this world to explore his latent potentialities. For if you want to go to the known and know about the known, why do you want to do that? It is because of an inner fear, an inner insecurity, that you will not venture forth until you know what is in store. The spiritual path is so individual that you can never know, it is so unknown. So as you progress, various experiences come about that you had not expected and because you had not expected, that is the time when you receive true experiences which are not only of the mind but so much beyond the mind. So the path to God, the path to Divinity is to take that leap where the route is unmapped and if any person is not prepared to do that then he can reach nowhere. When the Astronauts took their rocket to the moon, they did not know what is going to happen and without taking that leap, they would have not reached the moon. Hillary and Tensing when they climbed the Everest, they did not know what is going to happen - how would they know, if there would be an avalanche or whatever the case might be. So man is not prepared to gamble because of his fears and insecurities. The spiritual path is a gamble although this is not the appropriate word. It is not the appropriate word. The appropriate word would be that you have to take a chance into the unknown sphere of which you know nothing. And to take that chance into the unknown sphere where you know nothing, you will find everything. It requires courage. And therefore it is said by all Masters that the path of the spiritual is the hero's path. It is the hero's path.

Now when a person passes from this body and leaves his body behind, most people, ninety nine point eight percent, nine percent leave this body in an unconscious state and that unconsciousness is produced in them because of the fear of the unknown. What is going to happen on the other side? Religions have done a great deal of good for the world and religions have done a great deal of bad. We, if we study history, we can see this, that in the name of religion so much good has been done and also in the name of religion so much bad. There has never been greater bloodshed - we can see the conquest of the Islamic Empire or the Crusaders. We know so much bloodshed has been there in the name of God. That which is love and non violent became hatred and violence. They developed a zeal, a bigotry totally unfounded, un-understood that just because of a mental chemistry that all these vile actions had been perpetrated.

So religion has done one disservice to the mind or to man is that they have put man into certain channels, certain grooves of certain kind of beliefs. When all the churches of the world could not capture a following when it became organised and all organisation has as a basis economics, so to further the economic situation or to better it, they had to have organisation. So first they tried with love which did not work, for love is a common word but of the least quantity in people's hearts. And that is what we are trying to do is increase the quantity or unfold. So when they could not succeed in this, they brought about in Hinduism, Buddhism, Christianity, Taoism, Zoroastrianism, hell-fire and thunder and eternal damnation. So they found the stick to beat. If you don't do this, you're going to burn in hell. These fears were implanted in people. Where there should be no fear, they planted fear and plus the environment increased those fears.

So because of these fears of what one has to face when one leaves this body, man becomes unconscious because of that fear. So he leaves this body unconsciously not knowing what is really happening. He's sucked away, pulled away where his psyche or Jivatman or the mind containing all the samskaras with the momentum of the spirit, for nothing can move without that momentum, he is pulled away unconsciously. And in that unconsciousness when he regains, being pulled away in unconsciousness, and when he regains consciousness in the subtle state, everything that he feared materialises for him. It is nothing else. There's nothing there. It's a different dimension. But what he will find there is a total projection of his own mind. If he leaves this body in a fearful state then his, those impressions are there. Fears stem from the mind and those fears linger and in the subtle state, the fears that one has there are ten-fold. Pleasure or joy is ten-fold and fear and misery is ten-fold too. It is reduced here on earth because of the body man possesses. It lessens the impact. But in that subtle state which is more powerful, all those fears, all those insecurities, inadequacies become ten-fold. For example, a person commits suicide, a person reaches a state that becomes totally unbearable to that person and the person commits suicide. But by doing that act when he or she passes over, that very intensity of misery is made

ten-fold more. For the subtle being more powerful, all the feelings becomes more powerful too. So therefore suicide is never to be done. It is just an escape. And what are you escaping to? You are escaping to greater misery. Fine. That's besides the point.

Now the thing that remains here is how to die consciously, how to leave this body consciously. It is not such a difficult matter as people assume. There are certain theologies that state emphatically that your date of death is written down, even before you are born and that is a fallacy. That is a fallacy. Death is something undetermined. Life can be prolonged if the mind and body is kept healthy. Life can be prolonged. When you have accidents, then you would say that this person could have lived to the age of eighty and here by the accident he has only lived to forty. But there are no accidents. The circumstances of the accident was brought upon, upon that person by himself. It is because of his samskaras and his karmic value that a full stop had to be put to the body but his inner self, his soul and his spirit for ever goes on. So in reality there is no death. For even when the body disintegrates, it is not destroyed, it goes back to its original elements. The human body is made of what the Sanskritists call the five buddas, earth, fire, air, water and ether and all those five elements that compose all matter in the universe just disintegrates and goes back into their original elements. Now when a person dies and he has so many attachments - a person could be attached to a mother, father, daughter, son, whatever - what happens to that soul that has so much attachment? What happens to that soul is this, that because of his attachment, it will delay its rebirth, because of the attachment, it will delay its rebirth. It will have to give time, while on the other dimension time concept is different from ours. We look at time in a linear fashion while time there is a super-imposition of many, many different factors and elements.

