

Gururaj. In it. (Gururaj sings in Sanskrit) Oh, Betaji, (Group sings) Oh, Bapuji (Gururaj and Group continue singing) (Laughter & clapping). It's fun, isn't it. We'll write the translation of it in between the lines later. Okay. Fine.

Now this is a Purificatory Practice on which we are preparing a booklet in America, so I'm not going to go into explanations about it because you'll be receiving a copy here of the booklet which will give you the full meaning and understanding of it. Okay. Water? Now you just follow what I do. Thank you, beloved.

Om bhur bhuvah swah. Tatsavotir varenyam bhargo, devasya dhimahi, dhiyo yo nah prachodayat. Aum Shanti, Shanti, Shanti.

Now left hand - hold your glass in the left hand, dip your fingers, after I say this mantra. (Gururaj chants Sanskrit). Now the second step.

Aum Vaak Vaak. It's a pity we haven't got it written down. Nevertheless, just listen. Last time I know you wrote it down on the board, didn't you? We'll start again.

Aum Vaak Vaak, Aum Prana Prana, Aum Chakshu Chakshu, Aum Shotram Shotram, Aum Nabhi, Aum Reedhayam, Aum Kunthaha, Aum Shiraha, Aum Bahubya Yashobalam, Aum Karatalkar Yashobalam.

Aum Buha Punatu Shirashi, Aum Buvah Punatu Naytrayam, Aum Svaha Punatu Kanthe, Aum Manaha Punatu Ridaye, Aum Janaha Punatu Nabhayam, Aum Tapah Punatu Padyam, Aum Satyam Punaha Shirashi, Aum Khan Brahma Punatu Sarvatra. To the world. Right. Now this one goes this way.

Aum Buha - repeat with me - Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. Ah well that's done. I think I need a sip of water. Now there'll be a booklet sent which we are busy preparing on the meaning of this and how the mind is to be led to the purification of the main centres of your body. Now this will help you ridding many of the diseases that you might have. But there's a method to it. This is just introductory. Good. So we are busy preparing a booklet in America on it and a copy will be sent to our Secretary, John. Okay and of course we can also do some psycho-styling and post it out with the meanings of all these mantras. Because they are very powerful in their vibratory effect, but how to use them is very important. Good, Sir. What shall we talk about today?

Questioner. Do you want to continue the talk we started yesterday on death and dying?

Gururaj. Oh yes. Sure. Sure. Sure, why not?

Questioner. Guruji, will I switch off this lamp above your eyes?

Gururaj. No it won't, don't you worry. You carry on, my eyes are far less important than the message. Let me know when you're ready.

Gururaj. Death and dying. What is death? I die at least a hundred times a day. And you know how that happens. It is when you can separate your self from your mind and body then you are in death. Do you see? That's all what death means. Now before a person dies, he goes into a state of unconsciousness but that is not the way to die. Now through spiritual practices, if you can experience death in life every day then when the time comes for you to shed the body, you die consciously. And dying consciously is such a beautiful experience, for you are merging away into another dimension. You're leaving the three dimensional body to merge into a different dimension which is so subtle, so refined so beautiful where there are no conflicts. In the dimension we live in, life is filled with conflicts. So if you know how to die consciously then you will see the beautiful transition from the conflict of life into the non-conflict of death. It's a blissful experience. It is more blissful than what you know as life. And really speaking if you would go down to the bare factors of life, you will find that there is no death. You're living all the time. Shedding a suit of clothes and putting on another set of clothes does not mean that you're dead. You're just changing clothes stepping from one room into another. It does not mean that you become non-existent. For you are existent. Because you are immortal. What you're doing is just shedding one set of clothes and putting on another set. But you, your real self could never die. It is immortal; it is eternal and forever there. It was, is and will be. So the greatest fear people have is of death because to them death is so - hello June, Jane, June - death is so unknown to people. But if we can learn to die while we are in life then when that moment comes of discarding this rotten piece of flesh and bones, there will be no fear. Right.

