

Questioner. Namaste, Gururaji. Gururaj, we have all encountered death in some form or another, be it the cot death of an infant or the passing on of an aged friend, relative or parent. How does one cope with death?

Gururaj. Very good. It's not a matter of coping with death, for you can only cope with death if you understand what death is about. Now to us poor mortals, death seems so frightening. Why are you frightened of death? There's only one reason is because you are frightened of the unknown and that which is unknown is always fearful. Now how can the unknown be made known to yourselves while you are living? That is the question. To be able to know the unknown is not difficult at all, and once you know a thing, you lose the fear of the thing. If we have to go up a very steep hill, we feel very frightened how are we ever going to climb that rock faced mountain and we feel afraid. But once we have some practice in climbing that rock face, the fear will go away. So therefore how about trying to die while you are living. When you reach the highest height of meditation, you are dead and yet alive. So you rise again after every meditation from the ashes of so-called death and find renewed life. So when finally we leave this physical frame, there will not be any fear, for death is such a beautiful experience. It is a passing from the shackles of this body and letting the mind go free. There are no heavens and no hells at all. Heavens and hells are here in this body always. And as we train our mind to whichever thought we want to train it, that we shall find on the other side. If you feel fearful of the red guy with horns and a tail, you're going to meet that. And if you feel and believe and experience during your spiritual practices that beautiful bliss, then when your mental body is in another plane of existence, you will find that too. So you here now, while in your physical body, are creating the conditions of your experiences or your encounters on the other side. Do you see?

So now what does this mean? This means that the plane of existence beyond this body is a projection of our own minds. If you believe in an old man sitting up there on a throne with a long beard, that is exactly what you will see. If you find beautiful mansions up there, gardens filled with the most exquisite flowers, that is what you will encounter. So, why do you encounter this? Because the mental body which goes beyond or we call it the subtle body, that goes beyond the physical body is a conditioned body and whatever conditions it makes for itself, it has to pass through those conditions. And remember until the person is fully enlightened, his subtle body, as the physical body is conditioned, the subtle body is also conditioned. So whatever as the old saying goes, 'Whatever we think, we are'. And that applies not only to the physical body but also to the subtle body. When a person is in the subtle body, there is no evolution at all. There is only evaluation. At the moment of death - and I have died a thousand times - at the moment of death, your entire life flashes across your mind, every detail in a second, you'd see the entirety of your whole life that you have lived on this earth. And then the subtle body leaves the physical body and we regard the person to be dead.

Now in the evaluation in the subtle body, you not only experience, like at the moment of death this lifetime, but in the subtle body you see in front of you all the lifetimes you have lived, since the time you were the primal atom that you came about through the Big Bang, through that explosion when you, that tiny atom was shot forth. And that shooting forth, that journey itself is evolution. So when that journey, that force behind that atom, going through various stages of existences, when it loses its momentum, then it settles back into its original source. So evolution is nothing else but the primary momentum that you started off with. But in this journey, you have come through, encountered many things, that little atom not even an atom its sub, sub, sub atomic matter and science had found a few years ago something called the Quark which is more subtler than the atoms, but now they are finding that within the Quark which is up to now the finest form of matter, they find that that too, you know, has a nucleus and it also has a motion. So they are still trying to find something deeper and deeper and deeper even into the Quark. It's never ending - science could never reach it.

So when one comes to that complete stillness then one has merged into the original energy that we have come from and that is called Nirvana, into that nothingness which is the everythingness of all existence. So now here on the other plane just after you pass away - a few books have been written by doctors examining and questioning people that were on the verge of death and then they sort of came back. Books such as 'Life after Life', and 'Life After Death', I'm sure many of you have written that and the reports they got from people was this, that everyone seems to go through a tunnel and at the other end of the tunnel, a light comes to you. That's the experience of people which the doctors have reported. But that is not true. There's no tunnel. What seems to be a tunnel, is the sinking of your conscious mind into the subconscious mind and then the subconscious mind sinking in the superconscious mind. And that seems, that sinking, the conscious sinking into the subconscious and then the subconscious and the conscious sinking into the superconscious, so that sinking seems to be a tunnel. Did you get that point? Right.