But now this person who is totally attached, a child dies and very, very attached to the mother, that child will hover around in another dimension evaluating its new birth. For our parents do not choose us, I have spoken about this before, but we choose our parents. And according to our evolutionary status and according to the evaluation that we ourselves have made, we choose the proper vehicles, we choose the proper genetic combinations for us to be born again. Now where is that other dimension? Is it up, below, above? It is everywhere. As we sit here there are millions and billions of souls in this very room just waiting to be attached to the sperm that is most conducive to it containing with it very like characteristics. And that is why that out of millions of sperms that are ejaculated, a particular sperm, because of its genetic combinations with the ovum, with which it would have connection, would enter the sperm. So conception takes place at the very touch of the sperm and the ovum. The soul, the entire structure of that new born babe who's going to grow up is there already. Many people erroneously believe that at the time of conception the soul comes from somewhere and enters the womb. That is wrong. The soul has entered the womb at the time of conception because

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every sperm has life. If you see through a microscope, you see the sperm moving, it is filled with life, that little tadpole's long tail. Right. And it cannot be alive if it did not have the soul.

Now to go back to the person who is deeply attached to the mother, father, wife, husband, whatever. This very attachment of that person is going to prolong its sojourn in the subtler state. Because of the attachment it will be an impediment for that person to take rebirth again. That is why we always teach that try and be as less attached as possible. Do not be attached but non-attached. Be in the world but not of the world. That's why we say that. So in that period, the soul, by soul I mean the impressions of the mind empowered by the spirit, that is the soul because the soul as I explained sometime ago, is something different from the spirit. The Jivatman is something different from the Atman. Right.

So in that subtle sphere, in that other dimension, that soul evaluates itself and the very attachment it has formed delays the calculation, the evaluation and a longer time is needed for that particular soul to reach salvation. Now we that are left behind, can we help or not? Can we help? We know our son or daughter or husband or wife was very attached to us. It was their nature, they had not reached that evolutionary stage where they could love and yet their love was a giving and not a possession, not an attachment because attachment is a possession. To love for the sake of love is non-attachment but to love for the sake of the reward, return, reciprocation, all these things form attachment in varying degrees. Now we that are here, how can we help? We could say "Oh forget, gone - what can we do, what can we do?"

Now if we could visualise in our minds that child or son that has left us, if we could visualise that physical entity and offer it prayers for its release from attachment then we are helping that loved one. But if we are feeling attached here to the person that has departed, we are not helping. We are adding fuel to the fire of that soul because our thoughts and feelings and emotions are so powerful that they could reach every dimension, not only this physical dimension, not only the third dimension, but the fourth, fifth and umpteenth dimension.

So to help the departed spirit, the son, the daughter, the husband or the wife, we send it thoughts of love and prayers that "May you be released from the attachment. May you be released from the attachment because it is a simple logical reason that it was this physical togetherness that we had. It was only physical. We say we love, we did not love." The husband tells the wife or the wife tells the husband "I love you." How many can love? You tell me. It is bluffing man's mind because if you really loved, you'd be devoid of lust, you'd flow, natural functions biological functions but lust would not be the basis of it. Love would be the basis, a flowing, a sharing, a giving but what do we do when we say "I

love my woman," I'm not giving, I'm taking all the time. I'm possessive. I want this from her, I want that from him. I want his attentions or her attentions. She must not even look around, I'm the only one." Possessiveness which is nothing else but selfishness. How can that be love? It is selfishness. Love is selflessness.

So the person that's on the other side, the way to help is by prayer that "I knew you and our closeness was physical and mental but not of the spirit, for if it was of the spirit, I would not have expected anything from you. I love you so much that I would not even expect you to live. You are an entity on your own and you have the freedom, you have the choice guided by Divine will, of course that permeates everything. You have the choice to come or to go, to come into this world or to go from this world, to enter a body or to leave a body. I have no control and I feel hurt today because I thought I had control over you, that I possessed you." So you did not love your wife or husband. He or she was regarded as a piece of furniture that you possess and as a matter of fact you can't even possess this piece of furniture. You only think you do. How can you possess all the atoms and molecules in here when they are the same as what you are? And when you are the same as the other and with no difference, difference in name and form and construction that's all, how can you possess that which is really you, permeating you and you permeating that? It's no possession.

So that is the way we can help that departed soul so that its attachments could be lessened. And as its attachment is lessened by your prayer, and your prayer must come from this understanding which I've explained now, then the attachment on the other side also diminishes. That turbulent soul there becomes calmer as the attachment decreases, you're helping. That is why we say "May peace be to his soul." These are empty words because we don't understand what it really means. This is what I've told you. This is what it means. And we are helping that soul to transmigrate, to take on another body. See? Fine. That is one aspect.

