

Gururaj. Fine. What shall we talk about this morning?

Questioner. Guruji, please could you relate to us the various states of consciousness with the ability to visit other planets and manifest objects and other Siddhis, to the personal awareness and awareness or consciousness when we drop the body?

Gururaj. Good. I would like to answer the latter part of the question because I am not interested in Siddhis. They serve no useful purpose at all. Every known Master worth his salt has never ever encouraged the development of Siddhis. What happens in Siddhis, is that you are concentrating a certain force within you to a certain area and by the concentration of a particular energy to a particular area, you are strengthening that area to do what you want to do. For example, if you want to move an object from one place to another without using your hands or any mechanical device, it can be done. It can be done by thought power. It is a possibility and it has been demonstrated. Good. So, one could achieve that strength of concentration whereby the thought actually becomes tangible because thought is a thing. Thought or the mind is also matter but existing in a far more subtler form. Now this very matter can be grossified or it can be given, the subtle matter can be given the impetus by certain practices such as Pranayama and others, to be able to move a solid object from one place to the other. I think it is called Telekinesis, something like that, or Teleportation. Good. Now it has also been demonstrated that by thought power, a woman in Russia could separate the yoke of the egg.

Now, where is this getting one? What are you really achieving by doing that? Now when you concentrate thought forces in a particular area, you are using those forces from another area. It is like a balloon, you put pressure on one end and the other end will swell up. Meanwhile, the one end is being deprived. So what you are actually doing by these practices is you are creating an imbalance within yourself. And if you study the lives, physically and psychologically, you study the lives of people that indulge in these practices, you will always find them imbalanced people. If you read this book 'Psychic Discoveries behind the Iron Curtain' - there, a description is given of a woman who could do these things but after every demonstration she would have to be put to bed for a few weeks. Her entire energies are depleted. She becomes disorientated. So instead of practices creating a balance within ourselves, the Siddhis create an imbalance.

So, for example the Shiva Ananda Ashram people had very recently put out a leaflet, a little booklet of about sixteen pages, describing some of the Siddhis that are taught in the Western countries and of course the title of this little booklet is called 'The Great Himalayan Hoax'. Yes. So you'll find even Ramakrishna, - if you read his, the Gospel of

Ramakrishna, he was a self-realised man, - he condemned these practices for they are so easy to do. They are so, so easy to do. By the practice of Patanjali's Raja Yoga and really spending a lot of time on it, all these Siddhis could be achieved whereby one could become smaller than the smallest and larger than the largest. One could achieve a state of weightlessness. One could transfer oneself from one place to the other which means you disintegrate the entire cellular system of your body and re-create it somewhere else. It's very easy. I have done this a few times because I was angry. Some learned Professor was putting too much emphasis on these things and I was angry and I showed him, look this is all rubbish by demonstrating it to him.

Why put so much emphasis on these things? The emphasis should be on integration of the mind, body and spirit. The emphasis should be on reaching the Kingdom of Heaven within. The emphasis should be on drawing from that infinite source so that our lives become more smoother, harmonious, fulfilled and filled with love and kindness and compassion and all the virtues that go with it. That is the aim of life. That is the goal of life, not acquiring all these so-called super normal powers and nothing really is super normal. It is all within the boundaries of normal-sy. It is all normal. When we do not understand the principles of a certain thing, we call it super-normal and there are so many evidences in front of us like the television, the telephone, the aeroplane. A hundred years ago if you described these things, they would say you are mad and today it's such a normal natural thing that we don't even give it a second thought. So it has become normal today while a hundred years ago, it would have been regarded as super-normal.

Now the point is this to put it in a nutshell, that instead of, while in the process of acquiring super-normal powers, you become abnormal and that must be stopped. Fine. So that is as far as Siddhis go. That is as far as acquiring these powers go because these powers has nothing to do with one's spiritual self. In other words, it does not come from Divinity and there is nothing Divine about it. One just goes to the deeper layers of one's mind and as you all would know that as you go to the deeper layers of the mind, to the subtler layers rather, then everything existent in a subtle form is far more potent and far more powerful. I always say if we should drop a two thousand ton bomb somewhere it will only create a big hole but if we split a tiny atom, it will destroy an entire city. So as we proceed, as we proceed to the subtler and subtler layers of the mind, our thought forms do become more and more powerful. Now in the process of gaining these powers through our meditational practices that takes one to the regions of greater and greater subtle levels, one does acquire certain abilities. But the idea is not to put any emphasis on the abilities that are acquired.