Now there's no light that comes to you. What you see is your inner light which is at the finest level of the superconscious mind. So nothing comes to you because everything is already existent within you. I said before that whatever you desire, if your desire is very strong before death to see Auntie Mary, you will see Auntie Mary. If your desire is strong enough to see husband John or wife Alice, you will see her. But it is not the real John or the real Alice that you knew on this earth. What you will see is the projection of your own mind of John or Alice or Auntie Mary. In other words, you're conjuring up Auntie Mary and John and Alice. Do you see? Because those souls there, might have been reborn again of John or Alice. They might have been reborn again or if they are not reborn, they are so busy evaluating themselves to take the next birth because in that plane of existence nothing happens but an evaluation. And when you're

finalised there, that subtle body finalises itself comes to terms with itself, then only will it seek the right channel according to his or her karma, the right channel of parents to be born. And your parents do not choose you, but you choose your parents. See?

So, while the other souls are so busy evaluating themselves, they got no time for you. But if you do have that strong desire and you want to see them, you will as a projection of your own mind, projection of your subtle body. Your subtle body becomes a projector. The film is not outside you on the wall. The film is in the projector and it projects it outside and you see that. And then you have a chat with John or Alice. 'How are you darling? Are you happy up here? How've you been doing? I've been pining away for you and praying that I should leave my body so I could meet you'. And John will reply you and Alice will reply 'You, oh, I'm doing fine up here, it's quite cosy'. But do you know who's answering? You're answering yourself, because in your mind, you have the expectation, even if it's a subconscious expectation, that John or Alice would be okay. So you are projecting the image of John or Alice and you are speaking to John and Alice and you yourself are answering yourself. Do you see? It's so simple.

Now if these things are happening by ourselves and within our subtle bodies, then what is there to fear? Nothing to fear. Because no soul, so to speak - the soul is different from the spirit. The soul is the subtle body, the mental body, call it any kind of body you like. Now that contains within itself all the karmas and samskaras that we spoke of last night. And they have to work themselves out to find freedom. And the human body is so precious that the subtle body can never find evolution without having a human body. Never. Because the subtle body cannot evolve on its own. It needs the aid of the physical body. And when the physical body gets tired, then the organs start decaying and it has to drop it. Your suit gets old, so you drop the suit and buy another suit. But then you will ask what happens in the case of an accident? A young man gets knocked down by a car. He didn't want to die, his body is not decayed. What's the cause of that? The cause of that is this, and do not be disappointed, that there was an unconscious desire on the part of the young man to die suddenly. He does not know it consciously. His karma and his samskaras had conditioned him to have that accident. You've always heard the saying 'Some people are prone to accidents' and that is what it means. Where does the proneness come from? The proneness comes from within you.

So when consciously we cling to life, it has no value. The greater value lies in the subtle body in which all the samskaras and karmas are and that makes you prone to the accident or whatever that happens in our lives. And that subtle body, the mechanism of the subtle body, can be altered by having a physical body. Because it is only through the conscious mind, that's the only tool we have to be able to change the tendencies of the subtle body, and this we do

through our meditations and spiritual practices. As we dive deeper and deeper within ourselves through our mantras, which are your own vibrations, you will find it altering the patterns and the tendencies of your subtle bodies. You will find it burning up the seeds of karma. You'll find it altering the pattern of the samskaras. If a channel of water is flowing in one direction, it can always change the direction to another direction. We are all born into this life with certain tendencies. And those tendencies are the product of our karmas and samskaras. But those tendencies does not mean that that is exactly which is going to happen. Therefore when people talk of fortune telling and things, I say it's all hog wash. Yes. I know many people, they buy the morning Newspaper and the first page they go to, would be the horoscope page. And do you know what an adverse effect it has on people. Oh yes, it has a very adverse effect on people. If it says you're going to have a bad day today and then you start worrying about ah bad day, bad day and your day becomes bad. So it's influencing your mind, where it would have been such a beautiful day. And of course the Newspaper love publishing horoscopes because that makes the paper sell on people's gullibility. It's like the Ads on TV. For example if you see an Ad of, in South Africa anyway, I don't know about here, you see an Ad for beer on the Telly and its always shown with he-men riding those stallions. Meanwhile that beer is weakening but what they show on Telly is how you become a he-man. 'After action, satisfaction'. (General laughter) You see you are being influenced all the time by these shrewd business people, so that you start crying and they start laughing to the Bank. Now like that many of you use Lux soap. You know why you use Lux soap because the TV and the Newspapers say, 'Oh Lux soap makes all the film stars so beautiful and everyone wants to be beautiful'.

