

## CLARITY OF MIND

GURURAJ: Have courage; yes. [Tape off. Long pause.]

SHAMIYA: Beloved Gururaji, my question is about the care for the dying, and also about the caring for the soul after death. The Tibetans read The Tibetan Book of the Dead with the idea of accompanying or helping the soul with the different transitions it goes through during the first hours after death. For us, are prayers and beautiful thoughts of love in any way helpful to the departing soul, or is that more to help those who have been left here?

GURURAJ: Ninety five percent false and five percent true. At the moment of dying, what really happens is this, to the person that is dying that his entire lifetime flashes through his mind, just like that, and when he reaches another realm of another dimension he [VIDEO BEGINS] is taking with him his entire lifetime, all his good deeds and bad deeds or whatever you wish to call them. So these impressions go with him, and never mind what you do, will be of no assistance to the departed soul, as you would call it, because there is a great difference between soul and spirit. For the soul goes; the spirit is forever there and everywhere. Good.

Now when you pray, those thoughts do not reach the departed one, although all theologies say, "Let us pray for the dead." They do not reach, but as you said, they do comfort the bereaved one because the comfort comes in this form, and it's very logical, that by prayer the mind is silenced and that very silence of the mind in true, sincere prayer naturally helps the one that is left behind, but it does not help the one that has departed. Because you, and this is very logical, too, because you are praying in a total different dimension than to the dimension which the departed soul has gone. And although there is a connection between all things, that mind of the departed is so wrapped up with its past life, his thoughts are filled with that because he goes with that, so that you cannot penetrate the barrier that is created. And it's a good thing. Because that will give the departed one a chance to gather himself, to gather all the pieces of the life he has lived, and by that, they would be able to formulate their future births, their future existence to get rid of the samskaras that are formed in this life.

You are only a product of your samskaras. For example, the shape of your body, the shape of your face like mine you know, this handsome face is all governed by samskaras. The woman gives birth to half a dozen children or a dozen children (they sleep very little, you know), nevertheless, why don't all the children look alike? Because each and every child, finding the proper genetic combinations, the chromosomes and all that business, takes birth through a vehicle. Now

why all these children look different is because these different genetic combinations bring out certain characteristics of the samskaras of that particular soul when it is reborn.

So when you pray, you are praying for your own solace and not for the departed one. When a soul departs, forget him. That's the best thing you can do, and stop interfering in the plans that the departed soul, the soul has to formulate for its future births. So by paying too much attention to the departed one, right, you might, although it does not really effect, but you might be harming that departed one. For example, you are busy working out your tax form, IRA or something, and you have a whole bunch of kids making noise around you, or Janakaji here, is busy doing computer programming and there's a whole lot of noise around him, or whatever, it would disturb him, so that his concentration, you know, would be harmed in a certain way. It's a disturbance, an interference. So rather not interfere with those that are departed. They had to go, and there's nothing you can do about it. I know of one meditator in the Chicago area, without mentioning names, every year... now the daughter had taken up music, and then she died. I think she committed suicide, I can't remember the details too well (Vidya, you know who I'm talking about). And every year, you know, she spent so much money having a concert performed in memory of the departed daughter. Now what I would do if I was very fond of my daughter, I'd take the same money and give it to a worthwhile charity. That will do more good to those that are living. Let us do good to those that are living because you can do nothing at all about those that are dead. You have not reached that dimension.

And as far as the theory goes where other souls come and help you, you know, through the transition period, that is a total fallacy because there is no transition period at all. The word transition implies a change from one thing into another. It is always a continuum. It seems to people's minds that there is a transition, but there's no transition. There's a continuum in the in life or of existence. When the ocean is turbulent and the waves go up and the waves subside, what transition is there? It's part and parcel of the workings of nature where the wave would rise and subside. There's no transition at all. There's just a change of name, form, and shape which goes beyond all space and time and goes beyond all causation. So when it goes beyond all causation it is not bound by the things of this world of the living. They have made so many things about death. You know, that you contact the spirits, and it's all bull. Yes.