At the present moment I am busy going, reviewing the review forms, I was busy on it since seven this morning and I hope to be finished tonight, tomorrow morning. I have seen on the progress reports how peoples' lives have become

more smoother, more harmonious. Things that seemed such big problems don't seem as such big problems anymore. They have developed a greater acceptance of things. They have developed the principle of things that we cannot change we accept, and we try and change the things we can, you know the Serenity Prayer, type of thing. Now that requires a strength and that strength is gained by intuition, by integration. Good. Some people have developed greater powers of intuition, where they just intuit things from a sense of knowingness because they are drawing from a deeper level of their consciousness. They are drawing from a level far deeper than the ten percent surface value of the entirety which is called consciousness. So these things happen.

Many people report that things they want to do or just think about, just seem to happen. They think of, oh changing a job and here a job just comes along which they would really have desired, which they really wanted and it was thrown into their lap. So to say and that is because the thought has become more powerful now. With regular meditation and spiritual practices we have awakened the latent powers that are within us already. When we do our spiritual practices regularly, when we help ourselves, we don't need any extra help we can help ourselves. We know our lives, that look we are doing this wrong, let us do it right. Some effort, some discipline is required and when these things are combined, automatically one opens one's self to the power of grace and life becomes better and better. And isn't that far more nicer than to be able to turn your hand and manifest something? You see. Isn't that better? That is the purpose. Why must you manifest something? Why must you take the work over of the Manifestor? What right have you? Why must you take the act of creation from the Creator?

So, you are misusing the powers that are within you. You have been given freewill so that powers could be used usefully to reach back home quickly. You have been given the lamp to light your way so you can find the path home, but not the lamp to set the forest alight. Do you see? So there is no value in Siddhis whatsoever. There's no value in the acquisition of Siddhis. Because firstly why does a person want to acquire Siddhis? Ask that question to yourself. I want to acquire Siddhis so that I can gain a certain power. Why do I want that certain power because I can achieve certain things for myself. If I achieve the power of flying, everyone will say 'Ah, look at him he's flying.' I, I, I, John, Jack or James. You know. You would say 'Ah, look James flying up there. Isn't he flying?' There's a lovely story about Milarepa. He acquired this Siddhi of flying and he used to fly around in the Himalayan hills and after a while nobody took any notice of him anymore. Yeah, Yeah. So sometimes a visitor used to come to the village and while there busy with something the visitor would say 'Hey, look at that, that man is flying'. So they wouldn't even look up and say 'Oh that must be Milarepa'.

You see what importance is there, you are only bolstering your ego. You are only densifying the ego instead of expanding the ego so that the light of Divinity can shine through. Good. That is what Siddhis are all about and this had been known to Sages. They have not conceived of this idea but these ideas and methods were revealed to them by tuning their individual mind to the universal mind and the secrets which are no secrets really, all these things are totally, totally simple. Its just to develop an understanding of the deeper layers of matter and energy and when we understand the deeper and deeper layers of substances and the energy contained in substances, it can be manipulated but for what. That is the question. Splitting of the atom for example. That's a Siddhi. Oh yes. Who had ever conceived of splitting the atom? It is done by mechanical means but required great thought power, required great knowledge, laws of relativity, the quantum field theory and so many other theories and 'beries' to be able to achieve that. But what did it do - killed thousands and thousands and thousands of people.

So these things are not important at all. The thing that is important is here and now. How happy am I and what can I do to make myself happy? What can I do to make myself useful to myself and useful to those around me? Once I do that then when I die I can very safely say, 'Well lived this life. Well lived.' Good. Gururaj. What was the second part of the question?