Like that, we could give you a million instances. So the mind is being influenced all the time, you know. And likewise the horoscopes influences your day because people's minds are so susceptible. Like a classic example would be hypnotism. People's minds are so suggestive, susceptible that a hypnotist - anyone can hypnotise really if you want to, you send forth a certain thought and thought and thought, right, sleep, sleep, sleep, sleep, sleep, sleep and you fall asleep. Yet but if you do not want to obey those commands, no one can hypnotise you. Do you see? So we are going through this life in a form of hypnotism. Everything we do is being influenced not by ourselves, but by things around us. You see? Now if we stop ourselves from being influenced and look at ourselves and work according to what our own mind says - I always say when you have some problem or some decision to make, listen to a hundred people, but do what you want to do. In other words be yourself. There's no greater achievement for a person than this, to be oneself. We cannot thrive or progress on outer influences, but we can thrive or progress by being ourselves and being ourselves means that we are standing on our own two feet and we have the courage to face whatever circumstances there are. And as you develop one little bit of courage it grows, it grows into greater and greater courage and strength.

So when we gain this strength using the help of the inner self and the mind becomes more and more peaceful, that is growth. It's not always easy. As I said the other day, I think, that if you want to scrub a pot clean the pot is scrubbed, steel wool, but the pot becomes clean. So because of our samskaras to clean them away it might be a bit hard for some people and for some people it's very easy. And what does make it much, much more easier is to have the right attitude. I am me. I'm not anyone else and I live me. No one can live my life for me. No one is going to evolve me except me, not even my guru. No. He can only send you the strength through gurushakti to help you along, plod you along, push you along, even using a pin, come on wake up (General laughter) Yeah. Do you see? So when the end would come you know as the Scriptures would say 'Regard this moment to be your last moment and live accordingly'. So then if this moment is going to be the last moment, we're going to try and make it a good moment. Do you see? And if we live every moment in that way collectively, life becomes so beautiful. So when the angel of death comes along as the saying goes - there's no angel that comes really - but when the angel of death comes along, you'll smile at him and say 'Come on pal, let's go'. You see?

So passing over becomes so totally joyous. It becomes joyous because we have conditioned our minds. Our minds are patterned and it will always stay in patterns but we can repattern it with a better attitude towards life. In reality there is no death. All is life. There's no death at all. It is just a passing away from one room into another, or changing one set of clothes into another set of clothes. But you remain the same. Because the most important part of you as a physical entity, is your subtle body, not your physical body. Many people pride on their beauty and how pretty they are and how handsome they are. It means nothing. As the old saying goes, 'Beauty is skin deep'. I've known a person that is very grotesque, ugly in a wheelchair and deformed, but that was one of the most beautiful people I've met. I could see through her soul over-bubbling with joy and happiness. That is the real beauty. Sometimes you look at a photograph and a photograph does not reflect the personality of the person. A person can look very beautiful in a photograph but when you meet them in person they are no so beautiful.

It reminds me of an instance when I was in the film business. You know I used to import, distribute, produce, direct and all, and we were busy. I was in Rome that time, came to Rome to do this deal of producing this picture. And you have the Casting Agencies. So my man there, Alex Opterman, that was his name, he got hold of a Casting Agency who sent us a whole batch of photographs. We first see photographs, we don't interview everyone and the likely ones we pick out. Now there was a part that had to be played by a girl but she had to have a certain kind of face. And this one girl appealed to us all. So we phoned the Casting Agency and of course the name was behind it, we would like to see this young lady who had done some acting. She had some acting experience. Fine. And we asked her - now normally in