So this one fellow died, so his brother says, a friend of his asks the brother that, "You know, your brother was electrocuted." So the fellow replies, "What we do every year is put some flowers on the fuse box." [laughter] Then if you do put flowers on the fuse box, please see that the flowers are not wet because electricity and water don't mix. [laughter] And if they don't mix, at that moment you might defuse yourself, instead of the fuse.

So those that are gone leave them alone. Because they find their own ways through eternal laws that are prevalent throughout the universe. And you cannot change them. They are unchangeable. For death must come, and death is not

a transitory period, but it is just a continuation of what you are. And the departed soul in that mind form state, because the soul is a combination of the impressions you have gathered in this lifetime with the subtle body and the vital forces that keeps the dead soul alive and going.

So the dead person is as living as you are living. It has life as you have life, but in a different dimension. That is the only difference. It develops a greater clarity of mind, the departed soul's mind, or the soul itself rather, because without that clarity it can't determine its next birth. If there was no clarity, then they would take much, much more time to be reborn. So the period between death and the next birth varies dependent upon the clarity of the mind. So don't you start befuddling them. It will take them longer to take rebirth again. Yes. So sometimes, a person might die today and within ten years, according to our time, would be born again, and some after 200, 300, 400, 500 years. Depends upon the clarity that they have achieved of their soul, in their soul, which is comprised mostly of the thought forces and the impressions that they have gained in this lifetime, and this lifetime is a culmination of all lifetimes you have lived before. You are you today being the totality of all your previous lives. Do you see.

Now, we come back to all those highly evolved spirits coming down to meet you and take you along and help you on the path. That is absolutely untrue. They don't. For your own evolution, you've got to find your own path. And in that dimension, there are no guides because they are too busy finding their own paths for their evolution. And then these books like Life after Death and Death after

Life written by some doctors taking evidences from people that were nearly dead or near death, and they reported that the sensation that they have is that they go through a tunnel, a dark tunnel, and at the end a light is coming to fetch them. And that is not true. That is very conditioned mind, and they think that is happening. What really happens is this: that when you die your conscious mind is not there any more, only the subtle mind is there, containing all the impressions. So at the time of death, when the conscious mind merges into the subconscious mind, then all the impressions are carried forward. And when you pray, you are only using your conscious mind. "Let my Auntie Mary have a happy passage, you know, and be happy there. And find everything she wanted, and perhaps one day I will meet her there." No. I will tell you how it could happen, but that's of course, a different thing. I'll mention it just now. So the dark tunnel you see is the passage of the conscious mind merging itself into the subtle body or the subconscious mind. And the light you see that's coming to you is not coming from an outside source. It is the light of the spirit that is within you, that you objectify and feel as if it is coming from a different source. It is your own light. Pure, pristine, purity because the spirit within you is forever pure.

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Now in different theologies, they have different ways of doing this. After the father is dead, it is the son's duty to get a priest; and normally, they sit at the riverside performing the ceremony. It's called [pind?] ceremony, that's in Sanskrit; and, of course, all type of mumbo jumbo and chanting takes place.

You know, talking of chanting, I was attending a Hindu wedding once, and the priest did not know, you know, what chants there should be, you know, for a marriage ceremony. So half of the chants were of a death ceremony. [Laughter] I recognized them. I recognized them and then after the ceremony was over I called the priest aside and said, "What the hell were you doing there? Do you know what this means or what that means or that means?" You know, apart from these priests, the whole theories behind this: that to the priest you must give, as a gift, a calf as a donation. Fine. And then with every [sloker?], with every [stanza?], you got to put, you know, coins in the west and a coin in the east, and a coin in the south and the north. So you put coins there, which after the ceremony the priest collects up.

Now, we normally believe in the four directions, east, west, north and south. But they have come up with something else, that there is a direction between north and east, another spoke there so you got to put another coin there. [Laughter] And another spoke between the south and the west. Another spoke, another coin, and mumbo jumbo is said, and he points to you and you got to get the bag for the money. And the whole purpose of this practice, all this ritual, is this: that you come when you die, you come to a river which you have to cross to reach heaven. And this cow, this calf, that you have donated to the priest, which he, of course, takes home, this calf or cow will come there at the riverside, and you grab its tail and the cow would swim across the river and you, holding its tail, he'll take you over to the other land, the other shore of Paradise.