Questioner. Awareness after you drop the body - the consciousness after you drop the body,
Gururaj. Ah, life after death! Is that what you want to talk about? Good. So. What happens after death? Is there really death? I personally don't believe in death whatsoever. There is only life. I have said before that the human body when it drops away, it would disintegrate and go back into its original elements. Even the so-called dead body is so, so valuable because the body is composed according to the Sanskritists of five elements, earth, air, water, fire, aether. So in disintegration and this is what disintegration means, disintegration means a separation of the various components of the body and in this separation earth goes to earth, fire to fire, aether to aether, so you are actually helping the atmosphere by strengthening it. You are strengthening the earth by the earth energies in you. You are strengthening fire by the fire energies and water by the liquid energies that is within you. So in this disintegration, you are adding life to life. Even the body is not dead. But what we assume to be dead is that a change has taken place in construction. You break down this building, use the same metal and timber and bricks and with the same metal, timber and bricks you construct a building of another shape. But the metal and timber and bricks are still the same. So what has died? The form has died but not that which constitutes the form.

But nevertheless, talking of the things we are familiar with, death. So a person dies, what happens to him? He sheds his physical body which all know. Now the human system or anything and everything has three selves to itself. Now these three selves could be sub-divided into many other selves, like the Tantras, they sub-divide it into five. The other schools of thought that sub-divide the body into seven sheaths but basically there are three. The physical, which in Sanskrit which is called Stuva Sharira, then the subtle which is the mental body, which is called Suchsma Shirira and that which empowers it all, is the spiritual body. So when this body is cast off like we cast off old garments, the subtle body carries on. For the subtle body is the repository of all the experiences you have gained until the moment of parting. Until the moment of shedding this body, the subtle body has gained and retained within itself all the experiences, not only of this lifetime but of all the lives that man might have lived since the primal atom. So the subtle body goes on, carries forth with these experiences, the impressions of the experiences, for the subtle body is the sum total of the experiences ever gained and these experiences remaining in impression form are called samskaras. So your subtle body is nothing else but a bundle of samskaras. Good.

Now this, these samskaras are part of the mind. The subtle body can also be called the mental body. Now in the mental body, the power of intellect is still alive. The power of discrimination is still alive but being unfettered, unchained from the physical body, it could function at a far purer level. So here the three dimensional man, physical, subtle and spiritual is now in a sense operating in the two higher dimensions, the subtle body or the mental body, plus the spiritual body contained within the mental body. Now not having the physical body as an encumbrance, as a weight that we carry around, the subtle body draws more power from the spiritual body and finding that clarity, finding more clarity because of drawing that power, the subtle body or mental body can evaluate one's situation in a more clear manner. At the moment of death, at the moment when one passes away, and I've had this experience - I only talk of experience, I've told you this before - when the physical body passes away and the subtle body is released, then because, being closer to the source, the various layers of consciousness in the subtle body which is the subconscious, a bit, a little memory of the ordinary conscious mind, the total memory of the sub-conscious mind and its various levels plus the super-conscious mind functions as a unity, having shed the physical body which uses up the energies of the mental body so much so that those mental energies are dissipated. And so when you do meditation, many of you do experience a withdrawal from the senses. You become oblivious of the physical body and when one is totally oblivious of the physical body, which in Sanskrit is called Prathyara, then the subtle body can function at its maximum level.

So, after death, at the moment of death, the mind so to say, gathers itself. The sub-conscious and the super-conscious and the memories of the conscious gathers itself and goes into a state of vibration, a very heightened state of vibration which we can achieve through spiritual practices without dying, goes into a heightened state of vibration where

every memory of this life becomes alive and you can see from the cradle, from the time of birth, 'til the time of leaving your body, everything flashes by sequentially in a panoramic view. You see the works. You see it all. Right. That is the first thing you see. But you see it in two different aspects. You see it sequentially, linearly and at the same time you see it as a wholeness as well. I think it was Mozart or some composer who would conceive of his Symphonies - he could see the whole of a Symphony and at the same time see the various parts of the Symphony. Does anyone know the name of that composer?

Voice. Mozart.

Gururaj. Yes it was Mozart. Yeah. Now, in a like manner when a person leaves this body, this whole life flashes there in front of you. Then your journey begins. That is great fun. Lovely. It's lovely. In the subtle state, in the subtle state, the mental body being closer to the spiritual body, it experiences greater joy. It experiences greater joy because it is closer to the real all-pervading spiritual self. So death is something never ever to be feared. But you can here and now condition your experiences after death. So our teachings that we give out, the things I teach about, is not only for this life but it is going to help you when you die because the experiences that you can have after death can be conditioned now. For example a Mohammedan believes very, very faithfully and faithfully to his belief that if he should die and if he lives a good life on earth, then in that realm of heaven he will have rivers of wine flowing and Haris attending him and all his desires would be fulfilled and they are mostly sensual. So the things that he is denied here, he will have up there.

