

MASTER E.K.

# THE SCIENCE OF DEATH



KULAPATHI BOOK TRUST  
VISAKHAPATNAM

# *The Science of Death*

**MASTER E. K.**



**KULAPATHI BOOK TRUST  
VISAKHAPATNAM**

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## *Death is a change and a process...*

“When the atoms of matter of the mineral kingdom are converted into cells of the biological kingdom, it is called birth. Once again, the cells of the biological kingdom decompose into the atoms of the mineral kingdom, it is called death. It is a change. We can call it a change, but because we are afraid of it, we name it death”- *Master EK*.

“Death is given by Nature to offer us once again an opportunity to pass through the experiences, make the motives washed off and to live a pure life. This is the pious need or necessity of death”. - *Master EK*.

“The less is the fear of death, the more conscious the fellow is when he is coming out of the body; the less is the fear of death, the less painful is the process of death. The more is the fear of death, the more painful the process of death is, because it is with violence that Nature conducts the surgical operation”. - *Master EK*.

“The authors of ancient scriptures have divided death into two types. One is the death of the vehicle and the other is the death of the person. This is one aspect of understanding death. The one is called death; the other is called dropping of the body. When there is loss of consciousness, it is called death. When there is no loss of consciousness or suffering, it is called dropping of the body and no death at all”. - *Master EK*.

“What we call sleep is in no way different from death. The only difference is, we wake up in the same body from sleep, we wake up in some other body from death”.

- *Master EK*.

“The biggest manifestation of fear is fear of death. In animals, there is a fear of death also but only to that extent that is required for the safety. But in the human fellow, it has crept into the future. So, the average adult human being is inevitably death conditioned in his logic”. - *Master EK*.

“The two things can never coexist. One is fear of death and the other is faith in God. One must be false and if we have a fear of death, our faith in God must be an intellectual bluff”. - *Master EK*.

These are some extracts from this book. These lectures are the most important lectures of the Master on Death. In Alice A Bailey books, we find many chapters on death like “The Art of Dying”, “Preparation for Death” etc. There is a book, “The Tibetan Book of Dead” which is very famous.

I found that this book, "The Science of Death" is special in many ways. The reader can understand the nature and purpose of Death and at the same time, he can also overcome the fear of death. Not only that, he will train himself to live a purposeful and meaningful life in this birth. He will not be carried away by anything in this world. He tries to live according to the Plan. For him this life is like a training institution to work out his past karma. He creates for himself a better life by developing creative will to take a new birth at his will. He will programme his life. As far as I am concerned, this is one of the advanced books on, "The Science of Death.”

May the Master bless Sri Rama Prasad garu, brother TSN Bhargav, for their help in proofreading and Saibaba for his help in printing this book.

1st, July, 2024  
Machilipatnam

**Ch. S. N. RAJU**  
Kulapathi Book Trust

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May her family be blessed by the Divine Grace of Master E.K.

**Kulapathi Book Trust**



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The contents of this book are dedicated to the humanity at large. They belong to the One Light and the One Truth that pervades and is beyond the concepts of Caste, Creed, Religion and Nation.

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## *The Life After Death*

Today's subject is, "*The Life after Death*". This is roughly, the scope of today's subject. As far as my personal opinion is concerned, I do not attach much importance to know about life after death. However intellectual one may be, all the discoveries we make about death are only our own imaginations and nothing more. We can claim great things about our own fabricated stories of death, but the truth is anyone who is born in a physical body knows as much about life after death, as equivalent to that of knowing what happens during sleep. Often, we speak of sleep, but it is taken for granted that none of us knows what sleep is. Because only after waking up, we understand that we slept previously. No one knows that he is sleeping while he is actually sleeping and if at all he knows, it cannot be a sleep. Same limitations hold good with the much discussed subject '*Life after Death*'. What is more important is life before death.

Life is given to us as a valuable gift. We really don't know whether we are fit to receive it or not, because it is a gift which is given unasked for. We were not in a position to claim or ask for a birth until after we were born and

after some mental development. Consequently, we become conscious that we are given birth only after a certain age.

Either during the time of birth or during the time of fertilisation or during any of the previous steps, we are neither conscious nor intelligent enough to ask for or demand for a birth or to ask for a certain type of birth. So, the two extremities which we call life and death are not at all within our purview, control and understanding. It is only the span in between that is known to us. That too a part of the span, we can understand.

For example, we cannot understand our span which took place during our childhood and also that part of span that is spent during our sleep. About the remaining span only we have a certain amount of understanding. That too the degree of our understanding depends upon the stage in our evolution. So, within the given limits, we are expected to define death and try to understand what happens during death. Something is certain that almost all living beings are conditioned by death. The more mentally developed the species is, the more death conditioned it lives. For example, the plant has much less possibility of fear of death. The animal is having a fear of death as instinct. The lower in evolution the animal is, the less will be the degree of death conditioned mind and to many of the low creatures like insects, death is rather instantaneous and it may involve only some pain but not at all intellectual pain because there is no scope of any expectation in their mind.

### ***Fear of Death***

In some advanced species of animals, a certain amount of fear of death exists. But it exists only as an instinct and it is not at all intellectualised in any species of animals. For that reason, it helps those animals to protect themselves from dangers. It never interferes with the quality of mind, that is, it can never be projected into the future by the animals. Death cannot be anticipated by many animals, whereas in human beings, it is different. Fear is exposed to a new instrument called intellect. It is magnified as if by a magnifying glass by the intellect, because the human death has been understood and intellectualised. *So, for the human being, fear is not an instinct. Fear is magnified and projected into the future. That's the difference between the fear of animals and the fear of the human being.*

We can venture to put forth that fear in the animal kingdom has a value of self-preservation and self-protection, whereas in the case of the human being, much of the fear is of a debilitating nature and it has no practical value and it has more of a negative value. Then it seems that there is a necessity to eliminate this instinct. The human being has an instinctive fear for the future. The discovery of the insurances, assurances, the pensions and the retirement benefits are a direct proof of the human fear projected into the future. All the other species of living beings are living without any one of these assurances. Our fears for the future are not pure, unless we undergo a special spiritual training, that too of a scientific nature under the guidance of a strong magnetic personality, who has crossed the fear

of everything including fear of future.

Of all the forms of the fear of the future, the fear of death is the biggest. Many times, in the conversations we hear, people say, “I want to achieve this before I die. I want to see that my children are settled before I die. I want to get my son married before I die.” So, whether vocally or mentally, the condition which he says, “Before I die, before I die”, it haunts him. So, we can understand what an impact the fear of death gives to the human fellow.

We often kill many plants and animals and we never consider the impact of death upon other living beings. We want to grow passive for a certain amount of convenience in our life. We refuse to think about certain matters. Death is one such thing. *Many people do not like to think about their own death. Consequently, they will be thinking more about their own death than any other thing, because there is a peculiar trickish mechanism in the mind. Whatever one wants to avoid, he is thinking of how to avoid it and consequently he is thinking of that only.* The more we try to avoid thinking about something, the more we think of it. This peculiarity also should be known and mastered before we can be free from the fear of death.

A proper understanding of death and its role in Creation will gradually reduce our fear of death. That is the first step. *We have to understand and accept certain inevitabilities in our life; for example, man-made inevitabilities and natural inevitabilities.* This is often an example of man-made inevitabilities because it is often a result of what

we have done in the past. The result of how we behaved with our food, drink, sleep, rest, work and sex. This is always a result of one of the above things. We can call it the result of man-made things, a man-made inevitability.

There are natural inevitabilities, for example, old age. As we advance in years, we have to accept the shortcomings of old age. However carefully we may preserve our physical and mental vehicles; and however careful we are about our food, drink, etc., and however careful we are about medication of the body, etc., the approach of old age is quite natural. *Death is another such inevitability and birth is another such inevitability. These three things; namely birth, death and old age, they approach us.* They meet us and they carry us away whether we want them or not. We are born when we do not know that we are born. We become old even though we do not want to become old. We enter into death though we don't like it. So, first of all, we should prepare our mind to accept the inevitability of these three things. This should be understood as natural features of a biological being. We have no reason to fear natural phenomena. This is the first thing we have to understand.

### ***The Nature of Death***

*Then the second thing is the nature of death, how death comes to us. The process is always the same, but the reaction of our consciousness to death during those moments depends upon our degree of evolution and the degree of spiritual development we have achieved in this life.* To some people, it is very painful and to some people it is just painful.

To some people, it is catastrophic, that is like a surgical operation, the fellow is first taken into anaesthesia, total loss of consciousness and then death occurs when the fellow is totally unconscious. This is a device contrived by Nature to make the process of death less painful, for those who are less evolved, who have lived on the lower principles more and who have a great supposed ownership upon their body.

The more is the thought of ownership over the body, the more will be the mental fright and suffering of the fellow. The shock the fellow receives is more. To reduce the intensity of this shock, Nature first drags the fellow into unconsciousness and then the surgical operation between the body and himself is conducted successfully. There is another type of death, the most painless and the most conscious death. A person will be active doing some work when instantaneously the body falls down and dies.

*The authors of ancient scriptures have divided death into two types. One is the death of the vehicle and the other is the death of the person.* Death of the person is catalepsy and loss of consciousness. Death of the body is a conscious death, an instantaneous death in which there is nothing to die except the body because, in the scriptures, it is told that during such a death which includes no suffering or no pain at all, the indweller is not at all affected by the dropping of the physical shield. He will be as conscious after the physical dropping as he was before the physical dropping. It is called a matured death or it is also called

a ripe death. *In the Mantras of the Rig-Veda, it is described as the separation of a fruit from the tree when the fruit is ripe. Automatically, there is a surgical operation between the tree and the fruit.*

We have a round type of cucumber in tropical countries of India. The plant creeps on the soil and produces its fruits. They are also on the soil but yet when they are ripe, automatically the stalk of the fruit leaves the fruit away without any violence or vehemence or without any tension. In the Vedic mantras, it is described that the death of a highly evolved soul will give only the death of the body and nothing at all. It happens like the cucumber fruit coming away from the stalk of the plant. In such a case, death is set to belong to the body, not to the person.

This is one aspect of understanding death. *The one is called death; the other is called dropping of the body. When there is loss of consciousness, it is called death. When there is no loss of consciousness or suffering, it is called dropping of the body and no death at all.* It is said that atop of understanding the death phenomenon, it is better to prepare our lives, so that it results in such a matured way of dropping the body. How should this preparation be made? It is of two types, subjective and objective. That is the person himself making preparation for his dropping of the body. The second thing is, the other people in his presence make responsible preparation for the happy passage of that fellow. Both the processes are considered very pious and very holy. Both the processes are scientifically described in the scriptures. A beautiful summary



of which can be seen in the book, "*Esoteric Healing*" by Alice A Bailey. There are many stories and narratives also in the scriptures about death.

### ***The Story of a Boy meeting the God of Death***

I will narrate a little story first and then narrate to you how the preparation should be made. A boy was sitting with his father and observing that the father is giving valuable things to others by way of a holy ritual and sacrifice. The boy asked the father, "Father, why are you giving all the valuable things to others?" The father said, "It is a ritual called sacrifice. I have taken up the austerity of this ritual."

Then the son asked, "Why?"

The father said, "It is only by giving we get more things. We travel from mortality to immortality by giving away things without expecting."

Then the son asked the father, "To whom you will give me?"

The father was silent.

Again the son asked but the father was silent. Again the son asked, "To whom do you propose to give me?"

The father got impatient and said, "To Death I am going to give you."

Then the son said, "Father, when are you going to give me?"

The father got frightened and said, "Don't go".

The son said, "I am already given to Death by your word. I am going to see the God of Death." He straight

proceeded to the kingdom of the God of Death and then he saw the Lord of Death, the Deva of Death and the Deva greeted him. “Why have you come here?”, he asked.

The boy said, “I am given to you and I want to take this opportunity to talk to you and to know what death is. What is that room?” the boy asked.

The Lord said, “It is a dark room. No one knows what is there in the room. People are sent into it and nothing is known about them for others. It is called Death.”

Then the boy asked, “Do you permit me to go into that room?”

The God said, “If you go into that room, you will dread and no one knows what happened to you.”

Then the boy said, “I approached you as a great Master. I came to you as a disciple. Can’t you teach me that much? I want to learn from you what is there in that room.”

Then he said, “It is very dangerous to know it.”

Then the boy asked, “What happens if we know?”

Then God said, “You will die.”

The boy said, “That is what I am asking for. If you send me to that room, I want to know what Death is.”

Then the God said, “I will give you a big longevity of ten thousand years, a big kingdom and many luxuries to live. Don’t ask that question.”

Then the boy said, “Are you sure to give me ten thousand years? Then after that what happens?”

Then the answer is, “Death”.

Then the boy said, “Don’t deceive me. I want to know what is there.”

Then the Lord said, “It is not to deceive you my boy, but I have seen for the first time a living being that came to know things directly. You are an exception, as you are not afraid of death. I wanted to test if you are having a speck of fear of death, before I initiate you into the secret of death, because only people like you are fit to receive the initiation. My test is finished, and you are successful. Come on. I will take you to that room.”

He was shown that door way and on the arch of the door way, the word “*Death*” was written. There was a picture of a skeleton and bones. The Lord said, “If you cross this door, you will know what death is. But if you cross this door, you will not be back. If you are prepared to take an experiment, you can take a chance.”

Then the boy said, “I came here only to cross this door.”