In the name of religion and theology, so many things have been done which are totally, totally wrong. So many belief systems have been perpetrated upon the ignorant mind. And then when you go deeper into the study of theology and anthropology, you'd find things that are so weird, absolutely nonsensical. But then, of course, the priests have to make a living, not like me, traveling around the world imparting wisdom, and healing and knowledge and things to get my piece of bread. No, they do it the easier way.

So there is no truth whatsoever in anyone coming to help you. There's no truth whatsoever in having a prayer meeting for the departed, because, firstly the minister that recites the prayer, he just does it because he has to get his salary and the collection box and whatever's involved.

And the same thing happens in baptism, the sprinkling the child with water. What does it mean? What does it really mean to be baptized? That little child that has no understanding, by sprinkling water on him, is he going to become enlightened? It's a belief system, you know, made up by the powers that be of the church to make you an adherent of the church, a supporter of the church. And the more people there are in the parish, the better the income. Like this tithing

system, for example. But look, nothing can run on love and fresh air, so there should be some contributions. But I do not believe in enforced contributions. If you are very wealthy, why just give 10 percent. You can give more. But if you are not, you give less. And then classic story how much more effective was the widow's mite rather than the rich man's millions. Jesus said that, as you would know.

So if you want to die, die, but don't be dependent, because death is a form of independence itself. Temporarily, because you're going to carry all that forward with you, all your doings. And that is how ethics and morality started. Thou shall do this, and thou shall do that, and thou shall not, and all that. And, of course, that is also man made, also man made to conform with the present society that you live in. Man is born to be free and not in bondage. And all these do's and don'ts create bondage rather than freedom.

When I say freedom I don't mean go killing around and raping young girls and things like that. I don't mean that kind of freedom, but that inner freedom that you find through your spiritual practices, that this makes you do the right thing. You're free as the bird, and the bird flies in freedom. Yet there's a system to its flying. There's a system inborn within them that during winter months they would fly in a different direction, and summer months in another direction. That kind of freedom we are talking about. That inside you, you know just what to do. And you do it right, if you are free. Therefore in Sanskrit there's a word, the Jivanmukta: to be liberated while you are still in the body. Not after you are dead. That liberation does not matter. We want liberation here and now. That's what a poet does, he's liberated in his poem where he flies to the higher skies and he goes down to the lowest depths.

There's a lovely saying in the Gujarati language which says [long quotation] It means "where the moon cannot reach, the poet can reach." For example, the moon is shining and there's a rock there. It can only reach the surface, the front section of the rock in the direction of where the moon is shining, the other side will be dark. Right. [repeats quotation] "Where the moon can't reach, the poet can reach" because he can reach the light as well as the darkness. He's free to reach that. But still greater than that [repeats quotation again] And that is a man of experience the [anuburi?] that [anuburi?], the experienced person that has imbibed the nectar of life. He reaches everywhere.

And that comes from a developed awareness. And you become so aware that you do not think or be concerned about the person that has passed away. You say, "Okay, his time has come" or "He brought his limitations with him" or "He has created his limitation" so let the old beggar go.

Many people go through so much misery after a departed one. And if you study this very carefully you will find that 80 percent if not more of the misery that they suffer is not because the old chap is dead, but they're thinking of the money side. Oh, you know, when he was alive, you know, every month, lovely fat paycheck if he was earning well. They're concerned about themselves. You go to a funeral, for example, and you see people crying. Do you think they are really

crying for the person that is dead? No. They are crying for themselves, for the deprivation that they are going to suffer, either monetarily, or companionship wise or any other wise, but none of it is wise.

Now I think I told you this, but there is a sect in India, when a child gets born, they cry that he is coming to this world to learn more lessons, you know. You have not graduated. And when a person dies, they celebrate. They are happy that at least you are unfettered now to make your own progress far better. Because in the human body, your progress can be very slow because of the befuddling of your mind. You're befuddled. Your thoughts are running this way and that way and that way. And that's what I'm trying to do: to put your mind into some definite channel, a path. And if you practice these practices assiduously, you definitely will be on the path and you would not allow anything to interfere. Be of steady mind. That is what all philosophies and religions teach.