Now if the mind is conditioned in that way, then those are the experiences he is going to have because any thought, when we spoke about Siddhis, I said that any thought can be materialised, it can be materialised much more so in the subtle state of existence, in the subtle body. Now if your mind is convinced now, now, now, the little ten per cent of conscious mind, if it is convinced that life after death is joyful, then you will experience that joy. Oh yes. You will experience that joy and if you want to condition that mind and experience some of that joy which you will have after death, you can do it here and now by meditating and doing spiritual practices, by going beyond the body, by going beyond that little conscious mind and diving into the realms that is beyond the conscious mind and feeling the joy that is permeating there, experiencing it and being convinced that after death there is nothing but joy. And this joy has nothing to do with your Karma. It has nothing to do with the concept of heaven and hell. For heaven and hell is here now. And heaven and hell can be created in another realm according to your mind, according to your conception, according to your idea. Keep on believing that you are going to burn in the fires of hell and you are going to burn. Keep on believing that its going be joyful on the other side and that very mental conditioning that you are undergoing, will make it joyful. Oh yes. It could be

a kind of self-hypnosis. It could be a kind of inducing in yourself certain thoughts that will materialise on the subtler plane. So it is all nothing but a conditioning. But the truth of the matter is this that in the subtle state and not having this incumbrance of the body with you, you are closer to the spirit. And the nature of the spiritual life is nothing else but bliss and joy and you can feel it more intensely.

So anything felt in the physical body could never be as intense as that which is felt in the spiritual body. Good. In the subtle body, now, in the subtle body, the first thing that happens when this body is shed is that your entire life passes in front of you and then as you progress further, you start seeing light. Now, this light that you see is not an exterior light and this is where I disagree with these doctors that are doing some researches of life after death. They have brought patients, revived patients that were on the verge of death or who claim that they were dead and the experiences - I believe there are some articles in your, some of your local newspapers, the Observer, Observer, yes - those experiences are valid, but the interpretation is wrong. The experiences are true, but they have been misinterpreted, for you are not witnessing an outside light, you are witnessing your own light outside yourself. So there is no great big cosmic light coming down there welcoming you 'Come home, my son'. No. You can condition yourself to have that experience. Any person can condition himself to have any experience in the physical as well as the subtle. Keep on repeating to yourself now that I've got a headache, I've got a headache. Do that for ten minutes and I'm sure you are going to have a headache. You can condition yourself.

Did I tell you the story of this little experiment which is not recommended but can be done. Three or four friends get together - I think I told this story. No. No. Three or four friends get together and they want to play a trick, a joke, a practical joke on the fifth friend, these four. So they make a plan. So in the morning at teatime, Jack sees John and Jack says "Oh, but what did you do last night? You look terrible." So John listens to that and starts thinking and it starts working a bit on his mind. He doesn't pay much notice. So when it comes to elevenses, Tom comes along. He says "John, oh, my God, ah look at those rings under your eyes. What happened, you look terrible." So here at four o'clock tea, James comes along and he says "Oh my boy, you better see a doctor quickly." And here at knocking-off time, the other friend comes along and tells John, "John, you better go to bed because you look terrible. Go to bed now." And do you know John will feel so sick that he will go to bed. See how the mind is conditioned and everyone is subject to conditioning. And that is why these TV stations and newspaper adverts, why they thrive because conditioning, conditioning, conditioning. Why do you use X, Y, Z soap? Why? Ask yourself why - because it's been thrown to you all the time - X, Y, Z soap is very good and this week fourpence off. (General laughing) You see. Conditioning.