The Lord said, “Yes come on, I will take you.”

The boy safely crossed the door and there was nothing and no incident at all. After crossing, the Lord asked the boy to look at the door at his back. On the arch, it was written ‘*The child birth*’. There was a picture of a mother and her child. After all this is the secret which the people are afraid of.

Then the Lord gave great initiations to the boy. This is a little story which is an allegory. This is given in the scriptures. Chiefly it means death is no incident at all.

### ***The Reality of Death***

*Nothing happens at the time of what we call death. When we are given a beautiful motor car by the office where we are working and when we retire from the office, the motor car is to be returned to the office. We can't take it home. A body is given to us as a vehicle as a convenience and also as an opportunity for self-development, as an institution where we get our self-education, where we grow better by the skills and when the course is finished, the institution is to be left. We have to leave the vehicle, whether we have undergone the training properly or not, because it is an opportunity to receive a better and a tender vehicle once again.*

One of the inevitable causes of death is to remember that the substance of this vehicle does not belong to ourselves. The matter of our physical body is borrowed from the minerals of this earth; the water in this body is borrowed from the water of this earth planet; the respiration and the gases of this body belong to the air around us; the heat that is there in our body is borrowed from the Sun's rays and the space in our body is always there borrowed by us and we are living in the space and we cannot escape from it.

So, a periodical restitution of the substances is necessitated again and again to remind us that these vehicles do not belong to us and that they are given to us and we are making use of them. Every time we experience death, there is the impact of death on our consciousness. In the next birth, there is an instinctive awareness of the inevitability

of death and the recollection that the substance of the vehicles does not belong to us. The more this part is established in us consciously, the more self-aware and conscious of our behaviour will be; the more we begin to behave with greater responsibility towards the incidents of our life.

This is one of the healing effects of the incident of death. This is the reason why the mind accepts death as an incident though there is no incident at all at the time of death other than a chemical decomposition of matter, which we call an incident. But sentimentally, it is an incident to us. When we are making an experiment in the laboratory it is not at all an incident but it is a process. Similarly the loss of the body, the decomposition of the matter of the body, the restitution of the substances to their original places, though they are not incidents at all, though they are only a process, we are sentimentally accepting as an incident, subjectively and objectively, because it has a healing value upon us. Such is Nature's economy. Nature makes use of everything that happens. Nothing is without purpose in Nature's kingdom. So do the sentiments and the thoughts about death; they have a healing and rectifying value upon us.

But we should be able to arrange the recollections in a different way in our mind. We should be able to make a bold approach towards the point of death, a more conscious and more dynamic approach. This makes a healthy body and a healthy mind inevitable. Because the moment we are really sick, our mind is conditioned and we cannot

have a true perception of things. We understand things only with a sick mind, since our behaviour is conditioned. So, a perfect mind and a perfect body are required to face death in its proper way. For this, a way of living is required. The second aspect is the behaviour of others towards a dying person. The people around the dying person should have a proper education as to how to behave. This requires an attitude towards what we call old age. This requires a pre-arrangement of the society. In the present setup of social structure, excuse me, if I say that the occidental brains are not really capable of appreciating old age and the duty of youngsters towards old.

We should do the law of economics better, understand how Nature makes use of everything and there should be a proper understanding of young people as to how old people can be better used. In this respect, the occidentals are much backward in the social structure. It needs a total rearrangement of the social structure. So, I venture to put forth that many of the Eastern countries, especially India, are much more advanced in such things. The social structure is much scientific and much forward in such matters. I will give an example.

### ***Importance of the Grand Parents***

In almost 80 percent of our families in India, we make use of old people. We are not yet foolish to send old people to old people's houses in cellars. Excuse me, if I am a bit rough. But facts are there before our eyes. It was the same in the Occident also about three hundred years ago.

Excuse me if I say that such a rotten state of society was not there in the Occident previously. Human values are the same everywhere whether East or West. It was also as it is now in India and in the western countries also the human values were in a beautiful and original manner as they are in India now. Somehow, we disturbed the structure of the society in the name of industrialization. For example, this is one of the evils of the industrial revolution. When it is destroyed, the continuity from one generation to another is broken and the parents and grandparents are denied the privilege of educating their children and grandchildren.

They are cruelly shut up in cellars in the name of old people. Neither their talent is utilised for the next generation nor they are allowed to have a beautiful occupation in their old days. It is a great point of honour in India to be an old man in the family because we venerate and honour the old people in our families. The moment one has retired from his service, we offer our children to him to educate. He spends his time as the Master and the Guru of the grandchildren in their house. It is a great joy for him to enjoy old age. There is no generation gap and he has much to impart to his own grandchildren because he had received much from his grandfather. But, once we cut off that continuity, just as we have done in the Occident, unfortunately the next generation has no guidance and when we grow as grandfathers, we have nothing to give to our grandchildren.

We have grown only by age by chance and not by experience of incidents. We have nothing that we have

learnt. So, we can call ourselves cultural and spiritual orphans. We have father, mother, grandfather and grand mother in a biological sense. These relationships are only formalities and social conveniences. The structure of a sacred temple called the family is dilapidated. The priests of that temple, the parents and grandparents find the temple quite empty. So, they have nothing to initiate. The privilege of expecting some guidance from the elders is gone. In this type of social structure, we are already reaping the consequences.

Hopelessness and helplessness halt everyone from a certain age. There is no incentive to lead life till we are ripe or old. After a period of active physical life, we have to live a physical span without any cultural or spiritual activities. Without having continuity from generation to generation, we cannot have spiritualism. At best, spiritualism can be a hobby. Though we are very sincere in trying to spend all our life in spiritualism, we have no goal if we have no people to whom we impart this wisdom. When the son and daughter do not belong to the parents, how can grandson and granddaughter belong to grandparents? When they do not belong to us, where is the point of contact?

After a certain age, the boy finds his own way into the world and he has no hope except violence and vehemence towards the world because he is not trained into a life of companionship. The law of coexistence is something new to him. If at all he is rightly stimulated into the law of coexistence by virtue of the training in his previous birth, then he stands against all the irregular experiments



that are conducted in the social life. He has to remain virtuous, spiritual and noble in spite of the irregularities of the society and the world around him. That is what is happening. Training about death is not practically possible in such a structure of society. If the children were to look after the parents or grandparents, if they are to show the right attitude towards people who are going to die, they need the training and direction as to how to behave with the dying people.

For a person who is going to die within an hour, a person who is going to die within one day, who is going to die within one week, one month, one year, ten years-there are many stages of preparation for death. Unless we take pleasure in spending ten or fifteen years with old people, venerating them in our home as living gods and masters who impart their wisdom to us and unless we receive such training and discipline, how can we know how to behave with people who are going to die? It requires a special training which I will explain to you after five minutes.

I want to make a remark before I go into the actual procedure. Cumulative commonsense of the public that makes a demand of the legitimate use and that makes a legitimate demand. The moment you begin to feel the goodness of something and once you understand the process of betterment of the society then it is upon you. It is upon the people, that the future depends in any country or in any nation. Future of the country does not depend upon a few who are the rulers or administrators or reformers or philosophers. It is in the hands of the public at large.

When they feel the need for something better, it is not at all difficult to make the structure of the society better.

When we try to know how our duties will be towards old people, first of all we should remember continuously, whenever we see the old people in our house that we too become old one day. This ennobles our attitude. It is not human to remember old age only after we become old. So, this is the one thing that the child is to be taught, a courageous understanding of the various stages of life and the duties in each stage of life. As a child, we should be treated as an equal in the family but at the same time, he should be guided and instructed. Leaving him to winds in the false name of independence is really inhuman and beastly on the part of the parents.

Every soul craves discipline and guidance. The mind may be sometimes against discipline, but the subconscious and the soul consciousness always expect guidance from others. Child will grow under a sense of security when he discovers the presence of his own people. Not the name of father or mother, but he should find people where he feels secure. This he can feel only when he is receiving guidance from others. The second thing is, respect for each other. Respect is not fear. In the Arian and Piscean ages, much fear was misunderstood as respect. In not less than 30 percent of the families, parents brought up their children under fear, not under respect. That is one extreme, whereas what we are doing in the 20th century is another extreme. Leaving the fellow to winds is a more cruel extreme.

The grandson should be made to know the importance of the grandfather. When the grandfathers spend more and more time with the grandchildren, they begin to play with them. They entertain them in games. They educate them through a psychological process of narration. Much of the real essential education is completed during that stage. After schooling, what we get is not scientific education. It is only dumping up information and what we wrongly call education in the schools, colleges and universities. The student can do for himself when trained how to do things. Excuse me, the present education system is making the fellow get the dictionary by heart and also preparing him to stand a great memory test. This has a horrible stunting effect upon the faculties of the boy. So, we conduct all nonsensical experiments with growing brains, call it by the name education.

So, much of the education should be finished at home before the child is sent to the school. He should be able to withstand the evils of unpsychological education and he should be able to escape from the stunting effects that are received by many from having great strain on his intellectual vehicle. We received our education from our grandfathers. They used to narrate many things in the form of stories to us. More than sixty percent of what I speak in these conferences are from the seeds sown by our old people in the form of simple narratives.

Without the defect of intellectualising any subject and by not making it more difficult for the child to understand, the grandchild develops a friendship with the grandfather.

When this process is going on, an invisible activity is taking place. That is, an easy flow of the current which we call the tradition or continuity by which only one becomes a master of wisdom. Simple intellectual education can never give us mastery. When we undergo such training in the families, we will grow as one with the nation because we grow one with the family. Automatically, we will be fit to live an international life. We immediately get fitness to live the life of an international citizen.

The more and more a person is growing old, he has much maturity to impart to his youngsters, whereas he has the psychological necessity of not being left or neglected by the youngsters. Is it not cruel and inhuman to send an old fellow to an old fellow's house? Even a dog or a cat, when it is suddenly sent off from the masters, it feels very much sorrowful. Often we behave kindly towards our dogs and cats, but we fail to behave in such terms with our human beings who are our elders. This shows off our awful lack of commonsense. We very much feel affectionate towards our own cat and narrate stories when and how the cat felt affectionate of us. Can't we have that much of humanity to feel the same thing towards other human beings also? This is what an aged person expects of us.

### ***Signs of Death***

Remember that in many cases, death does not occur instantaneously. From one second to a maximum period of thirty years, death may extend. There are people whose death begins thirty years before they drop their physical

body. From that time onwards, changes begin to take place in the physical body. The same quality of food fails to give so much strength and vigour to the body. The same medicines begin to act with less and less efficiency.

That is a sure sign that death has started in the constitution and it is progressing until the surgical operation between the body and the person is finished. It is during this period, everyone expects companionship, love, affection and warmth. It is by seeing such people, we should remember that we too are going to become old. When once an old man has the satisfaction that he is treated in equal terms with others in the family, then his vehicles begin to give way for a proper type of death. When there are no psychological complexes, when there are no obsessions, disappointments and sorrowful incidents, then only the vehicles undergo the required change for a passage from this body. Otherwise, there will be a stuck up of some energy centres while leaving, which results in chronic ailments that cannot be cured. A stuck up of certain parts of the vehicle does not permit the passage of the indweller out with ease. Another aspect to remember is, unless the indweller accepts mentally that he can leave the physical body, in many cases death does not occur.

In such cases, where the fellow fears too much of death, the body goes worse and worse and the indweller clings to the body without the operation of death complete. It is a great misery and great pain to the indweller. Even after months or years, unless he willfully accepts to leave the body, it is not possible to leave the body under normal

circumstances unless a violent incident like an accident occurs. So, a person should be trained into gradual steps of mental acceptance of death. *The education should be in such a way that death should neither be invited nor be abhorred. It is as bad to invite death as to fear it.*

### ***Suicide is a Great Spiritual Crime***

That is the reason why suicide is considered to be a great spiritual crime. Some people often think that it is an escape from suffering. But, when they are educated into the scientific knowledge of the consequences, they prefer to undergo the present suffering than to postpone it by suicide because in the next birth, the impact of the act of suicide is also added to the required suffering. The consequences are of a more smothering nature. So, there should be a certain amount of good education in that direction. Any type of self-torturing is to be avoided. No negative thought about the body should be allowed. In the case of those old people who have stopped earning their livelihood, such a thing is possible only when they are placed in an honourable position in the family. Otherwise, when left alone or sent to the old people's house or treated indifferently, automatically the mind goes into the thoughts of putting an end to this body. So, much kindness is required.

### ***Father as a Guru and Guide***

I will give you a little example. My father lived until his nineties. He led a life of strong and steady health. He trained us in childhood as our own guru and master. We received our spiritual education and yoga training from him.

We learnt all the scriptures and discipline of life from him. Right from the daily routine, everything we received from him. At the same time, he gave us the independence to choose the right thing about choosing our education according to our liking and our partners of life to choose for ourselves.

He gave us the greatest possible independence. At every step, he gave us guidance. There was no step that was unguided by my father. By the time we were sent to the educational institutions of the state, we were well trained in the scriptures. We were well trained in the literature of Blavatsky, Alice A. Bailey, the complete works of Sri Aurobindo and Rabindranath Tagore.