Rome in those I used to stay in the Via Veneto at the Flora Hotel, which is supposed to be one of the best - and this girl was standing there at the Reception and I passed her three times without recognising her. She looked like nothing but yet in the photograph, she looked so beautiful. So afterwards, the Receptionist or one of the boys came up to us at our table and said such and such a person has been waiting for half an hour. I said 'Oh, send her in to us' - the Director and the Producer was with me. And when this girl came, I said 'Look, I've passed her three times. I didn't even notice her'. Do you see? So the photograph does not tell the real story of the person. And then I've seen people who are not photogenic at all, like Charles you know, (Gururaj laughs) but, but you meet him in person and he's a heck of a nice guy. You see?

So the point of this that most of the time we live falsely to ourselves. We imagine ourselves as something far better than ourselves, for the purpose of boosting our own little egos. Do you see? So now through these spiritual practices, when we subdue the ego and are able to look at ourselves, really at ourselves, then you could really say 'I am me'. And when you start realising that I am me, all your fears would be gone and especially as we're discussing the subject of death, your fear of death would be gone. You would welcome it. You'd welcome it with open arms. I remember still when I was speaking to Charles's eighty-three year old mother, who is going to do her final exit from this life, time will show and she said these beautiful words, 'I'm looking forward to it. It is going to be an adventure'. Beautiful. Beautiful. It is an adventure, an adventure into the unknown, perhaps, but be sure it is, having that attitude, it's going to be a beautiful adventure.

So no one needs to fear death. If we lose a loved one, you should not be sad. Do you know why you are sad, really speaking examine yourselves, because most people will deny this. You're sad, not because of losing that person, that loved one, but you are sad because of yourself. Because you are the one that's feeling the loss. And you are sad because of your loss and your attachment. Do you see? You have been so attached to the person, or even a thing. You so attached to this chair, beautiful antique chair and it catches the light and burns up and you feel sore. You feel hurt, oh my chair I've treasured it. I've paid two hundred pounds for it and if I would have sold it now I might have got a thousand pounds for it. All those thoughts go through the mind. It's your attachment. So losing the loved one is no loss to the one that is gone. And that loss which you feel is not because of the person that's gone, but the loss of your self preservation of ego. A woman's husband dies, who's the breadwinner. She cries and she - that's part of your question - she cries and she does this and that and that. And most of the time the crying is just to show the world how sad I am. Yeah. Very few people cry genuinely. So the breadwinner's gone. Now the tears come and the heartsore is felt because not of John going away but because of the breadwinner going away. You see the selfishness?

There is a sect in India than when a child is born, everybody weeps 'That oh this soul has come into so much trouble and turmoil'. And there's another sect in India that when a person dies, they rejoice that ah he's been set free from the shackles of this worldly body. Do you see the difference of people's minds and thoughts? When my guru passed away, I was here in England and a telegram came. Most of you were on that Course, I think. When the telegram came that very morning, when I sat down to talk I said 'The Course will go on as it always has gone on. To me my guru is not dead. He is alive'. Because I have looked at my guru not only as a physical entity. His physical body meant nothing. But I found the real God and guru within himself and that could never die. It's always present with me and it's still present with me. So there was not a teardrop in my eyes because I know that the spirit is everlasting immortal and never dying. And because it is never dying, my love for him is also undying. Do you see?

So death is a thing one must never fear because you'd be so pleasantly surprised at the beauty on the other side. It is as if you've been, the doors of the prison has been opened and you are free to breathe fresh air outside. People that are ill, like for example our Dorothy there, Dorothy Smith, she does a lot of work and she is now presently involved in people's suffering with cancer, severe cancer, terminal cases. And I'm sure her idea is not to cure the person of the cancer, but her idea is to make her passing over as painlessly as possible, comfortingly explaining them the value of life and that life is always everlasting. And that comforts the person. In other words she is reconditioning, repatterning the mind of the person that is passing over. Is that right Dorothy? Good. Very good done. Very well done. It comes from a deep love for humanity. You do not like people to suffer. One thing is so funny to me. A person walks on the road and slips on a banana peel and everyone around starts laughing. I feel sad. I say 'Oh the poor man has hurt himself'. Do you see the sadistic tendencies people have? The poor man he did not go and slip on the banana peel on purpose. He just slipped. He didn't notice it and he stepped on it and he slipped and he hurt his backside or whatever. I feel sorry. I say 'Oh the poor guy got hurt'. But people laugh you know. And that is how Charlie Chaplin made a fortune in his films. You see? Working on the emotions of persons, of people, from that we can judge at what stage of evolution are we. And we call ourselves so kind and compassionate. Because of the sadism in us, people seem to enjoy the suffering of others. Do you see?