So, man himself through auto-suggestion can condition himself to have experiences in a subtle state of the body. Now I have not gone through the two articles of the Observer but I've been told that the people that was supposedly dead, that was supposedly dead, remember that word, had similar experiences where they witnessed a light and they thought it was an exterior light but actually it was a projection of the light within themselves. Besides you, nothing else exists, only you exist. When one leaves the body, the mind or the mental body becomes so at one with the universal mind and yet retaining its individuality. Therefore, it becomes so pleasurable. It becomes so at one with the universal mind that it experiences this joy and you feel that there is nothing else on the other side but just you. And being attuned to the universal mind, you have a panoramic view of all that there is. So it's nice to die.

Many of these so-called deaths are not real deaths. The doctors have certain standards which are termed clinical deaths and which may not be death at all. The life force or prana can exist within a body even if the heart stops, even if the mind stops thinking. Of course that is before haemorrhage starts occurring in the brain. So the body can be alive without the mind functioning and without the heart beating. Now many of these cases in books like 'Life After Death' and things like that, many of the cases that were quoted were nothing else but a projection of the mind. The body in a certain form even without the heartbeat or the brain functioning, is still alive and becoming oblivious of the physical body, becoming oblivious of the physical body, the mind could project itself into a different dimension. And because the mind is thinking or has deep implanted memories of one's late father or mother or brother or sister or friend or sweetheart, within this projection you conjure up your father and your mother and your sweetheart and your lover and in that dimension, you find them to be a reality. But in truth, it is nothing else but a projection. That is why I discourage mediumship. Because I know the mechanics of it and how that projection occurs. So many of these experiences that are described are not really after-life experiences. But the body has come to a standstill and the heart can be resuscitated by giving it certain kinds of shocks and getting the clock ticking again until - this is what I told Chris Barnard that he takes hearts away and transplants them into other hearts. I told him, how can you be sure that person is really dead? You might be taking a living heart away and putting it into another body. He tells me you've got a point there, you know. Yes.

So that is why it is always recommended that a body should not be buried immediately after death. I think in our Western way of life, we do bury after three days. Is that the thing that's done? After three days, because during that period of time, if the heart is not revived by mechanical means or by itself or if the brain is now totally deprived of oxygen then a haemorrhage could set in and various dysfunction could set in and then one could say that the body is now nothing but a piece of wood. And the life force has left it. Do you still want me to finish at a quarter to? Five to. Oh thank you. You granted me ten minutes. They've got some things to do and they want me to finish early. Good. So.

Now this very life force is the very essence of the subtle body and the spiritual body combined. So this life force carries on its back your entire subtle body. Fine. Now after death, after first having a glimpse of the life one has lived, one starts evaluating. The evaluation will always be totally one hundred percent accurate being so close to the spiritual self there. Then one evaluates, not only the past lifetime because as one progresses deeper into the subtle state, not the immediate moment when the subtle body has left the physical body, the memories only of this life, but as one goes deeper and in a lapse of time, to put it in our words, one goes through the entire existence of that individual soul that forms, that is part or that is the subtle body. Right, now an evaluation takes place and the evaluation is based on the principle of evolution because as the subtle, as the physical body dies, the subtle body too has to die. But the subtle body having greater strength and being made of thought forms; it lasts many, many millions of years longer than the physical body would. Now the physical body has lasted for many, many millions of years in different forms, right from the atom to the plant, to the animal, to the human. So you see how long this body has lasted in some form or the other and the subtle body lasts still longer until it becomes free of samskaras, free from all the impressions that is clouding it. For although it is close to the spiritual light and more of the spiritual light filters through, it does not filter through in its totality because the subtle body is clouded by the impressions good or bad it has gained through all these lives.

So now the job of the subtle body is this, that it has to rid itself, clean off all the dirt from its self and therefore the purpose of evaluation is, how to clean off this dirt. Which is the best possible way? Which is the best possible planet to go to for this particular lesson that I have to learn? Should I come back to this planet or to another? What sort of form should I take? Which would be the best vehicles for me that would be most compatible for this entity? Which would be the best vehicles for this entity to take birth through? All these evaluations are made and who makes the evaluations - you, yourself. There is no father sitting up on a high chair like this, with half a dozen clerks and books - 'Dearest John, May fifteen you did that.' You answer to yourself. Now this is not, please remember, this is not in contradiction to any theology. This is in compliance with theology, because there is - the theology as we know it today is an admixture of theology and mythology and so many other 'ologies'. So, many of the things that is said in Christianity, or Hinduism or Buddhism are expressed symbolically but we have to understand the basis of the symbolism, the figurative meaning rather than just the literal value or just reading the words. We've got to read into, around above below and sideways too, of the words, then we know the basis of what theology is trying to tell us.