Even now I remember that he maintained our house as a temple of wisdom. As he was becoming old and old, he felt very happy to train my children. In fact there were situations when I was highly displeased with him, when he refused to send my children to me because he was educating. As he became too old, he was very happy to come and stay with me. Everyone in the family honoured him and treated him as a God at home. As death was approaching, he ordered certain rituals to be performed by all of us. He made his own preparations. He wanted certain *Mantras* to be chanted during which he wanted to breathe the last. It actually happened like that. He was quite conscious and relaxed while leaving the body. Even after the death, no one in the house was sorry because a spell of holiness ruled the house. This is the training he gave us and this is the training he gave to my children.

We are trained to follow his footsteps. For example, now I am a grandfather of two grandchildren. I am very happy to teach them certain things. When the age comes, when I cannot move to so many countries, it gives me great pleasure to spend my time with my grandchildren. Do you think that happened only in my house? In all the traditional families in India, where westernisation has not yet taken place, this is what is being observed till today. But gradually India is being westernised and now we find only fifty percent of the families maintaining this tradition. The average Indian is in a great illusion that being occidental is a great social success and that the social structure of the occidentals is having a greater success in India. They are trying to follow the same footsteps and losing the proper structure of the society gradually. What I sincerely feel is, if the occidentals take up the issue once again and establish the required type of social structure, once again we have an example to follow when we lose it completely in India.

This is a loud thinking based on the present facts and the moments of death should be met with proper education. The type of leaving the body depends upon the state of maturity of the indweller. Mainly there are three centres that pin the body with the indweller.

### ***Three centres to leave the Body***

*The indweller escapes through one of these centres. These three centres can be called three brains. One brain is the brain of intelligence which is made up of the cortical tissue, the brain cells through which our mind makes its*



*appearance. Another centre is the heart which can be called the brain of love and the brain of soul. A third centre can be called the third brain, the brain of emotions or the brain of attachments which we call the solar plexus. These are the three main centres where man is clipped to the body with the help of an adhesive tissue which we call 'Prana', that is the 'life ether'.*

Just as we have the gum which pastes the envelope, the consciousness in our body and the matter in our body are pasted together with the help of a paste. It is an adhesive substance which is at the same time highly volatile, more volatile than spirit ethers, more volatile than petroleum, etc. This is what we call the life tissue which enables the lungs to respire, the heart to pulsate, the blood vessels to circulate and the nerves to move the matter of the body. With the capacity of this *Prana* or 'life ether', the body is clipped to us. For those who live in the three lower principles that is the matter of the physical body, the force of *Prana* works through the sense organs and the mind.

These are the three lower principles. For all those who mainly live in these three principles, the body is clipped to the human being in the solar plexus. His relationship with others, for example the affections towards mother, father etc., are also expressed only through this centre, just as the child is linked with the mother with the umbilical cord. *To such a fellow death means the etheric cord is cut at the navel centre and the fellow comes out of the solar plexus. In all such cases, death occurs after unconsciousness has settled.*

*In the next stage of evolution, when he is an evolved personality, he mainly exists in intelligence and hence the link or the clipping of the man to the physical body exists in the brain. That's why the centres of respiration exist in the brain. They do not exist in the lungs or heart.*

To those people, whose personality is highly developed, who are intellectually very active in this world, who can stand the competition of the society and who are successful from worldly point of view, death occurs in the brain cells and the person escapes through the brow centre.

In the third group of humanity who have trained themselves to live in soul consciousness, whose awareness is highly developed towards the spiritual principles, those who live in the fifth, sixth and the seventh principles in the name of spiritualism or in the name of any fine art, for example, music or painting or poetry, who have a spirit of dedication and certain amount of holiness and pious attitude towards their expression of life, for them their centre exists in the heart. *They come out through the heart centre and the process is always most conscious and instantaneous.* They will be walking or working or speaking or doing something, when just the breath stops without any strain. These are the three types of death that generally occur whenever it is not of a violent nature.

This third type of death is appreciated by the Masters of wisdom. For this we are advised to practise spiritualism and a life of affections, relationships by having a good family structure and social structure. Then death is no incident at all.

***Experiences after Death***

After leaving this body, we have a reversed sequence of all the things that happened in this life, the recollection of the incidents that have happened during this life will be the process of rewinding a cassette. When we are rewinding a cassette, the speed is more than recording. Here also the same thing. Within a few minutes, the whole succession will be exhausted. There will be recollection of all the incidents from the point of view of our clock time or watch time. It is very leisurely to the mind of the fellow. The scale of time in each plane of consciousness is different from the other plane.

For example, in a dream a split-second of time can give you a dream of five or six hours of story. Same is the case with the mind of a dying person. Then after a recollection, there will be an enacting of the drama of all the incidents once again with what we call a sequence of consequences.

For example, suppose I want strong coffee every day in the morning by 8.0' clock. For the past forty or fifty years, I trained my body like that, failing which I got a very big headache. By eight in the morning I want very strong coffee. Suppose I died by 7-30 without drinking coffee. Exactly by eight, I will get a headache. Though there is no head, the headache is strongly felt. This is the truth of the immediate experiences after death. Do you know cases where after a leg or a hand is amputated and the fellow feels great pain in the limb? The fact is sensations

like pain and headache, they belong to the consciousness and they never belong to the matter. For example, if I feel pain here, the pain is felt in the mind centre to show that something is wrong here.

***What is Pain?***

Pain is never a physical phenomenon. Physical matter has no pain at all. So, when we leave the body, the record of the impressions and incidents becomes true, more true than when we are in the body. Because, a mind will be present and the judging mind will not be present. Just as in a dream, we feel everything really true with us, however absurd it may be. Sometimes we can get a dream that somebody has come and cut off our head. We feel great fear and we see our body and head separately in the dream and we feel scared of it. Even such absurdities are believed to be true in a dream because the judging mind is absent. *Similarly, after death there is only consciousness and no judging mind and hence whatever we feel becomes true with us.*

Another peculiar law after death is, we experience only the things of fear of sorrow in the beginning. We do not experience happy remembrances. The succession is in such a way that the most horrible and fearful remembrances will be felt in the beginning. It is common with human nature. Suppose, I live with you for one month, you bring some flowers to me; you bring something to eat to me. You give some books to me as a gift. Suppose you honour me and think that I am a great man. Many people do many favours.

Suppose I take advantage of your veneration to me, suppose I borrow ten thousand Dutch marks from you and I say I will repay it next year; suppose I go away to India, I don't return here until three years.

When I come back again after three years, whom do I think of first? Is it about the people who have presented me flowers, the people who have presented me chocolates, the boy who has given me the good room and arrangements? They do not come to my mind. The moment I get down in the airport, I look down and suspect if the fellow from whom I borrowed ten thousand Dutch marks is present there. This is the dirty sequence of the human mind which is quite instinctive. So, even after death, the same thing goes. The most frightful and unhappy things crowd around our mind. All these incidents are true with us. We don't feel that they are recollections but we feel the seriousness that they are all happening then and there. The duration of the unhappiness is directly proportional with the intensity with which we have done the incidents. For example, my headache from coffee is thirty or forty years old. At least thirty or forty days after death, I have to feel the headache in the morning. So, the duration depends upon the degree of intensity of impression it has made upon us. Then it is erased from the cassette.

After all these unhappy things are erased, then the happy memories come to us. We see all our people once again and we will also see people who died, that means who died before we died. Then sometimes we are surprised to see why this fellow is here, he died long ago. So, there

will be a succession of very happy things also. We really feel the presence of everyone and everything. The first thing is what we call hell. The second thing is what we call *Devachan*. It may occur for a few days but to our mind, it may be ten years or hundred years or thousand years. For example, sometimes we enjoy the presence of our dead mother or father and exist with them for about five hundred years or thousand years. But when we come down to earth once again, the gap in terms of earth time is only about one year. So, the five hundred or thousand years are mental years. But they are as true as anything. Of course, these are only a few examples to show what type of preparation we are to make before we enter into death. It is enough if we have no frightening incidents in our life or inconveniences self-made. Then the mind is free.

*Only if the mind is free, then we are living; only when our life before death is clear, then life after death also will be clear. Remembering this one principle, we have to make our preparation for death in terms of our behaviour with others.*

*The more broad minded and compassionate we are towards others, the more will be the instinctive detachment of the mind; the more instinctive is the detachment, the more happy will be the life after death.* As far as further evolution is concerned, a happy death without a strong and prolonged period of hell after death is always conducive to have a better and speedier evolution. These are a few facts about death. I have taken much of your time. I thank you all for the patience in it.

***Question : Do you have any experience of death or coming out of the physical body?***

***Answer :*** Yes, I died three times in this body. It is not actually death. One of my Masters brought me out of this body three times and made me experience it. Even these things are experiences, translated into the recollections of certain people and directly the experience as it is cannot be brought back to earth mind, except through reminiscences in terms of one's own previous incidents. In that sense, I say that it is not possible to know exactly what is there after death. But as one's own experience, it can be felt in terms of his own reminiscences. It is rather symbolic than realistic.

***Question : How can we create comfort and hope for a dying person?***

***Answer :*** One can give the greatest comfort and hope to a dying person by making him feel that you are caring for him and that there are people who very much care for him. That is the one thing that is required by a dying person and nothing else. About the person who dies in an accident, the death is quite unprepared by the mind and intellect.

Though there is nothing unexpected to the soul, everything is unexpected to his intellect. This gives him a very rude shock to the intellectual mechanism. But within a few seconds, the intellect also dies. After some time, the mind also dies. But the seed of this shock exists with the indweller or ego. When he goes into another body, this seed also germinates into its own tree. From childhood, the fellow

will have a shocking type of fear of death, a great fear of death which is unaccountable. It takes one life for him to erase this shock. The whole sequence from the beginning of the accident to the end of the purification of the mind in the next birth runs as the consequence of a deed he has done in the past. So, the whole story including the accident is of a purificatory nature. But at the same time, the shock will be received as a penalty and the whole next life will be a purificatory process. The process is a repaying of an old karma.

***Question : What about child homes?***

***Answer :*** Generally speaking, the same fate as the old people experience in old people's houses, the children also experience in the children's home. That is why I called them spiritual and cultural orphans. So, we are depriving them of the happiness of affections and the continuity of traditional wisdom. Instead of only in old age, we are also depriving them during childhood. So, it is as much a negative aspect as leaving old people in an old people home; with the exception of a children home which is spiritual in nature, that is ideal parents conducting a children home, when they can train the children into the required direction.

***Question : What should we do now?***

***Answer :*** We have to create once again a tradition and with great difficulty we have to establish once again a generation which can be handed down from generation to generation. So, we have to train ourselves in the present generation. There is no other way, except trial and error method.



Unfortunately, we are placed in such a position by our past generation. If we can construct a generation once again, we can change something at this present time and that is what is required.

***Question :*** *What type of training do we need to go into sleep where we can get some guidance from the Masters?*

***Answer :*** Part of this training depends upon the maintaining of the day's routine, that is not having emotional outbursts and incidents that lead to emotional outbursts during the day. Also before sleep, remember that we have a conscious life during sleep and that there are noble ones who train us during sleep. We can call them Masters or Angels or Archangels. We shall mentally submit ourselves to one such unknown person, with a thought to help others during sleep also.

Then within a short time, automatically we will establish a contact with one of the positive personalities who are helping through sleep. There is already a well-established institute in all the countries going on in which members from all countries take part. In receiving training during sleep, we gradually grow more and more positive and the sleep will be in a healing and healthy direction. We receive guidance from the invisible helper. It is also good to read one sentence from any scripture and make a leisurely thought of that sentence until we are lost in sleep. These are the three things that are required which make our life healthy during sleep and during the awakening state also.

*Thank you all.*

## *The Way to Samadhi* (*The Attainment*)

**B**rothers and sisters who gathered here, I thank you all for the happy presence you have created here. First of all, I thank my hostess who has created such a sweet opportunity and whose affection and hospitality we are enjoying year after year with more and more affection. This evening I am asked to speak about, “*The Way to Samadhi*”. *Samadhi* is rightly understood as the Attainment in English. In the yogic path, the attainment of what one should attain is called *Samadhi*. So, we should presuppose an explanation of Yoga in short, as a science and not as something popular. The real practice of Yoga as a science includes eight steps as instructed by *Patanjali* and *Bhagavad Gita*.

*Patanjali gave us in the form of practical instructions so that we might be able to follow it impersonally and have sure and safe results. The Bhagavad Gita also gives the same thing and something else, that is the purpose and goal of Yoga practice. That is what we call Yoga, the way of living. That is applying Yoga life to our daily incidents and living a Yoga life in the so called mundane world. The spiritual and mundane are the terms that exist in our mind. They do not exist in creation.*

***Descent and Ascent***

Creation belongs to Nature and it is always the same. It has the same law of evolution, the same law of descent of consciousness into matter and the ascent of the material atoms into consciousness; the two working as the two arcs. The first working as the descending arc starting from what we call the Background Consciousness, the consciousness of the space unbound and gradually coming down into the form of solar systems. The planets in each solar system, the various intelligences that work out the solar system are called the *Devas* in the scriptures. There are various forces and energies that workout the solar system until the origin of matter is there and until the matter takes what we call the solid material state which is filled with millions of atoms. This is called the Arc of Descent.