So there's nothing to fear. Nothing to fear. Everything that has to happen has to happen. It is Divine will. And if we could uplift our freewill to merge into Divine will then our entire lives will be guided by Divine will. The greatest conflict people have is freewill and Divine will. But they don't know that you think you have a freewill. But it is guided all the time by Divine will. If you want to go to London from here, you might want to take a train or a bus or an aeroplane or a donkey cart. That's as far as your freewill goes. But the destination is ordained by Divine will, that you have to reach London.

That's the end and aim. The finality is there already. The answer to the arithmetical problem is there already. But you, with your freewill, if the answer is ten, you can add four and four and two, or you can add one and two and three and four or you can have it in any way you like. And that is called the play of the Divine. Your freewill which you think you have, is only the play of the Divine. He says, 'Oh, let the children play'. We take our children to the park and we let them play as they want to play. We're sitting there on the bench watching them, of course protecting them. So if they want to go on the swings, you let them go on the swings. If they want to go the slide, you let them go on the slide. If they want to go on that roundabout or whatever, you let them play. You let them enjoy themselves. But you're sitting and watching, protecting. And that's Divine will and in the end you say, 'Come on sonny boy, time to go home'. And Divine will takes you home, meanwhile it lets you play. So if you hurt yourself you know, you get knee or shins knocked or knees bruised, that's fine, lovely, you don't do it the next time, you'd be more careful. And those are the lessons of freewill. Yeah.

So fear not. The greatest fear is to fear fear. Yes. But if we are devoid of fear, if we develop that inner strength and in the heat of the inner strength, the fear will evaporate. That is strength. Fearlessness, fearlessness is a blood brother of courage, of adventure. It's the secret of success. A person wants to start a business for example, he works out all the pros and cons, I mean in a proper business like way. But still he fears is it going to succeed or not? I say forget it if it succeeds or not. Jump in. Can you ever learn to swim without jumping into the water. Jump in. Do you see? And when you jump into the unknown, remember the swimming instructor or that Divinity is guiding you. He won't let you sink. Like that. Now if we approach life in that attitude and I'm a very, very inspite of deep philosophies and wisdom, I always try to bring it down to brass tax of daily living. All our fears are unfounded. All our fears are but projections of the mind. A man with a million pounds has just as much fear if not more, than a person that hasn't got two pennies to rub together. The man that hasn't got two pennies to rub together is fearing and worrying where is my next meal going to come from. How am I going to pay for my roof and shelter? How am I going to do this or do that or do that? And the man with a million pounds has got more worries because he's worrying how to look after it and not lose it. So where is the difference now? It's the same fear. So what have you gained with the million pounds. You have still kept the fear. And having that million pounds, if you think it's going to make you feel secure, forget it. That security will never come. Because once you have the million pounds, you fear that you don't lose it for one and how to keep it. And then you want to make that one million into two million. So where are you? You're still back at square one. So the lesser we make our needs, the more happier we are. The more happier we are. I could sit here with this shirt which someone gave me as a present. The material cost a few bob I suppose, I don't know what. Am I going to say oh my God why couldn't it be a real pure pukka hand-woven silk? What's it going to help me? Gururaj is still Gururaj. If I have my underpants on or a beautiful silk shirt on, I'm still Gururaj.