So now back to the point, man judges himself. No one else is there to judge you. You judge yourself and the great thing that happens there, that the most dishonest person becomes the most honest person because he will judge himself

totally accurately, because, there, he is feeling a certain joy and the greater joy is knowing that I am proceeding to greater joy. And therefore it might be a certain inducement - lollipop - ah, yes, to judge himself correctly. Ah. See. And as I said, the purpose of this judgement, the purpose of evaluation is for him to decide which kind of birth to take so that he could learn the lessons he needs, to evolve.

Now lessons can not be learnt in that subtle state. Lessons cannot be learnt in that subtle state. In that subtle state you remain static. You just function within yourself and within the boundaries of evaluation, but there is no evolution, there is no progression. For any entity to progress, he needs all three aspects of himself - physical, mental and spiritual and that is why our bodies are necessary. That is why theology would say 'Your body is the temple of God.' So this body is just as important as the subtle body. Because it is through this body that actions are performed. It is through this body, that the subtle body finds a vehicle to experience or re-experience its own thoughts. So do not under-estimate the value of the little ten percent mind we have or ten percent mind we are using. It is just as important as the dormant ninety percent but we can evolve faster, having the body, we can evolve faster if the ninety percent dormancy is awakened. All the better for us on the other side because we have already started experiencing that which is lying dormant here and now and not wait until we get there. We become familiar with it.

This is my nineteenth trip to England and I am - for IFSU, how many trips - fifth, fifth, fifth, yeah - for the BMS and before that there were several business trips, nineteenth trip to England and I'm quite familiar with the atmosphere, with the people, with the towns and cities. Hah. Right. Because I have made those journeys before, that is why nothing seems strange. Likewise if we become familiar through our spiritual and meditational practices with the subtler layers of the mind, then when you pass over, you would be familiar with those regions because you had experienced them, the subtler levels of your mind, you have experienced them here and now, in the physical. So even when you pass over, you will still say "Did I really pass over?" It is all so familiar and that takes the sting out of that which is called pain.

Now people that find some pain in death. Death causes no pain whatsoever. What causes pain is the fear of death. Death is painless. Fear is painful. And as we become familiar with the subtler layers of our mind, then when death occurs, you do not fear, so the pain is gone. So by doing meditation and spiritual practices, you are laying in store for that which is beyond. You see how beautiful the Scriptures put it. So symbolically that you are now storing - someone might know the quotation from the Bible - 'That you're storing up' - up there -

Voice. 'That you're storing up treasures in Heaven.'

Gururaj. Hah, hah. Something like that. Beautiful. Yes. Yes. Good. So that is the whole process. Now Kummel, I'm afraid I have to go on a bit longer. Okay. You can get one or two people extra to help you with the Mandalas. Good.

Now the journey is still a long journey for the subtle layers of the mind or the subtle body. It will choose which vehicle it is to be born through. I have said in some lecture somewhere that we don't choose our children but our children choose us. We choose our parents and when we find the right genetic combination, the right level of evolution most compatible to us and most compatible to our lessons that we have to learn, - those vehicles we choose to be born through. And that is why one person is born in happiness perhaps, another in unhappiness or whatever different circumstances that they are and this is governed by Karma. So Karma forms an integral part of the subtle body. Karma exists in the subtle body in an impression form. So Karma, which is action transfers or transforms itself into impressions which we call samskaras. So, by thought, we produce action and by action we revert back into thought. See how it works, both ways, in a circle and that is how, when the subtle body goes on birth after birth learning all the lessons it has to learn.