***The Awakenings***

Then each atom begins its journey upwards once again having a series of awakenings. The first awakening being what we call the '***Nuclear Consciousness***' where the atom knows its atomic number and atomic behaviour and knows its identity as a separate substance. It passes through the various stages of what we call the elements of matter and then it has the second awakening of consciousness which is more incandescent than the first awakening which we named the Nuclear awakening. So, the second awakening is what we call the '***Biological Awakening***' and the first of the biological awakening is what we call the plant consciousness. Then it is no more called the atom. It is called the living being or the indweller. Then after passing

through all the stages of the plant kingdom, it has the next awakening of consciousness which we call the '**Animal Kingdom**'. The difference being the separation of the mechanism of mind, the vertebra and the nervous system. That is a mechanism to differentiate the workings of senses and workings of mind which was not there in the plant kingdom. Now after undergoing various stages of the animal kingdom, it has the next awakening called the '**Human Awakening**'. We are in the human kingdom.

***The difference between the lower kingdoms and the human kingdom is that the human kingdom knows its own existence, whereas the other kingdoms, including the animals, know only the existence of the environment.***

The animal can know its master, can recognize the place of its master's house; it can recognize its food, drink, its mate, everything except the fact that it exists. Even during pain, it feels the pain, but it cannot understand that it exists. *So, the awakening that 'I AM' exists is the first feature of the human kingdom. Then the capability of understanding what is desirable and what is not desirable is the second feature of human awakening.* The human being has the capacity to know what is good to him and what is not; what is to be accepted for his welfare and what is not; though it takes many births and rebirths for him to be able to use this capability. From the beginning of human evolution, human beings have had this capability. Every human being knows what is good to himself and what is bad; what is to be selected and what is to be rejected; what contributes to his happiness and welfare and what is not.

The knowledge is there as the grain of a seed but he is not in a position to use his own knowledge until he is a little more evolved, that means through some thousands of births and rebirths. So, there comes a stage, what is called the awakening of *Creative Will*. Before that, man will be living with his intelligence. He will be learning many things, knowing many sciences, discovering much technology and has a very civilised way of living along with others. But the Will which gives him capability of acting according to desirability is still dormant until some more thousands of births and rebirths. So, we know many good things. We know that we have to behave in a particular way. We know the scriptures. We know the gospel. We know the 'Sermon on the Mount'. We know that we have to love our neighbour. But we have no date from which we make a beginning, but we are satisfied that we know many good things. We are satisfied that we know philosophy, we are satisfied that we have studied the gospel. We are satisfied to have the picture of the Christ in our house or the cross in our neck, of course outside, not inside. But to have it inside, something more is to awaken in us.

### ***The Will***

That is what we call a day to begin to live the life of God. For that we require an additional sense which is not there for many thousands of births with us. That sense is what great people called the Will, that is the creative spark in us. Of course, we too believe that we have a strong will. What we have in the name of will is only false will and it is what we call intention. The result is we have much

tension inside with many intentions. So, we should have a let out. We try with medicines, with tranquillisers, with psychologists and advisors. But the tension is there because intention is there.

The purpose of creative spark is to make its lightning brilliance within ourselves. Then what the great scientists of the ancient days called “Will” which is the creative aspect of the human being; which is essentially divine; and which is the gift of the divine; which is given to human beings will be there in us. Then we will begin to use it.

Then, we begin to use the Will. There is a science, which leads us to the Will, only when the Will made its first appearance to us. Until then we are not inclined to look to that science. That science leads us safely to the Will; and gives us the capacity of not only using our Will, but also getting enlightened by the spark of the Will; and gradually approaching that spark; and getting fully illumined with that spark.

The next step is, we are absorbed into the spark not physically but what we were previously will be absorbed into the spark. Since then, what we are is the spark itself. But the body and everything will be intact to be seen by your wife, husband or children. No visible change is there to outward people but instead of the previous older self, it is the ‘Spark’ that exists and the older self no longer exists. But every minute whenever it is required, the older yourself will come out as a servant. It works as an instrument of the ‘spark’ through your senses and vehicles

of the body. After the work is over then once again instantaneously it disappears into the 'spark'.

So, for the one who wants science, for the one whose spark of the Will is awakened, for the one who makes a proposal for himself, there is the starting point and there is science. That science is called Yoga, the eight fold path of Yoga, the eighth step of which is called *Samadhi*. It is a Sanskrit word and it means *Attainment*. The instructions given in the eightfold path are not many. There is not much to be learned in the subject. There are only a very few simple direct rules about which much philosophy need not be made, but what is required is to follow it and do accordingly.

For example if you say, 'Love thy neighbour as thyself', you can produce five or six volumes of commentary which is absolutely unnecessary as well as useless. Because it is for us whether to love our neighbour or not. Until then, the sentence is not useful at all. Until then the sentence is as good as a sentence in the daily newspaper. *So, there is much to do and very little to know about the Yoga path.* If you say that there is much philosophy in Yoga that means we are not at all prepared to follow instructions, but very conveniently we want to know things. But it is a waste of time if we know many things in Yoga, unless we are prepared to take up and do something. So, let us survey the eight steps and try to understand what *Samadhi* is. Let us understand as clearly and non-technically as possible. Also let us understand as briefly as possible, so that the present time limits may permit us to do so.

### ***Understanding Yoga***

First you can ask, 'why Yoga practice'? The answer is, you need not practise. But for the one, 'I want to know what it is', the answer is, 'There is nothing in it'. That means nothing in it to know. If anyone is prepared and questions, "What should I do first?", now there is the beginning. It is called suspending the activity of the mind and senses. If the mind is suspended, are we not useless to the world? That is the first doubt we get. The answer is, we will be more useful to the world after knowing how to suspend the activity of the mind. Because it is too much for us to believe that we are useful to the world now. We at least believe that we are useful to ourselves, our wife and children, having our own profession and our own earning. But if you approach in practical terms, you will understand that much of your activity is negative and there is very little that is positive.

### ***Mind and Senses***

We will see what it is. According to the yogic anatomy, we have the mind and the five senses which can be represented like this :

There is the sense of sight, the sense of hearing, the sense of smell, the sense of taste, the sense of touch. So, we have five senses working and they are carrying impressions to the mind and the mind is receiving them. For example, through the eye, the mind is receiving what is there. Through the ear, the mind is receiving what he is speaking there. Like that we have five gateways through



which the environment is forcing itself upon us. But it is almost a simultaneous process. When Environment would be simultaneously forcing through the eye, through the ear, through the nose and also through the tongue as taste.

So, there is almost a simultaneous forcing of the environment through two or more of the senses. The result is confusion. What happens when you expose the same photographic film to two or three or four different perspectives? There is a total blurring and confusion of photographs. That is what we are calling the daily routine and the daily routine is running automatically. It never requires our intervention. The mind and the senses are working and automatically the day is being rotated; and again we go to sleep, not because we can go to sleep, but because we are helpless. Once again we awaken from sleep not because we can awaken, but because we have to and we are helpless. We respire not because we can respire but because respiration is happening at its own pace in spite of our sheer ignorance of what oxygen and carbon dioxide are! No one can scientifically believe that he is or she is breathing but everyone blindly believes that he or she is breathing.

The truth is, breathing is being done, you are not breathing. That is what we call automatic. That means ignorance. We don't know anything about how it is happening. Even while we are sleeping, the lungs are respiring. If we are asked to breathe for ourselves for one hour by Nature, we will be very careful about our respiration for one or two minutes, but in the meanwhile, we will receive a phone call from a friend, the mind goes to the conversation which

is more important than our respiration. So, the respiration will be stopped. The telephone falls to the ground and our body falls flat. That is what happens when Nature asks us to respire ourselves for one hour.

We will come to that point next. But for the present, let us understand that the environment is enforcing itself upon the mind and what we call life is only an accidental drifting through time until the body reaches its biological end. That is what is called routine living which is involuntary and the mind is helpless. It is on the receiving pole and it has nothing of its own. It has no life except that which it receives from five directions. So, it begins to react to the environment in an automatic way. ***This reaction is to be suspended, if action were to be established.*** When we have a scientific process to suspend reaction for a few minutes, the mind can behave according to its own nature. Now it is behaving according to the nature of the environment since it has become inevitable as long as we are awake. Till now the mind had no time to work according to its own nature. This is because it is never left alone for a single moment by the environment. So, we know the mind only in the shape of the environment. We have come to such an idiotic state of scientific understanding, that there are people who believe that man is a product of his environment. There are even psychology professors who believe that man is a product of the environment.

*So, let us try to find a scientific way to suspend the reaction of the mind to the environment and then know the natural and original state of mind.*

How is it, in its own experience originally? How is the experience of the mind with itself? Then let us proceed according to Patanjali. The first step is a proposal; that is, you should propose to take physical and mental activity according to the steps given in the science and gradually eliminate the activity, which you have in life. Then our mind says, 'It is highly difficult. Let us consider after some-time. Because we have to eliminate all the other items in life. We have to stop our profession; we have to leave our wife or husband and our children; leave the environment and go along with a fellow, who poses himself to know the science of Yoga.

If the person who poses himself to be a professor in Yoga happens to be a false professor, then our life would be dedicated to a dangerous experiment to explore in one direction and never return to its original state. But it is not that way to understand this. But understand that you should propose to submit all your activity to the Yoga way of doing and Yoga way of thinking. You are not prohibited to do your profession, you are not expected to leave your wife or husband or children. But all these relationships are only felt by your mind and the mind is faulty and crazy for the moment. So, the relationships are worked out in a faulty and crazy way and the result is one day laughing and one day weeping. That is the stupid meaning of what we call life; one day disappointed, one day cheerful, one day healthy, one day unhealthy; one day hopeful and one day psychosomatic.

So, if this were to be the definition of life, better to

put an easy end to life than to live such a wretched life. It is only with false hope of something happy in the future that everyone lives. But many die in the false hope without knowing what happiness is. Here is a procedure to which you submit all your activity. You apply this in the office; to your neighbour, to your colleague, to your wife, children, friends and neighbours. But go on doing what you are doing now. Then whenever you feel that you may stop with something, you will be able to stop it immediately. Whenever you want to choose something which is more useful to you, you will be able to choose it for yourself. Instead of making logic and a philosophy of it, you will be able to follow it and choose for yourself.

### ***Make a Proposal for Yourself***

So, you have to make a proposal for yourself. First is, believe that there is such a science because you have no better alternative. You have seen that the doctor, the allopath, the homoeopath, the naturopath is no alternative; the dietitian or the psychologist is no alternative, the tranquillisers and the many dirty medicines we use daily are not alternatives. Because we are helpless and because there is no other way, we are using all such dirty things. If at all, we have something which is really useful, no fool on this earth prefers to use something less useful.

### ***Steps to follow***

So, if there are any people who make a proposal, begin to make the proposal as frequently as possible in your mind. The first step is very simple. Whenever you are going to

do anything in the daily routine, make a proposal that you want to do it in a yogic way, in a real scientific way. Always repeat the proposition that you want to be better, happier, to be more enlightened and more joyful, as long a time in the day as possible joyful and positive. Then make a continuous proposal of a better way of living. That is the first step you have to take.

The second step is, you give a secondary importance to any other thing except your betterment of living. It is difficult. We have many obligations in the world. We have social, vocational and financial obligations. If something is not satisfactory to you, you cannot help succumbing or getting defeated by it. For example, you have fifteen minutes for Yoga practice daily in the evening. You have your dearest friend who wants to have your company during those fifteen minutes, then you have no business to deny. So, if the friend insists, you can make an appointment with him. If he wants you to go on an excursion or weekend holiday, if you have a difficulty in your own programme, you should be able to give first preference to your Yoga and then second preference to your programme. So, this is the second proposal.

Nine hundred ninety nine people out of thousand will go away with this but there is one in thousand and for that one, this Yoga science is given by Nature. Tomorrow there will be another. After some days you will be one among them because it is a matter of the evolution of consciousness that makes you ready. The moment the spark of your Will

makes its appearance, it makes you ready to accept the first two items of practice.

### ***Detachment***

The second step is called *Detachment* which never means leaving off your people and going away. It means giving priority to the betterment of life. Whether it is your life or the life of others, because gradually the difference goes away and you will understand that life is only one in which the vehicles are floating.

It is not true that every vehicle has a life in it. Through this second step, you will understand that the bodies are floating in one life, like the many little bottles thrown in a river. There is water in every bottle no doubt, but at the same time, all the bottles are in water. Similarly every one of you has life in you, simply because that space has its content, that is life and your bodies are fabricated in space. They too have life in it. You will gradually have a scientific understanding of this by the yogic way of doing things and looking at things. So, you will be able to practise the second step called 'Detachment'. All the curiosities in life gradually melt away from your mind. "What happened to Lebanon?" I was anxious until I switched on the radio and listened to it. Listen to it but don't be anxious. That is the change that is going to happen in you, because what are you going to do, in what way are you going to help if something happened to Lebanon or not.

Remember for the moment, you are very insignificant, toiling in your own place and it is immaterial for the poor

people of Lebanon if you know it or not. So, first of all, you will have this understanding and the anxiety to know will go away. At the same time, you will know things and you need not stop knowing things. But the really dangerous aspect is removed, that is being anxious about something. That is what is making you restless. That is what is making you commit mistakes in your daily life. That is what is making you commit things on an emotional level, instead of doing things on a factual level. As a result, you are committed to do many things and you are bound very tightly by the consequences of what you do and what you think. All this nonsense is removed, if the anxiety from your mind is removed. This anxiety is worshipped on the throne in the 20th century. Even the universities have given an academic name called 'anxiety complex'.