There we come back to acceptance. We accept what we have and to hell with the rest. You are you. Be yourself. You see? So even when we think on the lines of death, we accept it because any person born of flesh must go that way, dust to dust. You have to go. And discarding this body means nothing. If you feel you are not good-looking enough, who knows in your next life you might be better looking. (Gururaj laughs). If you are so despondent in your life and when you evaluate yourself in the other plane of existence, you might find yourself totally, totally different. And many people come to me and say 'Gururaj, tell me about my past life, what was I?' And you know what people like to hear oh that you were (Gururaj laughs) the King of France, or Cleopatra, or Alexander the Great or things like that. They would like to hear that to satisfy their own little egos. But if you tell them that 'Oh, in your past life you were a murderer and a thief and this that', they shrink. Do you see?

So, we do not need to know the unknown. That is the point. We do not need to know what was in the past lives. We do not need to know what is going to be in future lives. What we need to know how is this life. For if this life, the inner self is strengthened and brought out in our practical living life, that inner self, then we do not need to believe in God. We become the living God. And when we discard this body, we are in the realms, the subtle body swims in the realms of that Divinity which is blissful and wonderful. You see? The secrets of these things are so, so simple. We complicate it. We complicate it all the time. This is an old saying which I was very fond of it, I don't know if you can remember it, 'It's so simple to be difficult and so difficult to be simple'. Something like that.

So, therefore I would say it over and over again meditate regularly. In the beginning, I'm speaking mostly to the new people that are on this Course, in the beginning you might find yourself, might you find it a bit difficult to adjust yourself to sitting down for twenty minutes but later on, you'd get so used to it and you'd find it so pleasurable, that you would look forward to it. It brings a great calmness of mind and when there's calmness of mind, there is greater power in your thought. Some lady asked me on one of the progress forms, 'I find it a conflict. I've been brought up in the Christian faith and of course you know I do my prayers to Jesus and to do meditation is that not a conflict?' So I wrote back on her form I said 'No, it is not a conflict. Pray to Jesus and after your prayers do meditation or do meditation first. Calm the mind and then do your prayers. For then your prayers become stronger with the calmness of mind. They become more concentrated'. Do you see? Jesus is love. Meditation is a science, a scientific systematic way of reaching the love of Jesus or grace. Do you see? So it is not in conflict at all. Therefore our board shows all the religions. Believe in any religion you like and through your meditations, you will find and understand, you'll have a deeper understanding of your religion. If you're a Hindu, you'll understand Hinduism better. And if you're a Christian, you will understand Christianity

better or whatever. And then as your understanding grows, you'll find that, ah, the basis of all religions is but the same, only the surface rituals differ which is not important, its surface.

But when you come to the basics, and the basics are always to seek the light within. And the more closer you get to the light, the more pleasurable death becomes. Do you see? For it is a joy. You're free from the chains of the body. And you have a chance. And this happens all the time. During the day your day is full of activity and at nighttime you sleep and everything disappears. All the activity, the whole room, the environment, your family, your friends, your beloveds, they all disappear, don't they? Death is the same but it has, death has greater value than sleep. Sleep only nourishes the body, feeds the body. As Shakespeare says 'Sleep is the best nourishment in Life's Feast.' So that is needed. But in death, its the greatest nourishment in our entirety, mind, body the works, where you are now preparing to take on another body and which, if you have prepared in this lifetime by becoming closer to that within yourself, your next lifetime is going to be far, far more glorious than this one.

Some religions believe that when you die, if you have done bad deeds, you'll take birth as a dog or a cat or a cow this that. That is all nonsense. Don't believe it. And I've challenged many Hindu Pandits on the subject. Evolution is progressive and once you are a human being, you will never go back to the animal kingdom. But you will progress on to higher levels of the human kingdom. Now say, if we take the mineral kingdom to be twelve inches, and the plant kingdom twelve inches, animal kingdom twelve inches and the human kingdom twelve inches. Now what could happen in the twelve inches of the human kingdom, if you do not live your good life meaning, what I mean by not living a good life that you have not made any effort to come closer to within yourself. I'm not talking of the external things. Right. So in that twelve inches, you can fluctuate up and down within that twelve inches. By bad deeds, you might become a person in the next life of a lower category, that where you left off. But you never go down to the animal. But when you pass above that twelve inches of the human kingdom, then you pass away into the realms, merge away into Divinity. Do you see?