So from the known you proceed to the unknown and because you have to proceed from the known to the unknown, there is fear in your mind. And fear is the cause of all the maladies, all the diseases and all the sufferings. Man only suffers because he fears. And fear can take many forms, but the root of fear is of the procedure from the known to the unknown. There is the root of fear. And if we should go deeper and deeper into the subjects, all the Psychologists and

Psychiatrists will be out of their jobs, they could become plumbers rather. For what are they doing to you? Are they really explaining to you your fear? They're diving into the darkness of fear instead of infusing the light which destroys fear. So, now to recap. The basic fear is from the known to the unknown and what is unknown to you, you call death. And yet you've died so many times. You've left this body so many times and have been reborn so many times over and over again in the process of evolution. But thanks to God that you don't remember it. Because if you remember it then you will not have the spark to push you forward. You see? So what a great gift of forgetfulness. You have been born many times and you have died many times. You have shed the body many times and you've taken on another form many times. But you've forgotten it all.

So today you think what will happen to me when I die? I don't want to die. I don't want to leave this body which is so precious to me. But is it so precious? Is it really? If it was so precious to you and so important to you then why are you suffering? Do you see? So we get involved with the process of suffering and that suffering comes from fear and the basic cause of fear is death. We cling to what we assume to be existence, but is it really existence that you are living now? No. It's not. You can only know of existence when you know the inner self of yourself. That is existence. Not this little physical frame. Not this mind filled with all kinds of thoughts, the loves and the hates and the anguish and you name it. That is not your existence. So it is because of the false belief in existence which you think is existence, is causing all the misery. (Baby cries) Do you understand my baby? I'm sure. (General laughter) Oh, you little bugger. (Gururaj laughs) I'm just relieving the tension a bit.

So, although the mind is possible of conceptions, it is still more possible of misconceptions. What does that mean? That you have been misconceived. You have been misconceived by your mother. But it was necessary to learn these lessons in life. But we can right this misconception into truer conception, into higher conception, into purer conception. And what is the purest of all conceptions? What is the purest of all conceptions, is non-conception. You see. Non-conception of one's identity that I'm Jean, Jack, James or John. You see. That's non-conception. Conception stems with the mind in regarding yourself to be the 'I'. I am Jean, I am Joan, I am Jack and I'm John, which you are not. You're only a matter of name and form. Now, are you really you or are you just a conception of what you think that is you? I hope I'm not going too heavy. Do you really think that you are you? Or is it just a thought that makes you think that you are you. Is it just some form of little patterning that's formed in your minds over the ages which makes you think that I am something? And that very thought my beloveds, is the cause of all fear. I exist, the mind says that and the mind does not want to lose the existence, therefore it fears. Because to the mind, fear is not a continuation of life -death rather, death is not a continuation of life, but death becomes a cessation of life. And that is what you fear. You do not want to cease life,

yet understand this and truly so that life never ceases. Life is an onward process. Good. Where are you when you're fast asleep? Are you conscious of life? Are you conscious of your surroundings? Are you conscious of your wife, or your children or your job or whatever? You're not. You're not. You are dead to life then. It's the same process. The same thing. Six of one half a dozen of the other. And that's all what death is about.

There is no death. When you fall asleep, can you say, becoming totally unconscious of your surroundings, can you say that I am not living? You are living. You are alive. The stage I would like you to reach is this and perhaps you will if you are regular in your spiritual practices, that even during sleep you're totally aware. I've been through what they call sleep laboratories in Capetown and in St. Thomas's here in London and what have you, and a few other places, where they, these Physicians, and Psychologists and Psychiatrists wanted to test and they found me fast asleep, measuring it on their machines. And yet after I woke up, I could tell them everything that was happening in the room. I could tell them who walked in, who walked out, what happened and what did not happen. Do you see?

So, to be aware even in sleep, is the first stage to be aware of what is death. Because once you become aware of death, you will know and realise that there is really no death. You're just going from one room to the other, or changing one shirt and putting on another. That's all. Now when this is understood, when this fear of the unknown is lost then all the fears that one has in his or her mind will disappear, it will disappear. For the cause of every fear is the fear of the unknown. That is the basis of any kind of fear that you could suffer and I would challenge any Psychologist or Psychiatrist to defy me on this factor. You see. So, the purpose of life is to be fearless and live life fearlessly. Why fear? Why fear? Why fear, what is there to fear, what is there to lose? What have you brought with you and what are you taking with you? Are you taking your wife with you? Are you taking your children with you? Are you taking your wealth with you? Are you taking your properties, your mansions, your whatever you got? You can't even take your b-o-l-l-s with you. (General laughter) You see? I've got to be blunt sometimes to drive a point home.