So, a thing which is to be eliminated is enthroned and being worshipped. We are trying to know how to remove anxiety and we are anxious to know how to remove anxiety. That is the trickish danger of anxiety. The more we try to eliminate it, the more we are meditating upon it; the more we are thinking of anxiety and galvanising it with our vital force. The result is we are anxious all day and night. So, it will be removed by practising detachment.

Suppose you expect that something comes to you. You are disappointed when it is not approaching you. We expected some job this month or betterment of job this month. We did not get it. We are disappointed. See, the fact we did not get it is not as dangerous as the fact that we are disappointed because the first one is an inevitable fact that

we did not get it. The second one is created by us. Understand what happens when there is no second thing. The inconvenience of not getting it is the only thing that is there. It will never eat you, but it is the disappointment that eats you. But always, it is that disappointment you invite into your house, so that it will go away by practising detachment. Eighty percent of the sufferings of humanity are self-made. You will understand it scientifically when you begin to follow it. When you understand it, there is only the other twenty percent.

Now the next step. Here is the mind which is receiving impressions from the environment. We call the mind, “I AM”. It is being tortured every minute by the environment. We are reacting to the environment. ‘We’ means the mind. But, there is another “I AM” in you which is not existing in you but which is “Real Yourself”. But till now you have no time to know it because the environment is forcing upon you.

### ***Two “I AM”s***

Now let us try to understand that we have two “I AM”s in every one of us. What about your respiration while sleeping? Who is doing it? It is not this wonderful fellow, which you call your mind who is doing. The mind sleeps when we are sleeping. So, if we were to be in incharge of our respiration, we wouldn’t venture to sleep. Because the moment we sleep, we should be physically removed into the truck and to the grave. But the fact is, we are living through our sleep and once again awakening in the morning.



So, who is making the respiration? No other fellow outside. He is there inside because the person who is respiring is inside. You cannot have a secretary to make you respire. What about your heart beat? You are not doing it, less so while you are sleeping. What about your digestion? What about your alimentation and elimination? Are you doing it? The answer is 'no'. This helpless "I AM", who is all the way crazy with the environment, who is going into psychosomatic tendencies, is eating many dirty medicines only to become more and more nervous.

So, there is another "I AM" in you who is respiring for this false "I AM". This false "I AM" can be called as negative "I AM" because he is always on the receiving pole. If there is no environment, he has nothing. His only property, his only strength, his own money is the environment. But there is another "I AM" whom you can call the positive "I AM". He is the one who is breathing, making your heartbeat, conducting the circulation of your blood and making the metabolism of your constitution. So, gradually you will understand that, there is a real "I AM" different from this false "I AM". Do you understand the differences in the capabilities of the both "I AM"s? The real "I AM" is respiring for your life span and conducting all the valuable vital functions for you, whereas this false "I AM" fellow is not able to answer the environment even.

### ***Creating another Centre***

Now the next step is, you cannot fight the environment and suspend the activity of the mind. You have to create

another centre, another illumination inside towards which the mind may be diverted. Then only there will be the cut off from the environment and there will be a short respite from reacting to the environment. By fighting the environment, you can never get it. If there is someone going up and down on the corridor, if I want to sit in Yoga there, if I propose I should not see him, it is the wrong way because I will be more aware of him going up and down.

Suppose I close my eyes, I will be seeing him more colourfully with my mind. That is the wrong way of doing things. Suppose If I want to eliminate my defects and close my eyes, meditate upon eliminating my defects, that is a sure way to defeat. Because the more I try to eliminate my defects in my mind, the more “I am” concentrating upon my defects and the object of meditation itself is my defect. That’s not the way. Suppose I have too much irritability and anger which I want to conquer. I will close my eyes and say, ‘I have to get out of my irritability, I should not have anger’. So, after six or seven months, I will be angrier, that my anger is not gone. That is the trickish way of approaching the environment and we are defeated by the environment, whenever we take this false method.

Let the method be positive and not negative. Instead of thinking about your defects, think of your strong points. Immediately put them into practice. Get engaged as much time as possible with them. Instead of finding faults in others, try to find a friend who does not have faults as per you and try to think of his virtues more and more. Try to appreciate his behaviour in situations, so that you too

behave in a positive way. That is how we have to make an approach.

You are expected to bring your false “I AM” to the real “I AM” because He is the real Light, the real Illumination around whom there is a ring of false light, an image which we call mind. From Him, the capabilities of the senses are shining forth like the rays from the Sun. So, you are expected to bring yourself to Him. In popular language, you are expected to meditate upon Him. So, we should have a name for Him.

Instead of calling Him positive “I AM” and calling the present yourself the negative “I AM”, let us call him with a different name, so that we may remember each other separately. In Yoga science, he is called the Lord. All the scriptures in the world call Him the Lord. He is the real “I AM” in you. That is why all those who radiate that light of “I AM” to you, whom we call the Messiahs, the Prophets and the *Avatars*, they transmit the real “I AM” to you and they make you approach the real “I AM” in you, so that the Cross in your neck will be inside, not outside. No use of having the Cross in the neck. You should have it in the heart. Then only Christ will be once again born in every one of us. Otherwise, only another copy of the Bible will be born and another religion like Christianity or Hinduism will be born. But the birth of Christ should take place in you. In that way, he is called the Lord. Whenever He comes to earth, He speaks in the same language.

He said, “I AM” the way.” That means, “You should meditate on me as “I AM”, that is, “I AM” in you, not

in some other fellow. “I AM” life, “I AM” resurrection”, that is what He said. The same Lord in the *Bhagavad Gita*, 5000 years ago said, “Make a total surrender to me, the “I AM” in everyone and yourself.” The same Lord in the form of Buddha, He said, “I AM” the Lord. You take refuge in me.” That is the inevitable language, which can never be changed whenever the same Lord comes to the earth once again and the language which the man of religion can never understand. Only when you follow the scientific process, He will be born in you. For all these reasons, *Patanjali* called him the Lord and in the *Bhagavad Gita* also, He is called the Lord. In Sanskrit He is called *Eshwara*.

### ***What is total Surrender?***

So, the next step is, make a total surrender to the Lord in you. How? Bring the mind to Him. Bringing the mind to a place where we want, that is the one thing, which is next to impossible. Till now, the mind is bringing us to whichever place it wants. Now we have a wonderful way.

### ***First Step***

The first step is, select a place which is calm and clean and has a holy atmosphere and select the same time in the day to practise. It may be fifteen minutes or even ten minutes. No problem, but it should be at the same place and same time. *In the rotation of the time of the twenty four hours, you make a point which you can keep up the periodicity of. That is, you are creating a new periodicity.* There is already a periodicity produced by the rotation of the earth along its own axis and the rotation of the earth

around the Sun. There is the periodicity of seasons and the year. Because of this periodicity, the whole Creation is taking place on this earth.

So, you make the first attempt to create your own periodicity by selecting a place and a time every day. Don't change the time and place. Then after some time, you can create a second item for periodicity, for example, going to the office at the same hour and minute; and a third item of periodicity, for example coming home at the same hour and same minute. Gradually increase the number of items of periodicity. Every time, you are making your own polygon exist, rotating in a periodicity. For example, if you have six items which you made periodical, the six timings of your programme will make a polygon which makes periodicity. This is the most important step.

Keep the programme precise to hour and minute without attempting to do it. Do it without attempting to do it. That is the next step. If you attempt to do it, you will have great intention and will be 'in-tension'. For example, if you fix up 9.30 pm to go home and sit down for 15 minutes in your house, if it is 9.25 and if you are driving your car, you will grow crazy of keeping the time and you may not see if the traffic light is red or green. The result is a physical crash. So, keep up the periodicity without attempting to do it. If you are at ease in keeping up the periodicity, you are in the right lines of Yoga practice. If you are agitated to keep up the periodicity, once again you are going to fail in your examination and attempt the same test once again.

### ***The Second Step***

So, this is the next step. Sit down, close your eyes, mentally observe all the inner parts of your body. You start this observation from your head. If there is any tension in any nerve or any muscle, relax it with your mind; then to the head, then to the eyes. If you have closed your eyes with tension, release the tension and close the eyes. So, from head to foot slowly travel mentally and be sure that you have made a relaxation of all the nerves and muscles. *Understand that the process of Yoga is the art of relaxation and not at all concentration.* Never remember concentration, when you want to practise Yoga.

### ***The Third Step***

This is the next step, you have to do. Then begin to observe the movements of your respiration. Gradually the mind comes to the respiration. That is the way to bring the mind. If you ask the mind, ‘come here’, it also says, ‘come here’. So, observe the movements of your respiration, the chest, its muscles, the lungs etc. See how the air is taken in and how the air is given out. Gently question, “Who is it that is breathing in? Who is it that is breathing out from within?” The answer is, “I AM”, not the false “I AM”, but the real “I AM”.

So, for the first time in your life, you will receive an answer from the Lord. He says, “I AM” here; “I AM” breathing for you; “I AM” beating the heart for you; you can live in this body with the same name as “I AM”; but come to Me.” You find the same words in the Gospel. He

said, “Leave everything, come to ME.” We cannot understand the language of the Gospel. That is why we are much afraid if the Lord says, “Leave everything and come to ME.” You have to go to Him. This is the way. Then gradually after sometime, the mind is attracted by the activity of the lungs.

### ***The Fourth Step***

Now the next step is to make the respiration uniform. Begin to breathe-in slowly as prolonged as you can, soft and with uniform speed. At the same time, keep on observing the movements of your respiration. After you have breathed as much as you can comfortably, then you begin to breathe out, in the same way, as much as you can, slowly with the uniform speed and softly; so that, you may not listen to the sound or noise of your own respiration. Don’t stop or block the respiration inside, if you want to follow the Patanjali path of Yoga.

### ***The Fifth Step***

Then this is the next step. This way the mind gradually approaches the act of respiration. Within a short time, the mind and the act become one. Next to it is, your mind is brought to the real “I AM” and it is absorbed in the Light of the real “I AM”. The false “I AM” is existing in the real “I AM” and he is no more existing now. It is the Real Yourself who exists now. But don’t be afraid, the false “I AM” will come out whenever you want. When you open your eyes he is there. Think of him. He is there like the devil. So, once again he is there; once again next day, make a practice. So, the practical method is like this:

Make the uniform respirations three times. That is, slow, uniform, deep and soft. One inhalation and one exhalation is one respiration. Like that make three respirations. Then relax. Stop it. Let the lungs respire irregularly (Normal breathing). Again after two minutes, you make three respirations. Then relax for two minutes. Let them be irregular (Normal breathing) again three times. This is the first step of nine respirations.

### ***The Sixth Step - SO-HUM***

Then let us go to the next step. While inhaling, you meditate upon the syllable ‘SO’. As long as you are inhaling, you meditate upon a prolonged syllable of ‘SO’; so that mentally you should do like this: ‘Sooooo...’ (in a prolonged way) until you complete your inhalation mentally by uttering the syllable ‘So’. While exhaling, vocally utter the prolonged syllable called ‘HUM’. For example while breathing out, you should vocally breathe ‘Hum...’; like that, as long as you can, but comfortably.

You should not prolong it until you are uncomfortable. Remember that the Lord is a Lord of comfort. He always wants you to be comfortable. Remember He is All Love and no intelligence because this negative “I AM” is full of intelligence. Remember your intelligence is only your instrument and not part of yourself. Since the Lord is ‘All Love’, it is comfort, peace, happiness and love that you are going to get through this. So, these are the two syllables you utter, the first mentally and the second vocally. The total put together it means- the first syllable means “HE”.



The second syllable means “I AM”. The total put together means, “He is “I AM”. So, this fellow is gradually approaching Him saying, “He is myself”. That is why these syllables are selected. Do this the same way 3+3+3 breaths. The second set of practice is finished. Let there be a pause for 5 minutes.

### ***The Seventh Step***

Then begin the third set of respiration. In the 3rd set you mentally utter OM in a prolonged way as long as you are inhaling. Then vocally utter OM while you are exhaling, as long as you are respiring. This is one respiration. Make 3+3+3 respirations. This is the programme of one sitting. But while you are respiring and uttering, you should be always listening to your voice and observing the movements of your own respiration without which the whole process becomes useless.

After some days you may feel more interested in doing it when you find the sweetness of the touch of the Lord in you. It is an experience which can never be explained and which has no parallel. It can be only experienced and known by you and me only when we begin to experience it. No use of writing volumes and volumes upon ‘OM’. It is like the student of sugar technology reading volumes and volumes, and getting through examinations in first class and getting the gold medal presented to him. But he was a student, who was brought up without tasting sugar till now. There is no use of writing volumes and volumes upon OM. Begin to follow practising it in the given way.

This is what is called the next step. Then the “I AM” is absorbed in the real “I AM”. There is no environment while you are doing this. There is only the experience of “I AM” and the total absence of the mind and the senses. This is what is prescribed by the scientist as the first step. This is what is called absorption.

### ***The Eighth Step***

The next thing you have to do is, apply this once again to the environment. Now you are no more frightened by the environment. There is no industrial pollution from the environment to you. There is no smoke from the chimneys of the big cities. You are no more afraid of the fellows. Apply it to something you prescribe to the mind. Instead of the environment forcing itself upon you, now you will be able to make the mind stand, as long a time as you want, you can try it.