And there's a saying that even angels envy men. Angels envy the humans because in that state of being an angel, there's no evolution. It is only in the human kingdom that there's progress and evolution and the shortcut, the nearest to God. For you are essentially Divine and you are very, very near God and you just don't know it. A thin film is dividing you. Chuck off this film, burn it up. Whatever work you do, you don't need to go out on a Saturday morning with the tins collecting for charities and that. You do it to show the world you're an active member of the Salvation Army or whatever organisation it is. But that is not important. It is good. But how pure is your mind and heart? What devotion have you put into that little box? Not the money. That's important. Do you see? So there again we revert to mental attitude, to

surrender, to acceptance of ourselves. You know people can accept a lot of outward things, but they can't really accept themselves. That is the tragedy. And once one learns to accept oneself, 'I am me', then it becomes very easy to accept everything else around you. Do you see?

So death is something not to be feared. When loved pass away, you should not be bereaved or become despondent, because those are all projections of our own selfish desire. We say such a thing has to happen and it has happened. There's nothing I can do about it. Only thing I can meditate and pray so that those pure thoughts of mine could help the departed, that subtle body that goes, it is given a little push. That's all. Good.

Would you like to any questions on this subject, if there's anything I have missed out? Yeah.

Questioner. Why is it there's no evolution in Angels?

Gururaj. There's no evolution in Angels because their angelic state is a plane of existence for a time being only and then those very Angels have to take a physical form in whichever way, not necessarily on earth - you know there are thousands and thousands and thousands of planets like ours - so they take birth again. Angels are people that have lived in so many different planets and have lived a very good life. And then they reach this plane of existence which we call the angel plane, and they enjoy the fruits of their good deeds which they have done while they were in some form of physical existence. And when they've had their reward for the good deeds, when that passes away, they come back. Because to reach, as I said during this week I think, to reach Divinity you have to rise above good and bad. So the good is rewarded and the bad is also rewarded in its own way. That's how it is.

Questioner. What happens to all the (Inaudible)

Gururaj. All those angels. Yeah, same thing. One is a Sanskrit term and the other is a English term. Yes.

Questioner. Guruji, (Inaudible)

Gururaj. No, it's not true. You see what happens, you're talking about a medium really. You see what happens in mediumship is this, that some people have developed the art of going beyond their conscious mind and going into their subconscious levels of the mind. They dive a bit deeper. And all those things they say comes from their subconscious

mind and not through some other entity at all. They're too busy up there. Auntie Matilda is busy waltzing away there. Yeah. She hasn't got time for that. So these things she talks about, the person might be very sincere I mean I do not doubt anyone's sincerity, but these things are coming from her own subconscious mind, from her own previous memories of previous existences and she herself feels that she is being contacted. That is one way. The other way is this that you go to a medium and you're thinking of Uncle John, that's in your mind and you can develop the ability of picking up other people's thoughts. And then of course they would just say 'Oh, Uncle John is having a fine time, you know he's well and he sends his regards to you.' Simple, simple. Don't have trust in me mediums. Don't have trust in mediums. And even if there were other people that were coming through her to speak to you, remember those people, being in that state of existence on another plane, they can't be too highly evolved. If they were highly evolved they'd merge in God, won't they? And rather approach Divinity. Why these people that are still evolving? Yes.

Questioner.

Gururaj. Someone behind - sorry Helen

Questioner. (Inaudible)accidentoperationkarma on the surgeon? (Inaudible)

Gururaj. No, no karma on the surgeon because the surgeon has been sincere. That mis-operation was created by the person that is dying. But if the surgeon was not sincere and tried to rush the job, as many of them do, then there would be a lot of karma on the surgeon. Yes. When I had my heart operation, you know after they gave me the anaesthetic, the needle, you know I rose above, my subtle body rose above it and I could hear and see everything the doctors were doing. So after I came too I told them 'You did this and you did that. And you swore at the nurse, Professor Sanchez - you come on, bring that thing to me'. Things like that, yes. And when I told them these things, they were quite surprised. So I was watching them. I was watching them operating me. That's possible.