So pray for yourselves, and your prayer, if it's very sincere, will effect all those around you here, not there. You'll be sending out good vibes, as they say. And each and every mind being connected throughout the world, throughout the.... everywhere, they would naturally help, and this is the basis of healing, for example, distant healing. Many times I get a letter, and a person is suffering from this or that, and I never reply. I'd need a good few secretaries to take down dictation, and I'll be busy the whole day dictating, not being able to do anything else. So I don't reply, but as soon as I get a letter, I do some meditation on it. And before the letter reaches me, another letter's in the post already saying that the problem I had is gone.

So what has happened there? The mechanics are these, that the mind was concentrated on the guru, right, at that time of writing the letter, and that concentrated mind, that thought has reached my superconscious level and provided the impetus and the energy to help the person to find a solution, or even in illness to give them the energy. You see how it works.

What I'm trying to tell you is that all minds are concentrated, all minds has a connection between each other. And when it comes to people loving each other, the chela loves the guru, the guru loves the chela, or two lovers love each other, it forms a greater connection, where the mind becomes more receptive to the object of one's devotion and love. But when we talk of the other dimension of death, your thoughts do not reach there because how can a three dimensional thought reach the fourth or fifth dimension? It cannot because the three dimensional thought is too gross to reach the finer level in which the soul abounds after it leaves the body.

So when someone dies, don't mope and don't cry. It's something that has to happen, and the only certainty in life is death. That's the only thing that you can be certain about. There's nothing else you can be certain about in life, except yourself. You have a lover that loves you very much. Can you be really certain of him? You can't. Tomorrow he might

find another Fleary and off he goes, and the same thing applies to the man and the woman. You can never be certain of anything. And that adds the beauty of life, the uncertainty, the unknown, that becomes the mystery, that becomes the impetus to keep us going. Otherwise, you'd say, "Ah, what's the sense of this stupid world? Let me be elsewhere." So the very uncertainty adds on to the pleasure of it. For example, the years I'm married, about 37 years now. I'm talking of my legal wife, never mind the others, oh, forget them. In the beginning stages, she used to ask me, "What would you like to have for lunch, or for dinner?" And I said, "Oh well, do this, do that." Then slowly and slowly I make it go deeper into her mind, "Please do not ask me ever what you are going to cook for supper or for dinner or for lunch or whatever. Don't ask me. Whatever you put on the table is good enough for me because I know you do your best." Yes. So when you sit down, now you don't know what you're going to eat, but when you sit down at the table, it's a surprise. So the uncertainty brings about daily newer and newer surprises in life. And that makes life exciting.

And you all have the experience that when you plan a thing, it's never as pleasurable as when you just do things spontaneously. Like if you're having a party, and you organize the party and this, that, but we get together tonight, for example, and just have an impromptu, spontaneous party and get together, it's more pleasurable, it's more fun, more creative, less inhibitions. Because if you're going to a formal party you start worrying a few weeks ahead, what dress am I going to wear or, you know, what kind of earrings or necklace or what suit. And will this tie go with this suit, or things like that. Nonsense. While at an impromptu party, you might just be in your pajamas. Freedom. Freedom.

And consciously you want to have freedom. Subconsciously, that want of freedom is further stimulated, but those are not the areas where freedom is found. The freedom of oneself is found at a deeper level. It can be brought about by jnana yoga, the yoga of wisdom. You have an inclination through work, bhakti yoga, devotion, bhakti yoga, karma yoga through work, and raja yoga, which is a combination of all the yogas. Where you reach that state and you feel free, you are unshackled.