You can try with a sentence or a shape, a picture, the tower of a temple, anything you can take. You can take a colour combination. You can take in the splendour of sunrise or sunset. Anything you can take and project the present state of the mind upon it. The mind exists with that state, without getting it changed as long as you want. Now you begin to apply it to things in your daily routine. There is nothing you cannot know by this process; only truth and no glamour or illusion; no impressions about things and persons. Directly truth exists with you about everything you apply to, for only one reason because you are ready to follow truth. Previously you were ready to

study what was the truth. Therefore the truth never came to you. Previously you got only a big album of the photographs of truth but now truth comes to you.

Take a sentence, for example from the scripture, “Love thy neighbour as thyself.” Apply the mind to that sentence, for one hour you apply it. The sentence lives with you for one hour. This is the next step. That is actually the sixth of the eight steps. Now, of course I have divided it into many items. But the total main items are only eight. Now when you make an application of your mind to that sentence, the sentence is there. You are there as the reader of the sentence and the process of reading the sentence is there. It is the triangular process. That was how the false “I AM” is reading all these days. For everything, he works with a triangle. Without that false triangle, he can never work.

### ***Triangular Process***

For example, if you want to eat, there must be the person, yourself the eater, and the food to eat. Third is the process of eating, that is the action which makes contact. If you want to know anything, there must be something to know and yourself as the knower and the process of knowing. This was the triangular process you had previously. Now there is no triangular process. You have only two items; the sentence, which you utter, for example, “*Love thy neighbour as thyself*” and the process of uttering. You are not there because you are absorbed in the sentence and the uttering. In the next step, the sentence is there and

the process of uttering is not there. For example, if you apply it to this watch in your mind, you are not there in your perception but only the watch is there. The process of observing is not there but only the watch is there. So, the second item drops off. There is only one thing without a second thing. That is the nature of the Lord who is existing in you. He is one in every one of us whereas we are many in our body. Now from the 'manyness', you have travelled to the One.

### ***The Last Step***

Then the next step, that is the last step or the eighth step. The watch will be there in your perception, but the name watch will disappear. The thing will be there, the colour will disappear. The thing will be there, the shape will disappear. Gradually everything except the Existence disappears. Only Existence is there. If you apply it to your friend, your impressions are not there, the friend is there. Previously when the negative fellow was there, you had a bundle of impressions about each friend and you are carrying on your head load of the impressions about thousands of friends you know; also the enemies you know and also the relatives you know. So, the head was crushed previously. Now the friend is there but your impressions are not there, your relationship is not there. The Existence is there, his name is not there. He is there in your mind. Gradually, anything about him is not there except the Existence. So, he is there without a second thing.

See, how in the Old Testament, the Lord said, "I accept no second existence." It is wrongly translated into many

languages as, “I the Lord God, am a jealous God.” The translators must be jealous of something. That is how the gospels and scriptures are insulted by our intelligence. We should know carefully and in a very pious manner, we should approach the gospels. In the *Bhagavad Gita* also he says, “*Your perception about ME should have no second thing. When you see ME without a second thing, then only you can see ME*”, He says.

This is what is called *Samadhi* and the last three steps will simultaneously exist with you, that is the absorption (*Pratyahara*); the next step is called meditation (*Dhyana*) and the next step is attainment, called *Samadhi*. The three begin to exist simultaneously to your consciousness and your consciousness becomes aware of all planes of your existence. You should live with awareness, a simultaneous awareness of consciousness. That is what is called simultaneity of existence.

*This is the goal of Yoga practice, but Yoga practice is not the goal. Yoga living is the goal.*

You apply this every moment in your life. When you are talking to your boss in the office, when you are talking to your wife, your children, your friends, you apply this. Then you will understand one thing that you are talking only to one “I AM” in all these people. They will be talking about something they want. Your boss is talking to you about something which he wants from you. But at the same time you will be receiving the message you want from the Lord in him. Immediately your purpose is to put into practice because not only what he speaks you listen, but

what is spoken through him is also listened to by you. You will cater to him what he wants, while receiving what you have to receive from your Lord.

So, there is a continuous reception of messages by you and the programme of you is decided then and there every moment. The whole world begins to follow you because you have no obligations with anyone. There is no place to think what others think about you but you have to think what others require from you. The second item replaced the first item totally. Now you know only what others require from you whereas previously there was some nonsense in the mind, that is trying to know what others are thinking of you and trying to live accordingly.

*This is the goal of Yoga living, beyond which there is nothing to know because to a realised yogi, life is a reality and a truth which has its existence always in the present. What was there before birth is a foolish question to him. What is there after death is a more stupid question in his opinion. What is life beyond death is idiotic in his idea because he is concerned with life before death. When we have not done what we have to do before death and not discharged our duties before our death, is it not stupid to think about something beyond death? So, the yogi has grown meaningful every second of his life. He is all positive, all love, all truth and all action. This is what is called the way to Samadhi.*

I once again thank our host for giving such an opportunity to me, without which I would have spent the

time in conversation. She has given me the opportunity to speak about something useful. I thank you all.

***Question : Do the visions come under spiritual experiences?***

***Answer :*** Visions are wrongly called spiritual experiences by many. The real spiritual experience is life itself and there is no other experience and all the other things are things that come to us on the way. If anyone practises Yoga with a hope of getting some visions or some powers, he will be utterly disappointed because Yoga is to live and not to achieve. It is rather to lose what we have by way of defects and not at all to gain anything. So, we will have some beautiful visions while practising Yoga, more beautiful than the most up to date American colour picture. But you be an observer and they will be going. That's all. Remember that you are observing and by the time, the observer is absorbed in the object of observation, there are no visions at all.

There is only one vision, the All Existence which we call All Lord, whom we call the One Light or Omnipresence which is true as the ocean. All the Creations are true like the waves in the ocean. The waves may be true, but the ocean is more true; so to say, the waves have no existence of their own without the ocean. Like that, be an ocean when there are visions before you. They will be the breakers which go and break and merge again.

Just two things are enough to overcome this. One is to remember that Yoga is not to achieve anything, which

we can call the real detachment. The second is that you are observing the scenes while they are going. You are only an observer, then you will separate them from yourself. They will go away. In the meanwhile, the absorption occurs. You will not be there to be led away by the scenes. The Lord is there.

***Question : When people are suffering, generally we are anxious. Is it wrong?***

***Answer :*** No, it is useless to feel anxious about it. That is what I said. It is useless to feel anxious about anything because what is required is action, not anxiety. Even while we are seriously ill, if we are anxious that we are sick, we are more sick. So, what is required is the necessary action to take place, neither anxiously nor mechanically, but with full fervour of life experience. That is what I mean. If a yogi wants to go to Lebanon, he will go and he will never think of going. That is what I mean. If anyone wants to go to Mecca or Jerusalem to make a pilgrimage, if he were to be a yogi, he just starts and goes. He never thinks of going. That is how to go to Lebanon and help. Those who think of helping Lebanon will be useless to Lebanon because we will be there in Tournai, Lebanon is too far.

***Question : Please tell us, can we help them with positive thoughts?***

***Answer :*** Yes, you can contribute positive thoughts to all those living in problem areas only after reaching the yogic stage. Before that, if we begin to try to think of good thoughts about those problematic centres, we will be



thinking of the negative “I AM”, so that we may be very anxious of those persons. We can at best send them only more agitated and more sorrowful thought forms, the contribution of which is rather harmful. So, either an action or a positive thought should be sent either of which is possible only to a yogi. So, when we cross the stage of reacting to the environment, reach a stage of *Samadhi*, when we are in a state of tranquillity, we will be able to contribute a thought to them. Such thoughts are always helpful to the persons afflicted there. They give not only hope but they also create a way out for them also. But we should send them only after we have travelled from the false “I AM” to the real “I AM”.

**Question :** *Can we attain Samadhi through other systems of Yoga?*

**Answer :** Today’s topic is *Patanjali’s Yoga*; *Samadhi* belongs to Patanjali. Each professor has his own syllabus to teach this to students. For the other methods and procedures, *Patanjali* is in no way responsible. He assures us results, only when we follow his path. So, I believe and follow *Patanjali* and I am not competent to speak anything about the processes which I did not practise. So, it is for us to question those people who are professors in those lines.

He promised in the first aphorism (*sutra*) that he would give only instructions and no explanation. That is practical instructions like what to do and what not to do, not the names of anything. That’s why we don’t find *Kundalini* or the names of the *Chakras* in *Patanjali*. He gives us only

the process to follow after which he assures us the safe result, that is Yoga living.

***Question : Will we become sick, if we independently practise Patanjali Yoga?***

***Answer :*** As far as *Patanjali Yoga* is concerned, there is no such possibility at all under any circumstances, for any state of person in the starting, even if he practises it without a guide because he will be placed at the feet of his guru who is the same in everyone and who is called the Lord. That is why, *Patanjali* says, ‘He is the Guru of Gurus’ because even in the Guru, it is the same Lord who directs you from the Master. So, even though you begin to practise independently, there is no danger at all. But you have to stick to only *Patanjali’s* path and not mix other paths.

***Question : Is it true that somebody will be sick by healing a sick person? Can a Yogi heal?***

***Answer :*** Sick person can be healed. You need not heal him because he is healed in your presence. It is enough if you can talk to him or smile at him or do some service or touch him. There is no need for pompous advertisement methods like this healing, that healing and all that. You need not show him that you are healing. Even while you are travelling in the aeroplane or railway train, if someone is suffering, you can silently do it and he is healed. If you are sorry that it is not known by them, that means the process you are following is not Yoga.

*See how the iron piece is magnetised by the presence of the magnet. The magnet never wants to magnetise it*

*but the iron piece gets magnetised. That is what happens through you. Remember, healing is always done through you, not by you.*

If you believe that healing is done by you, you will become sick by the auto-suggestion that something is going on from you. Though the auto-suggestion is utterly false, it begins to act on the plane of your Will and you will receive all the diseases of the patient. If you believe that your energy is flowing from you into the patient, definitely the energy from your body flows out. At every healing, you will feel too much collapse. But when you understand that healing is done through you, not by you, your presence on the streets may heal thousands and thousands of people, whereas you are not at all fatigued because you are not the healer. The Lord in you is the healer. “In the name of the Lord I heal”, that is what Jesus said. He never said, “I heal”.

What are you going to do if you are not a doctor or a nurse? You can do the same thing told above. That is some service which is within your capability because it is the Lord who has to decide; not yourself or the patient or myself.

The situation is given by the Lord and we are there to act. By the time if you are already a Yogi, that means you are to heal him. But if you are not yet a Yogi, by the time you see a patient that means you are not the person who decided to heal him. Always remember that the Lord knows more than what we suppose. You can do what you can do which is within your purview. The will to do good should be there and the way will be there with you.

***Question : Is it harmful to the healer if he heals anybody?***

***Answer :*** No. The first thing is to understand that nothing bad happens to us if we do something good to others. Whatever is within our capability, let it be medicine or nursing or any article, anything may be a help. We can heal sometimes by wishing good to them, then healing occurs through us. In that attempt, nothing is harmful any day. The only thing is to be sure that we are not approaching him psychologically, but we are approaching him spiritually. That means the negative “I AM” is not approaching, but the positive “I AM” should approach. If you are positive in your thoughts about the patient, you are approaching essentially in a positive way. There is nothing wrong and harmful to you or anyone. It is your intention that saves you from any danger. If it is an extension of good will into the patient, then when it becomes an extension, it ceases to be an intention and it saves you. It is never dangerous. Under any circumstances, you will be saved and the patient will be saved.

***Question : How much time does it take to attain Samadhi?***

***Answer :*** See, the deciding factor is oneself. How much time does it take for us to go home? There is a minimum time. So, for everyone the Lord has decided only the minimum time but we can propose the maximum time sometime. If one believes that it is not so very easy to attain *Samadhi*, it is true to one. If one believes that it takes a very long time to attain *Samadhi*, that is true to one. If one begins to follow it without a question at all, how much

time does it take? He is already there in *Samadhi*. That is the power of Will.

Remember that your Will is creative and it works with lightning speed. If you propose that it takes a long time, your Will decides that it takes a long time. If you just get yourself involved in the process of doing it, you find yourself already in the *Samadhi*. That is the ultimate truth of it. Everyone decides his or her own time duration. That's why there is no prescribed time that takes place for *Samadhi*.

*Thank you all.*

## *How To understand Death*

“*H*ow to understand death” is the subject for today’s evening. Wherever there is a study of spiritualism, we find a study of death. Wherever there is a group of people who try to understand God and God Consciousness, we find a study of death. Where there is a group of people who want to turn towards themselves from worldly matters; wherever there is a group of philosophy students, students of religion and students of theology; there will inevitably be a chapter on death and understanding death. This unfailingly proves how much the human being is dreaded of death. It is the fear complex of the human being that made him discuss the topic of death more often than it is necessary and as a result of which, every philosophical discourse includes the discussion and understanding of death also.

In fact there are important things as important as death to be understood. For example, birth and span of life, life before death which are nothing but the duties we have to perform before we die and the things that we are expected to do when we are living. But generally, people are inclined

to think more of life after death than life before death. But what is more useful is life before death because it is more true than the other. However scientifically we may think and try to understand about death and life after death, it is only a sweet imagination of the human mind and nothing else. It is a speculation of a wise philosopher and sometimes a pious bluffer.

Excuse me, if I am talking from the point of a materialist. But beyond this, we cannot claim more truth in life after death. It may be true and at the same time, it may not be true. There is no point of practical verification. So, the whole wisdom of life after death put together forms only fifty percent of the probability and possibility of truth. If we are not prepared to accept more than fifty percent, we can take the issue into consideration and discuss it. But yet, if we begin to consider the practical value of the subject, I think there is very little practical value about the understanding of death and the life after death. With these few remarks, let us enter into the subject.