Now by learning lessons, it does not mean acquiring, it means shedding, it means unlearning, that is the better word. Our minds, the subtle body is cluttered and that what we call learning is actually cleaning up, unlearning, until it attains that state of purity. And when it attains that state of purity where all the unlearning has been done, all the dirt has been wiped away, the dirt of samskaras and all the various combinations and results and permutations of the various impressions, when all that is now resolved and dissolved and that sheath of the subtle body becomes totally transparent, then that too disintegrates just as the physical body has disintegrated. So the physical body finds its end and so does the subtle body also finds its end. And when that subtle body disintegrates, it also merges away into its various elemental components. Now the five components of the physical body we spoke about also has its counterpart in the subtle body and in the subtle levels of existence. So the subtle body, when it attains that purity, it disintegrates and merges away into these various elements. Samskaras, when you clean away the dirt, you do not destroy samskaras, you get it away from you. You don't need that anymore. Samskaras too cannot be destroyed but those samskaras, those thought forms, those thought forces will go there to where it is most attracted to. Birds of a feather flock together. Hah. You see? That happens to samskaras as well.

That is why, that is why and Psychologists will still have to learn this and prove it, that if you keep on thinking negative thoughts, your thoughts while in the physical body we are talking about, it is more powerful in the subtle body.

That if you keep on thinking negative thoughts, then more negative thoughts are being attracted to you, a greater impetus a greater force - you think more positive thoughts, then more positive thoughts would be forthcoming to you. From where do they come? They are those which have been discarded by other individual minds and you draw them, you become the magnet of attraction. That is where, that is how negativity increases and that is how positivity increases, for everything is forever existent. Nothing is ever destroyed, not even a single thought and not even a single samskara. Therefore, I've said many times before that the ego is never annihilated, samskaras are never annihilated nothing, even the body, is never annihilated. Nothing is destroyed but it keeps on changing forms.

So if we gain that spiritual strength by our meditations and spiritual practices, we go nearer the light, gradual process. We don't believe in miracles. If you find any guru at any time that tells you that 'I will lead you or show you God', discard him, reject him. Yes. He can guide you on the path. You have to do the walking yourself. You have to find it yourself. No one else can do it for you. A child goes to school, a child will have to learn reading or writing by itself. The Teacher is necessary to teach you the ABC and how to multiply, subtract and divide, all the three R's. A Teacher is necessary, but when the child knows the alphabet and knows the art of reading, it can go on reading on its own. And then even if he's reading at higher stages, it reaches University level and thereto he will need the University Teacher, not the Primary or the Secondary one, and then that Teacher guides. And like that, one progresses in life.

But for sure you are responsible for your physical body. You are responsible for your subtle body and the purpose of the physical and the subtle is to not to annihilate itself but bring it to such a purity. Now when the subtle body reaches maximum purity, when all the samskaras are shed off and they go away, they get attracted to where - they go to the nearest magnet which is most conducive to it. When all that is cleared away then the subtle body, when the subtle body is cleaned, then the subtle body does not require taking birth again. For when all the samskaras are cleared away, what is left, just the spirit, that one God. Just the spirit that is left.

So you see this is the process from where we stand. The other process is how God manifests Himself again forever and ever and ever that is eternity. For if Divinity sleeps for one second, everything collapses. Then all existence become non-existent. You see. So this is the process. Now from the conscious mind, one cleans up more and more of the layers of the sub-conscious mind. Then from there, one merges into the super-conscious mind which is so close to the Divine spirit with the greatest amount of clarity, transparent, the light shines through but the entity is still there, the super-conscious mind is still there. The slightest trace of individuality or the ego is still there and that too will fall away and gets attracted to super-conscious levels and then that is total mergence with Divinity. We can do it here now. Just forget

the body, the mind, the sub-conscious mind, the mind, conscious mind, super-conscious mind - here and now you can merge away into Divinity. Yah. It can be done.

Man has all the capacity or otherwise if you don't do it that way, you go through this natural process of millions of years perhaps, going through all these various, going through all these various conflicts, all this contradiction and expansion and contraction, expansion all the time and worrying about Auntie Jane and Uncle John and all these kinds of things. Being so involved just within ourselves, which in the scheme of things, John, Jack and James is so insignificant. Just imagine this earth, this little speck of dust as far as the universe is concerned on this little speck of dust, four thousand million people existing and each one thinks that I am 'It'. So that is the whole process, that is the whole process and that is how we find that oneness with Divinity. And then man can truly say if he reaches that in this life, oh yes, while still having the physical body, then he can say 'I and my Father are one'. 'Atman and Brahman is One'. The individual merges in the universal and yet individuality can be maintained. Enjoy, enjoy the joy, for life is joy always. Namaste.

END