Now to come to the original, how can one die, consciously? It is one of the greatest, finest, sweetest, sublimest, divinest - I'm lost for adjectives - experience that one could ever have. I've experimented with it. Yes, I've experimented with it. I've died. Yes, it's a beautiful experience. As we mentioned last night in one of the short questions, that when you pass over, light comes to meet you. No light comes to meet you. It is your own inner light that you face, that your soul-body, your mind-body, the mental self, the self that is filled with samskaras, the samskaric self or sheath that in its subtlety of having greater perception. For example, when a person becomes clairvoyant or clairaudient, what is he doing? He's only using his subtle body. By putting the physical body at rest and awakening the subtle body, he can see things that normally the physical body won't be able to see. That is the theory of the third eye where you can see things with the third



eye. So in the subtle body not having the encumbrance and the weight, the burden of the physical body, you are in a better position to see the spiritual self.

So it is no, it is no foreign light - they've stopped, good - it is the foreign light, it's the foreign light, it is not a foreign light that comes to meet you. It is your own light that is projected out you and in the subtle state; you have a chance of witnessing it. Now through meditational practices when the awareness grows, when the awareness opens vast, then you are aware of your subtle body. You are aware of all the samskaric values and impressions that are in the subtle body. The Hindus have a theory of the Kundalini rising and all that - piff - there is some truth in it. Oh yes, but it was described in that manner for explanatory purposes. It's actually all those various energies that are in the mind. And of course the brain is not just up here, the brain extends right down the spine because the spinal cord is also a continuation of the brain. So when someone says that you think from your bottom, it is true. (General laughter) A few minutes. Tell them we'll have fifteen minutes later, lunch.

Aide Its too late now, it's on the table.

Gururaj. Oh, yah. Good, well then we'll have to - I don't like to rush, it's so important, this.

So one comes face to face with this light. Now one of the purposes of meditation is not only to bring the integration within ourselves, to recognise the inner light, to be able to come face to face with our subtle body, Suckma Sharira as they say in Sanskrit, the grosser body is Stula Sharira, gross, the subtle body is Suckma Sharira, and then you have the Atman that is spirit which is non other than Brahman, the universal spirit. I am using these Sanskrit terms not because this is in the Sanskrit Literature but certain languages can express certain things more finer. Good. Through meditation and spiritual practices, one the body comes closer to the subtle body and the subtle body comes closer to the spiritual body until that oneness is felt. When you experience the inner light or the Kingdom of Heaven within, the spiritual self permeating the mind and the body, then your awareness is wide, wide as the universe, that's the extent, infinite universe.

So when this body is discarded, you know of your subtle body, you have experienced your subtle body and spiritual body. So when you throw off this suit, you are still you. You throw off the suit in all consciousness. You don't become unconscious to throw off the suit and put on another suit. So in that period when you go over, transition perhaps, then your mind having contacted the real essence of your mind, your mind does not become unconscious because you know what is happening. And this comes through practices of meditation where you are totally aware of what is happening,

that this body is now decayed, it must be discarded. So the subtle body then becomes aware of itself. Man says he is aware of his mind. He is not aware of his mind. He thinks he's aware of his mind. Because he knows nothing of his mind, how can he be aware of his mind?

So through spiritual practices, you develop the awareness of your mind. So there the mind empowered - now this I am not talking of an enlightened being, I'm talking of the average man that has reached a few rungs up the ladder - so when man is aware of his own mind through spiritual practices, when he becomes the observer of his mind through the spiritual forces within him via the superconscious level of the mind, the finest, purest level of the mind which becomes aware and becomes an observer at the same time of the lower layers of the mind, then at the time of death, having been practised in observing his own mind, knowing the workings of his mind, his mind does not become unconscious. It becomes aware and awake. And in that wakeful state, in the subtle body which is none other than the mind, here the greater function is not of the conscious or the subconscious mind but of the superconscious mind reflecting, not reflecting but allowing the spiritual light to shine through.

So at the moment of death, in that full awareness and consciousness, you come one to one with that spiritual self of yours. And what greater experience could there be when you are one with God. So you see how beautiful death can be. Nothing to fear. People say "Oh he's gone to God". Very good. Has he gone to God consciously, that is the question? That is what I teach. Reach your Maker in full consciousness and not in unconsciousness. And if you have through regular meditation and spiritual practices and the power of grace, call it gurushakti, call it any shakti, call it whatever you want to, when you have that awareness, then life also becomes beautiful and death also becomes beautiful. Death is the cherry on that beautiful cake. Ah! Yes, that is the cherry, the crowning glory. People today salute the Crown, they have feeling for the wearer of the Crown but the real salute is to the Crown, not the personality. Always in every country where there are monarchists, the Crown is respected more than the person. So this is the Crown that represents the Kingdom, the Crown that represents the Kingdom, the Kingdom of God and that is glorious. Glory be. Hallelujah. You must go and eat now.

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