### ***What is Birth and Death?***

Death is a name given by the human being, whereas the incident is common to the humans, animals and plants. The species of all the biological kingdoms have to pass through birth and death. But a name is given to birth and a name is given to death only by the human being. If we consider from a precise and scientific point of view, we can give only that much importance to birth as a chemical change. That is a biochemical change of matter and the force that

causes the change and the consciousness that drives the force to cause the change. There are three aspects to it.

*When the atoms of matter of the mineral kingdom converted into cells of the biological kingdom, it is called birth. Once again, the cells of the biological kingdom decompose into the atoms of the mineral kingdom, it is called death.*

It is a change. We can call it a change, but because we are afraid of it, we name it death. Because there is something sentimental in our mind about it. We look at it in a peculiar way because we are dreaded of it. This is because we have a sudden cutoff from our beloved ones. Patanjali says, *'it is the one inevitable passage of initiation which includes a spark of fear even to the most learned scientist of the world'*. We pass through the passage, as many times as are required to eliminate the spark of fear to the last trace. Until that time, death chases and haunts the human being. It goes on repeating and makes births and deaths inevitable. When that point is reached and death ceases to be an incident to the mind of a human being, then that particular human being is saved from death. That is how Nature contrived.

Nature is always wiser than any of the biological kingdoms. However great, rationalistic and intelligent the human creature may be, he is behaviouristic and also one among many biological species on this earth. Every activity of the human creature is a behaviour and nothing more including what we call intelligence, reasonable nature, understanding and rationalism. All these things come under



behaviour. We can be more intelligent or less intelligent only as far as the circumstances permit. For example, one cannot make himself more intelligent or less intelligent, unless he is permitted by Nature which works through legitimate reasoning. This is a fact which we can never deny and which till today the human being could not disprove. With all our scientific knowledge in this scientific age, wonderful technology, equipment, inventions and discoveries, we behave in a bad or good way according to the '*behaviour of the century*'. That is, we are only slaves of time.

We respond to the mass mind of the humanity of this earth. With all our intelligence, originality and advancement, we could not help going into war and destruction again and again. We could not save ourselves from going into negativism. It is here that we have to spend more time. It is at this place that we have to bring out positive and practical solutions. We have to accept till today that we are also one among the animals. The difference is, the human body is better equipped than the animal body, having more conveniences and facilities. The human mind has more dimensions to think and understand.

### ***Why is the Human Species Special?***

*Two things are specially given to the human species. One is discrimination which is not there with any other creatures. This is the power to discriminate between what is desirable and what is undesirable; and the right to choose what is desirable and reject what is not desirable. This grand key is given to the human being and not to the other*

*beings. Another thing that is given to the human being exclusively is self-awareness. These are the only two things that are exclusive to the human fellow. There is no third thing that is exclusive.*

Hunger, thirst, sleep, sex and child bearing- all these are common to the animals and the human beings. We can't claim anything special or exclusive about these things. In these aspects we are one with all the beasts on the earth.

Coming back to the master keys that are given to the human being, the real scientists of life teach us that the human birth is a great opportunity and not at all a privilege. We are expected to make best use of the opportunity given. That is what the Gurus and the Masters teach us. We never claimed this human birth and before we were born, we were not in a stage to demand human birth. But this is given to us. It is a valuable gift. Once we have entered into the human kingdom, it is better to understand how valuable it is and what a great opportunity it is. Along with these two great things, there are some things that the human fellow inherited from the animal kingdom.

### ***The Fear***

One is fear. Fear is there both in the human kingdom and the animal kingdom, but there is one major difference. In the animal kingdom, fear is positive because it is only an instinct which helps self-protection and the protection of its young ones. But for this, there is no fear. There is fear of life and fear of the safety of its young ones. These are the only two aspects of fear that are there with the animal

kingdom. But with the human kingdom, fear is magnified as if through a biconvex lens, because we have a mechanism called intelligence. This mechanism works as a microscope. This microscope has magnified the instinct of fear and fear is intellectualised in the human being. It is no more an instinct. It has taken a negative form and we should be careful about it. The animals are in no way endangered by fear, whereas the human fellow keeps himself a timid fellow by fear. It causes inability to the human kingdom whereas the same fear causes safety and security to the animal kingdom. So, here we have to take a little care about this aspect.

There are many forms of fear in the human kingdom. One is fear of the future which is not at all there with the animal kingdom. This has made the human fellow almost useless. Instead of having a plan for the future, the average human fellow succumbs to the fear of the future. So, fear of the future is negative, whereas planning for the future is positive. Second thing is fear of needs such as food, drink, housing and clothing. So, the human fellow had to invent money to purchase these things, whereas the animals get the same things without money. This is the second manifestation of human fear. For fear of the future, man had to discover insurance and assurances. He had to discover payments, salaries, pensions, gratuities and indemnities. Even then the human fellow is timid of the future, whereas without any of these things, the animal walks free of fear on the street, as if mocking at the human animal.

We have to accept a defeat that we have made a negative use of fear, instead of making a positive use of fear.

It takes much philosophy, spiritualism, yoga, theology, religion, morality, many austerities for the human fellow to encourage himself and to forget about fear. Really an awful fault in evolution. We have no explanation to offer against this fault.

Philosophy is necessary only to the human being because the intellectualization of fear is only with the human being. What happens if there is no philosophy to a dog? It is not going to hell. But a human being has created his own hell by his own imagination and also in the practical way of doing things. He has the selfish way of doing things with which he binds himself and others bind him because they are also selfish. This phenomenon is there with human beings only.

### ***The Fear of Death***

The next and the biggest manifestation of fear is fear of death. In animals, there is a fear of death also but only to that extent that is required for the safety. But in the human fellow, it has crept into the future. So, the average adult human being is inevitably death conditioned in his logic. If one joins his duty and begins to earn money, he says to himself, "I have to earn enough money before I die. I have to complete the building of the house before I die. I have to get my children married before I die."

There is a wall in front of his vehicle. The car is going at a tremendous speed but there is a grand wall without an opening before his eyes. There is the dead end where his car should stop. So, about more than eighty percent

of the activities of the human creature are death conditioned. His logic is death conditioned. Really, we have to be ashamed of many things. Unless we live free from these things, unless we are free from death conditioning in our logic, we cannot boast of philosophy or theology.

We should be ashamed of uttering the name of God because our faith in God is a very dirty faith. If we have real faith, automatically we would not have had fear of death.

*The two things can never coexist. One is fear of death and the other is faith in God. One must be false and if we have a fear of death, our faith in God must be an intellectual bluff.*

There is no excuse for it. It is better to disbelieve God, if our belief and fear of death persist and continue. This is the one point which the ancient seers have seen. A point which has no compromise and then they started to understand why fear of death exists. Why death has become an incident in the mind of this fellow, the human being. This is the cause why we have death as the caption in every book on philosophy. Since we are also human beings and we are also no exception to it, we selected this topic for this evening's conference.

Wherever it is discussed, it is only a dread of death. The method to come out of the dread of death is possible only through a scientific understanding of death. Freedom from the fear of death should be decided by everyone for himself. You can't assure others that you have come out of it or you can't call anyone to come out of it. You can

just think it and you have to work it out for yourself and not for others. Because fear of death is purely personal to everyone and it is not at all a philosophy to teach or moralise. This is the one point of spiritual discipline through which everyone has to pass for himself. No one can help us through initiations or making something seen by us. So, let us try to understand how the Masters of Wisdom presented the aspect to us.

### ***The Science of Death***

We have created many hells and heavens that will be there after death. But if you recollect the hells and the heavens of all religions, they are all seen and worked out by people who have not yet died. So, man stood on the one side of death and discussed death, about life on the other side of death and created his own heavens and hells. As a result of which, a staunch Hindu will experience a Hindu death; a Christian experiences a Christian death; whereas a Buddhist experiences a Buddhist death. For example, when a holy pious Christian is going to die, in the last moments, when consciousness is merging into God, he sees a brilliant Cross, a winged angel showering flowers and taking him into the Cross. A staunch Hindu before closing his eyes, sees a big buffalo on the back of which there is a stalwart person called the Lord of Death. He sees him coming, throwing a noose, picking up this Hindu's astral body, packing up in his bag and going away. A pious Buddhist, while going, sees Golden Lord Buddha above and sees his body being lifted by Buddhist monks to the feet of Buddha.

There is truth in every type of death. But the wonder of truth is, it appears to everyone according to his own understanding of truth. That is the versatility of truth. Everyone works out his own concept about truth. That is his truth and it serves as his solution. It solves his problems and the other man has no right to say that it is not true. This is the truth about truth. No, it is not humorous, just think over. I am just presenting to you the whole purview of human ability to understand truth. We have two theories. One is life after death. That is going to God, or waiting until the Day of Judgment. Then there is the Judgment of what all we have done is considered; and then we are given the due position into the next position of life. This is one aspect which carries much truth, but which should be studied carefully in a scientific way.

### ***The Process of Death***

When we leave the body, we leave many layers. This leaving happens layer after layer, while dying. This is observed by a Master of wisdom. After leaving the physical body, we have some more layers which are with us. Some part is broken on the physical plane, but the fellow exists with many more vehicles. The outermost vehicle which we call the physical body will be broken first. But there is the second layer which we call the etheric body. It is made up of lines of force just as the physical magnet has another invisible magnet in it, which is made up of lines of force which can be seen only by experimenting with iron dust. Just as the physical magnet is different from the invisible magnet, the physical body is different from the body of forces.

So, after the physical body is broken, we still exist in the etheric body for some time. But many of us see only the physical death and we say the person is dead. We look at the remnant called the corpse and we express our feelings and sentiments looking at the body and thinking of the person. The person is not there. The memory is there and he lives only in our memory. But there is some duration after the death of the physical body and it takes further layers, the layer of memories. It suspends for some time and then after a series of layers like this, there is what is called the real man, whom we can call the 'I AM' inside.

### ***Soul and Spirit***

This includes two aspects. One is called soul, the other is called spirit. This is common to all the scriptures. This is not belonging to any religion. Remember that scriptures do not belong to any religion though they are ignorantly owned or possessed by religious people. If you go to the spirit and try to understand it as the purest of our existence, we will be disappointed. We miserably fail because there is nothing there except what is there in the space between you and me. *The content of space, the indweller of space begins to exist in our consciousness, as long as this vehicle is there. It exists there as long as all the vehicles are there. It exists even when all the vehicles are destroyed. It is not destroyed even then.*

### ***Space***

For example, when all the buildings are broken to make new buildings, the space in the buildings is not broken. But when there is a building, it is understood as the space



in the hall, the space in a room whereas the space does not belong to the hall or room. It existed long before the room or hall was built. It is only in that space that the house is built. The space is not built in the house. When the house is built, space is used by us. Then we imagine that it is our space. But as far as our utility is concerned, it is true. For example, the space in this hall is now our space because we are using it for our purpose. In that sense, space is ours.

***Space Communicates with itself***

Similarly, the spirit is the human spirit. It never belongs to the human fellow. First of all, let us try to understand the spirit in this spirit. Now conversely speaking, space is only one. But it wanted to communicate with itself. It produced its own vehicles which we call the galaxies and the solar systems; and it further produced planets; and it further produced the atoms on each planet; and it further produced the story of each atom on each planet. It is called the story of the evolution of that atom on that planet. Then evolution prepared, fabricated the vehicles which we call bodies. Then space began to communicate with itself. When it is in the vehicle of a human body, when space is speaking, we say man is speaking or woman is speaking or John is speaking. That is what we say.

But the scriptures say that space wanted to communicate with itself. Space is one periodically; and it wants to communicate with itself periodically. For that it fabricated its own vehicles in itself, just as there is the fabrication of ice blocks in the oceans of the North Pole into various forms. These ice blocks are not accidental or sporadic, but

which are exactly fabricated according to the temperature and the blow of the winds. So, we have the fabrication of these bodies from space. After fabricating these bodies, space begins to communicate through these vehicles. That is what we call speaking, thinking, and understanding.

This is an understanding of space. When these vehicles have served their purpose, they are broken once again according to the '*Law of Alternation*' in Nature. There is one Law in Nature which is working as alternation.

*As the earth is rotating on its own axis, darkness and light alternate and there is day and night. As the day alternate into night, there is the duration. Sleep and awakening alternate and there is the span. Death and birth alternate and there is the bigger spiral span, which we can call evolution.*

### ***The Law of Alternation***

So, death is necessitated to break these vehicles once again according to the 'law of alternation'. There is no duration without alternation in the Creation. If you observe the working of the electromagnet or the motor, it works only by the alternation of currents. If you observe the respiration, it works only on the alternation of exhalation and inhalation. If you observe the function of the heart, it works only through the alternation of pumping out blood and bringing back blood. That's why there are two pulsations to the heart alternating. In Nature there is no example of any continuity without alternation. One of these examples is birth and death.