The way people live reminds me of a song I wrote when I was very young. Don't know if I remember the words now, I never remember things. How does it go? I wrote it in Hindi. [sings] [Pinjara?] means a cage, and I'm the bird in the cage, imprisoned. And that's what you are imprisoned in the cage of your own personal convictions and your conventions. And yet you desire to fly away into freedom. So the song in the second stanza goes, "Give me the freedom to shatter this cage and fly away. Where I'm going to fly, I don't know, and I don't care, but I do know that I will be free." [sings]

Nobody knows the suffering of my heart because I'm caged. [sings]

So you have a person that's taken freedom from his little physical being, why should you weep? He's taken his personalized form of freedom, and entered into a more subtler realm. Good for him. And bearing that thought in mind, you will lose fear of your own death, because the basis of all fear is death. "I am afraid to die," you said. Someone said,

and I think it was Murray. Do not fear death. Welcome it. Put the red mat there on your doorstep. Come whenever you want to.

And then, many of them have theories, that [yamaraja?] the lord of death, comes to you to take you away. That's all bunk. Mythology. Although there's some depth in mythology. But everything is done by yourself. You are the lord of the universe. You are essentially free, free, free. Just for you to realize that you are free, and that is why I've taken birth to show you, to make you realize that you are free. If I can enjoy the freedom of myself and still be totally normal, why can't you? I do the same things you do. I shave and bathe and go to the toilet, and do all the biological functions. But yet I do it in freedom. You do it in bondage. For example, when you make love, you make love because of the attachment you have for the woman which is a bondage. All attachments are bondages. But make love in freedom, and then you just flow into that love making and that's true love making. Freedom. So you can find freedom in bondage and bondage in freedom. But which is dominant? That is important.

Now, people talk of visitations, which is allied to the question you have asked, where you actually see the dead person appearing in your room or you see the dead person.

[END SIDE ONE]

GURURAJ: The dead person does not come into your room at all, but the entire room is filled with a substance which we call ectoplasm. Is that the way you pronounce it? Ectoplasm? Fine. And it is your thought forms that creates the form out of the ectoplasm into the person to whom you are attached. So you can see and you think that it is that departed person that has come back to you.

I know of a chap who is a damned cuckoo, one of our meditators. He got married to a woman, and they had a child. The child died, and even after many years, he is still pining and pining and pining for that child. Not any wonder you're a stupid idiot. The child had so much span to live, and it came for a certain purpose, to learn a certain lesson, right? And he left, he went away. After all, aren't we just all visitors to this planet? We are visiting here in this Elizabethtown College of Enlightenment. You know, once we went to a university to give some talk somewhere, and have you seen I always make fun of things? And I say, "Well, we are at this college here now to start our course, and I believe this is a place for higher understanding." And so I said, "I tell you why I know that. Because when we came through the road, the driveway, I saw a chap with a book sitting on a high ladder." [Laughter] For higher understanding. If I was on top of that roof, I would have pushed that ladder down so he could get grounded and find your higher understanding on the ground instead of floating around in the air.



Life is an art. We were talking about art yesterday in our small groups. Life is an art, and the art, the paint brush, can be used in such a way to create such beauty. The paint brush of your life. You can just give it the proper strokes to create that beauty. Like Turner, with just a stroke of his brush, he creates a new atmosphere, that English painter we spoke about yesterday in the little groups. You can do the same. Just a stroke of the brush of your heart which is stimulated by your spiritual practices. And you can never go wrong. No, never go wrong. And if you do in your spiritual practices go wrong, it is not a wrong because there would be no attachment. It will not cast impressions or samskaras on your mind. So even then there's some benefit to you.

So leave all those spooks alone that are on the other side. And then, of course, people have seen in cemeteries spooks hovering about above the graves. People have really seen that. And there is some little truth in there. Because sometimes what happens is this, that the subtle body is so attached to the gross body that it takes a little while for it to go into the other realm because of its attachments. And a person with some form of psychic ability which is not healthy at all, as I've said in other talks would be able to see the subtle body, the ectoplasmic form of that body mixed, of course, with the thought projection and imagination. That can be done, but you cannot help it. You cannot help that particular body.

So the less attachments we have in life, the easier and more pleasurable going into the other life, or transition, as you would call it. If you walk from this room into the next room over there, and you have comfortable shoes on, you'll walk there comfortably. But if you have a few pebbles or pin in your shoe, you know you won't walk to that door very comfortably, but you'll still reach the door after enduring some little pain. So chuck out the dirt from your shoes. Chuck out the pins and pebbles by the method of non attachment, realizing that this is all so temporary. Of course, it's temporary because one day you'll be going away. That is so, life is like that. You come and you go. You come for a visit to learn. Like this visit of yours here. You are visiting this place to learn. Life is like that.