So, the basic fear in the mind of man is of the unknown and the unknown is death. Now, what happens after death? Would you like to know, really? I'll tell you, if you want to. Oh I'm so sorry that I landed up in England with a cold and running eyes. I'm so sorry about that. But in future as I said before, we're not going to combine a whole long three month's tour of America and then mix up England with it, and it becomes a bit too much, tiring to the body. Good. But through the mercy of God when I sit down in my chair, all the tiredness just disappears. It's His mercy. What happens after death and where do you go to? You go nowhere. For all the dimensions of the universe are contained here in the universe. When a person dies, he sheds the tired body that he requires no more for further evolution, for further progress,

that means going back home to the source. He requires that no more. So he sheds the body. And yet you can will your body to exist for many, many years more, for the weary too can go a long way. You see. So, now you have discarded the body, okay. Good. What goes is your soul. Now, what is the soul? The soul is a composition, a composite wholeness of your being which comprises of your thoughts, your ego self, the impressions of your actions, and that which you have found in the world as reactions. That is the soul.

So the soul, being of a much more subtler quality, it has to go to a subtler dimension. It doesn't mean any place somewhere up there or down there, or, heaven and hell, that's all rubbish. Heaven and hell is here and now. Good. Now whatever dominant thoughts you have in mind that has been dominating your life, that will have to be sorted out in that dimension. Now being devoid of the physical body, the soul has a greater chance of evaluating itself. It has no encumbrances because the body could be very limiting. Right. Now without these physical encumbrances, the soul exists on its own and what the soul does, it does not burn in the fire of hell or experience the joy of heaven. You know these are just conceptions put forward by organised religions. I was telling someone the other day, I think it must have been in a talk, that the two most richest organisations in the world is the Church and the Insurance Companies. Did you know that? Because the Church makes you live on promises of the hereafter and the Insurance Companies promises you a lump sum of money after you're dead. Isn't it so? I'm not against these Churches, let them be. Why not? They could be very helpful for people at certain stages. Those of you that are attracted to me, to our family rather, not to me, I am nothing, to our family, is people that want to know more than what organised churches could teach. That is why we're together. Right.

So now the soul I told you what it is comprised of and the only thing the soul does is this, it evaluates itself. It evaluates all the past existences of itself. It evaluates all the experiences it has experienced, and after evaluation, it comes to a decision in itself where must I be born and to whom must I be born. So it means our children, we do not choose them, but our children choose us. And then the soul has to wait for the right moment to find the proper genetic combination between two people, you know the chromosomes and DNA - I don't need to go into all that, I don't need to go into science. It waits for the proper combination to take rebirth into this school of life. You see. And why must it come to the school of life? To learn. And therefore I said I don't know yesterday or day before, wherever, that we are in the learning process. There is no stepping back. It's always learning and going forward. And that is why we take birth until all the experiences that are gained, like a piece of string wound round your finger, so these various births we take only means rewinding. Instead of being wound up, we become unwound, and back to our pristine purity.

So, death can be experienced while you are living, every moment when you go into a deep meditation - very few really do reach that stage yet unfortunately. It will come, it will come. It must come. But if you reach that stage in that meditation that I reach, I am dead and experience death and come back to life and then go back to death and come back to life. What a lovely dance. You see. So life and death alternates itself all the time. But let us be consciously alive and not deadly alive, and let us be dead consciously in life. Do you see the interaction? What I'm trying to point out to you is this that there is no death, there is only life. For to repeat this over and over again as I've done many times, that if Divinity is omnipresent and omnipotent and eternal and being omnipresent residing in every cell of your body, how can God die? You see? It is just this little mind that's ticking away because it does not want to lose possession of itself. You see? And when it does not want to lose possession of itself, to repeat again to you, it comes up with all these fears of the unknown. And yet I promise you this, I know this, I never speak from books, I speak from my own personal experiences that there is no death. There is no death. A child grows up into adolescence, has the child died in growing up into adolescence? And when the adolescent grows up into manhood, has the adolescent died? No. It's the same child, the same adolescent and the same man all the time. And that man when he has grown into the spiritual stature that is required, he will start knowing what is Divine and what is Divinity, and knowing that, he will realise that there is no death and only life. Okay. I heard that bell there now.

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