Questioner. (Inaudible)

Gururaj. Same thing, same thing. What is writing that, the unconscious desires you know coming through the subconscious mind is guiding your hand to write certain things according to your own mental conditioning. There is no guide. All the Seff books and some Mary something and I don't know what all, Marshall, don't take much note of that. But some of the material is good although it's coming only from their subconscious minds, because the person is a wise

person and it's not everything they say is good. But some of it contains good philosophical truths. But read it as a novel, not as something genuinely coming from the other side because that plane of existence is so fine, how can it come to such a grosser plane of existence? And even if something was coming through from the subconscious mind, remember it still has to be filtered through the conscious mind. And what is the level of your conscious mind to filter it properly or not? Now everything I speak comes directly from the heart but still it has to come through the conscious mind. Now if the conscious mind has greater clarity, the greater the inner self will pour through it. Like that, same principle.

Gururaj. A young lady here, sorry after that. Whoever, would you guide that? Yah, right.

Questioner. (Inaudible)

Gururaj. Yes. You don't want to come back. Well meditate, become one with that light within and you will never have to come back.

Questioner.(Inaudible)

Gururaj. It's not only a thought, it has to be practised. Yeah, it has to be made a reality. No one really wants to come back but they don't make any effort about it. Any person can become a self realised person in this lifetime. Any person can. Then you won't have to go through the tremors of birth and death and facing all kinds of things. And we only take birth to learn. It's a school. We come to learn and to shed off all those old karmic patterns, to shed them off and once the slate is clean, you don't come back. They're only a few people whose slates are clean that do come back, and they are the Avatars. They are forced to come back to teach and teach and teach. Jesus did not need to come. Buddha did not need to come. Krishna did not need to come. But that is their job. Like the Gita says 'When too much evil arises in the world, I come from age to age to create a balance'.

Questioner. Guruji, you said there are other planets like ours, (Inaudible)

Gururaj. Oh yes. You would. Oh yes, there's no - it depends what your subtle body has become conducive to. Perhaps on another planet there are some lessons to learn that you can't learn here. There are certain planets where verbal communication is not even necessary. You think a thought and I reply you with a thought without speaking. Mind you, we

could do that here too. Yes. Buddha's greatest teachings were done in silence. He would sit there in meditation and people used to have thoughts in their minds and when they left their thoughts were resolved. The answers came.

Questioner.(Inaudible)

Gururaj. Transplant machines?

Questioner. What about keeping people alive by having, them having transplants or keeping them on ventilating machines just to keep them alive?

Gururaj. Well I don't think that's a very good thing. If a person becomes a vegetable and totally useless, I think that person should be freed from this bodily existence although the vegetable does not suffer being a vegetable. The mind has gone so numb, it does not go through suffering but then at the same time it serves no purpose. What do they call that? Euthanasia. Yeah.

Questioner. (Inaudible)

Gururaj. To take your own life?

Questioner. When you're old and you're suffering..... (Inaudible) it's my life and let me do what I please with it.

Gururaj. No, but when you become a vegetable, you are in no condition to say, 'It is my life'. You can't even think that. You're a vegetable. Yes.

Questioner. (Inaudible) And be responsible for your life ... (inaudible)

Gururaj. No, but that's suicide you're talking about, aren't you?

Questioner.(Cont'd) (Inaudible)

Gururaj. Yes that would be suicide. Yes. Yeah. But if the person that has become a vegetable and cannot decide for himself or herself, then those that really know should be able to decide for this person. Because look, the spirit is immortal, it never dies really. But suicide is something very bad. If a person commits suicide, what happens is this. A person that commits suicide is suffering, deeply suffering and all suffering is tenfold in the subtle body. So if a person commits suicide and whatever suffering the person has here, will suffer that tenfold in the subtle body, in the other plane of existence. And that will determine not a very good future rebirth.

Questioner. (Inaudible)

Gururaj. You will never find that. A happy person, (Gururaj laughs) a happy person will not commit suicide. Oh, is it time already. Eh, okay. Well, forget the jokes. Well, we had one joke there from Parr, Graham Parr. Will a happy person commit suicide? (Gururaj laughs) Oh, thank you very much.

END