And by the way, this man that is moping so much, the child's name was Joshua that died. Do you see the stupidity of it? So, therefore, we always say we strive for balance. The Gita says this very beautifully, that you do not become elated by praise or some good happenings, and you don't become saddened by some bad happening. You have an equal eye. So why become belated by those that are belated? Not necessary. That's the whole secret of life. That's how to find greater joy and peace.

You know, when I see two people really in love with each other, I feel so happy. I get merged in their love. To see that love there. Look at Jammu and Amita holding each other's hands there so tenderly and delicately with their thumbs intertwined and fingers intertwined. Lovely. The thumbs represent you know, the thumb is stronger than the fingers. Fingers have their purposes, you know, it titillates the heart or perhaps other parts of the body too, I don't know.

[Laughter] The physical anatomy is so different, you know, with different people. And they call it the exotic zones or [Laughter] I think it's erotic, rather, erotic, yeah. But the thumbs, ahh! Let them be intertwined, they're stronger, and may they never lose each other. Never tear apart.

That's what life is all about. It's so simple. People make it complicated because of imbalances in their mind where the energies are not flowing in balance. And what we, through our practices and with the grace which is called gurushakti, it helps us, gives us that push to bring about that balance. So what we are seeking for is balance. And balance means joy and happiness, that's all.

And then our dear, dear . . . I'm so bad with names, darling...

VOICE: Jane.

GURURAJ: Jane, Jean, Jane. Tarzan, Jane, aha? Jane, good. She makes masks. And I was thinking a lot about your mask making when I was lying down, thinking how people wear masks. They'll show you one face, pursing their lips and giving you a smile, and meanwhile, you know, in their heart there are daggers flying out, you know. Be honest. Get rid of those masks, because those masks are a form of bondage to you. Get rid of the masks. I don't mean your art form, of course, the masks people wear. Get rid of them. Be yourself. For example, if this morning I felt like coming here in my pajamas to do a satsang, I would do it. So what? It's not my pajamas that matters. It is what I tell you that matters. Because I am me. And as a matter of fact, I've done satsangs in pajamas already. That's what you people told. I don't even remember these things.

Yes, quarter to one. We must really try and get together earlier so that I could speak a bit longer, you know. A lot of sense, common sense, and nonsense. And nonsense contains the greatest wisdom because you will go beyond the sense, and you go to the heart. And that makes you a nonentity. It rids you of your ego. Then you are a nonentity, although you live and exist as an entity, but not the ego oriented entity, but the true entity, the real self within you. And that is all you have to care about is your real self, and the rest will take care of itself. Like the old saying, "Look after the pennies, and the pounds will be safe."

So when you have that, when you don't have the attachment, then you don't grieve over a deceased one. Let their spirits be free. And let them do what they like according to their own samskaras and karmas because you can do nothing to alter them. Only that person that has left his body will be able to do something about it. Gurus, spiritual masters, Jesus Christs, Buddhas, Krishnas, even they can't do anything. God can't do anything. You can pray to God as much as you like when you're in trouble, and your pains or problems or miseries won't be removed. That's another fallacy perpetrated

by all theologies. You've got to remove them yourself. The only way the prayer helps is to calm your mind, that's all. Where when the mind is calmer, you can look at things more objectively and more sensibly. That's all. Because Divinity is just an energy, which you can use as you wish to use it.

All these people praying, "Oh, Lord, give me money, give me this, give me a nice woman. You know, give me someone to love." Why doesn't he give it to them if he's such a God of mercy? He says no, I am the life and so are you; not part of the life, I am. But you are the same life that I am. And do with it what you want to do with it. So be on your way, Tommy, boy. And carry on, and see if you can realize that your life and my life is the same life. One life, one heart, one body, one spirit, one joy, one harmony, one everything. Because when you have two, there's friction. When there's one, no friction. And this whole bloomin world and all the people and animals have come about because of friction. [Laughter]

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