***The Place of Death in Nature***

*Now we can understand the place of death in Nature. Without death, there is no birth, without birth there is no death. For example, if we do not want to breathe in, we have no exhalation. Suppose we want only to breathe in oxygen, we do not want to breathe out, then there is no breathing in. Only if we are willing to breathe out, it creates the possibility of breathing in once again. So, there is no exception to this Law. The death of the vehicles is a given necessity to conduct the function of evolution, so that a better body is provided again and again, whenever we fail in our functioning of evolution.*

During the stage of mineral, animal and plant kingdoms, evolution is automatic. It is progressive. They need not do anything special to progress in the path of evolution. The animals need not read the scriptures because they are not insincere to anything. They have no necessity to practise yoga because they have no diseased way of doing things. For example, they eat only when they are hungry whereas the human being is otherwise. The animal drinks only when it is thirsty. Human beings are otherwise. The animal plays sex only when it is in season. The human being is otherwise. So, he requires so many scriptures, so many yoga practices, so many religions, so much theology, so much moralization, so many Sunday preachings. Even then he suffers because he can transgress and he transgresses. Until he voluntarily rectifies his own transgressions, he can never be happy. So, the terms of evolution are otherwise with the human kingdom. Once the animal enters into the human kingdom, evolution is no more automatic. It is left in our hands.

***Nature has made the human fellow a maker of his own future.*** If we do not propose to become better, we will die in the same state in which we were at the birth. Even though we are born many thousands of times and die many thousands of times, we will be exactly in the same place in evolution, unless we voluntarily purify ourselves. This is the difference between the human kingdom and the other kingdoms. Karma or the Law of Cause and Effect, it holds good only with the human kingdom. Animals have no personal Karma or individual Karma, because they have no motives. If the animal kills, it kills for food or it kills to protect itself. There are no motives. In the human kingdom, there are motives for actions.

*Unless everyone filters off his motives he is involved and unless he removes his own involvements, there is no Liberation.*

### ***What is Liberation?***

*Unless he liberates himself, there is no Liberation. Many people have a false idea that God gives Liberation. He is not such a fool. He is wiser than any of us. God has given us heaven and earth, the sky, the earth, the water and the clouds. He has given the seed of all trees and the multiplication of species of animals and human beings. He has given us the night and the day. He has never given us bad days and good days. We make our own bad days and our own good days by our own behaviour. So, we have to liberate ourselves and then the original state is what we call Liberation. Liberation is not an achievement, but*

*it is once again attaining the original state from which we have come.*

Therefore, if we try to understand death from this point of view, if death occurs totally, there is nothing that is left back for rebirth. Because when the house is totally dilapidated and totally demolished to build a new house, there is nothing left in the space in the form of the old house. But often in many cases, death is not complete. Once again, we take birth before death is complete, because it is only the first three or four vehicles that die at every death, whereas the subtler or the inner vehicles around the soul and the spirit would still be suspended in the form of unit consciousness. Before the death of the subtler vehicles is complete, once again the whole capsule is gravitated down into matter, because of some weight which is there with the vehicle. The weight is there with the motives that exist with the consciousness.

In the form of seed there is no mind but there is the seed of mind in the indweller and with the seed, there is the recollection of the motives of the previous birth. This is like how the seed is properly sown in soil, producing its own tree with the same colours of flowers, same fragrance of flowers, same taste of fruit.

*All these things are not available in the seed, but they are there as recollections in the seed. Once again, the seed germinates the same tree. The totality of the tree is there in the seed concealed. Similarly, what we have done in the previous birth is there in the form of tendency or seed.*

This causes the weight to the grain. When the death is not still complete, the grain is gravitated again towards the ground. That is, it is attracted towards a couple in the capacity of parents, according to a '*Law of Magnetism*' which we can call the '*Law of Fitness*'.

The motives which are there with the seed, have their corresponding parents, having corresponding motives towards which the fellow is attracted as a seed. For example, let us take a fellow who was a rebel against his parents. He had created a hell in the house, misbehaved with his parents, brother and sister. He used the money and opportunity of everyone in the family and had no intention to do anything helpful to the family. He has the seed of the tendency in him after death and he is gravitated to the same type of parents. As a result of which from his childhood either the father or the mother is a perfect scoundrel. They want to destroy this fellow and this fellow wants to destroy that fellow and they have to put up with each other for some time. The angularities of the two fellows will be rounded up. This is how Nature works.

For this reason, the fellow will be gravitated down and the stronger the motives are with the seed, the more weighty and heavy the seed is. Sooner it is gravitated again to next birth and it is automatically gravitated with some of the vehicles still surviving. This is what is called rebirth. On the other hand, take the case where the motives are filtered and the person has nothing to remain after death. He has no attachments towards anyone or anything. He or she has lived a pious life of doing something to others.

The tendency to expect something from others is eliminated, an absolutely fearless life, a life of no obligations was led. Then there is nothing that can pull down the seed because the seed is motiveless. It exists until all the vehicles are decomposed and then what exists is space and nothing else. This is what is called Liberation or Emancipation and there is nothing for the fellow to take the next birth.

For example, take a sugar crystal and drop it in water. When half of it is dissolved, if you take it out and dry it, then you can use it again, as a sugar crystal or make it a bigger crystal by crystallisation. Then there is the identity that the same crystal is made once again a crystal. But if you take a bigger vessel and place in it a thousand sugar crystals in water and allow all of them to dissolve, then you can recrystallize again. But you can never claim that your crystal once again came to you. This is what is called the process of Liberation. Don't think that the fellow disappears totally in Liberation. The fellow exists as one with the Cosmic Consciousness. Until that state is reached, there will be a chain action, a cycle of series of births and deaths.

### ***The Purpose of Birth and Death***

Every time we pass through the gate of death and the death conditioning, the fear of death will be less and less every time. Every time we make a misuse of our body and mind and senses, then we suffer from a sick body or a sick mind or sick senses. Then death gives a new body. Unless there is the removal of this body, there is no possibility of having a fresh body. So, Nature has given us that opportunity of providing any number of times a fresh vehicle again

and again, as many times as we make a misuse of the given vehicle. Nature is never dejected with us. There is no disappointment to Nature with any of us. There may be hopeless cases to doctors but there is no hopeless case to Nature. If we make a misuse of this vehicle ten thousand times, once again it gives a fresh body and provides an opportunity. This is the purpose or the function of death. For this, there is a Law working in Nature which can be called the '*Law of Vibration*' and there are seven planes of existence in every one of us.

### ***The Seven Planes of Existence***

The first is the physical, that is our physical body, which is made up of the physical matter. This we can call matter. The second is the vital body which the spiritualists call the etheric body and we can call it energy or force that is moving matter in us. The third is mental. The fourth is *Buddhi* or pure Will. The mind directs force and force moves matter. The *Buddhi* directs the mind as to what to do and what not to do. Discrimination belongs to *Buddhi*, whereas the mind is there only to inform. It is only a messenger. The fifth one is called the Nirvana plane which we can call detachment of relationships. Up to the *Buddhic* plane, our mutual relationships exist and work. For example, father and son, wife and husband, brothers, friends, neighbours etc. They exist up to the mental and *Buddhic* planes. Physically also, some of these relationships are true. For example, father and son, mother and son—they are biological relationships on the first two planes. They form mental relationships on the higher plane.



On a higher level of consciousness, there is no relationship. There is only right behaviour which we call unconditioned love. It has no reason. You are affectionate to someone and there is no 'because' for it. Not because he is your son; not because he is your friend; not because he is your husband. There is no 'because' there. There is only affection. So, relationships are detached.

There is the sixth plane which is called *Para Nirvana* that is the detachment of planetary consciousness. When we reach this stage, our love will be equally distributed to every living being on this earth. While teaching about this, the Buddha said to his close disciples in a poetic way. He said, "*Don't allow a drop of tear of any living being of this earth to fall on the earth before it falls on your heart.*" This is the definition of the sixth plane. There is the seventh and the highest plane. The seventh is called *Maha Para Nirvana*. It is detachment from Solar Consciousness. That is you will exist in cosmic consciousness and your experience is cosmic love and your behaviour is accordingly to that.

*In all these three levels, love has no object. Below these levels, love has an object; love towards a person, love for wife, love for husband, love for son, love for a friend, love for a God and love for something valuable like, 'I love this watch. I love this hall. I love this person.'*

So, there should be some object for our love until the fourth plane of existence. Just as a wire should have some clip or nail to the wall, otherwise the wire will not cling itself to the wall. Similarly, on the lower three planes, love

should have an object. Love cannot be absolute behaviour on the lower planes. But the moment you are lucky in entering into the fifth plane, love will be your behaviour, your experience and your nature. Anyone who comes under your love will be exposed to your love and you will not have a love towards anyone. This is the change that takes place. The fifth and sixth planes are called 'soul consciousness' whereas the seventh plane is what we call the 'spirit'. These three planes put together, they form the higher principles in us.

They cannot be gravitated into matter if they remain pure after our death. But it is the fourth and the third principles that carry the weight of the grain of our past deeds. Before the death is complete, the capsule is gravitated to matter. Once again there is a birth and the possibilities provided to the birth are in accordance with the needs and necessities of the fellow. They are complementaries and supplementaries of his previous evolution. So, according to his past doings, he will have his present limitations painful or pleasurable. *Death is given by Nature to offer us once again an opportunity to pass through these experiences, make the motives washed off and to live a pure life. This is the pious need or necessity of death.* After death is complete, that is when the four vehicles are purified, when the body is dropped off, the capsule of the three higher principles will exist suspended as pure consciousness, a part of the planetary consciousness of this earth.

The fifth and sixth are called soul and the seventh is called the spirit and in fact it is only the fifth and sixth

that exist as a separate entity. When this is purified, once again there is no need of coming to the lower vehicles and automatically he will merge in the cosmic consciousness and exist as one with the cosmic entity. But it is his own choice to come down again if he wants. It is this one truth and whoever wants to do so should make the greatest sacrifice. That is he should sacrifice Liberation and it stands as the final test. If he wants Liberation, he will be once again sent into a body as a fellow who wished or desired something. If he accepts not to have Liberation but to come down, he will come down again as a helper, as a Master, as an *Avatar*; as a Bodhisattva or as a Buddha.

There are only different types of names due to various cults. But the occurrence is always the same. If the Hindu names it, he calls it *Avatar*. If the Buddhist calls him, he calls the coming down of Buddha. If the Christian calls it, he calls it the reappearance of the Christ. It is only a difference in nomenclature. What happens there is the same. If one sacrifices his Liberation just as you sacrifice your time for the sake of the benefit of humanity, he sacrifices to come down again into bodies many times to help the evolution of beings. Here death is offered as a test. After death, the two paths are left for himself. One path is Liberation and another path is voluntarily coming down or reappearing. This is the place of death and it is a great opportunity which occurs again and again. As long as we create a necessity, it is there as an inevitability and it cures on every plane.

***The nature and purpose of Death***

When the body is incurable, it cures the person by bringing the person out of that body. If the mind is dreaded with death, the process of death cures the mind from fear of death and immediately after death, the fellow goes into a catalepsy or a coma state. But if he has too much fear of death, first a coma is produced and then he is brought out of the body. So, the more one fears death, the more time one has to spend in catalepsy and unconsciousness because Nature has to apply anaesthesia in the form of catalepsy to give a kick and conduct the surgical operation.

So, the less is the fear of death, the more conscious the fellow is when he is coming out of the body; the less is the fear of death, the less painful is the process of death. The more is the fear of death, the more painful the process of death is, because it is with violence that Nature conducts the surgical operation. The more the mind resists death, the more painful and the more prolonged the process of death is. The more are the desires that are there at the time of death, the more painful and tragic the death is. The less the desires are there in the mind, the less painful is death and after coming out of death, we have to cross a period which is figuratively called hell. Hell never exists objectively but it is as true as anything. It exists subjectively. For example, I need a cup of very strong coffee at 7 AM in the morning. Suppose I died at 6-30 AM in the morning before drinking coffee. Previously when I was in the body, if I did not drink coffee at 7AM, I suffered from severe migraine, unbearable, terrible. Now, at 6-30 AM I died.

I would have waited for one more hour and at 7 AM, I want coffee but there is no vehicle to take coffee. Then the headache is there.

There is one secret here. The head need not be there for headache because headache is mental and not to the head. Do you realise that any pain is mental and not physical? From head to foot, anywhere let it be. Pain is only a sensation and it never belongs to the matter of the body. So, do you know some cases where a leg or a hand is amputated? Still the fellow feels the pain in the leg. Where is the leg? Where is the shape of the body? It is not on the matter of the body, but it is in the mind where the photograph of the body is existing.

So, there is a big headache and I suffer from a great headache because I could not drink coffee. The duration of the headache after death will be proportional to my intensity of the habit of coffee, while I was alive. Suppose, I took 5000 francs from you, promised to return on 10th October 1983 but unfortunately died on 6th. Then the recollection is there and the moment we die, all these recollections float on the plane of mind. We are bound by these things and we are first confronted by unpleasant memories, not pleasant memories.

For example, I will come to Paris next year. Suppose there are 100 people who know me. One person has offered me good coffee, another person has offered some money, another person has offered some beautiful colour pencils, another person presented me with a wrist watch and hundred people have helped me in a hundred ways. There

is one person from whom I have borrowed 10,000 Francs; I promised that I would pay on the 10th. Suppose, I left Paris for India and I never returned the money. Next year I will come to Paris. As I am getting down from the aeroplane, who comes to my mind first? It is not anyone of these 100 people who have done something good to me. I look around myself if this fellow from whom I borrowed the money is somewhere. It is the nature of the mind to remember that which is unpleasant in a prominent way. According to this law, there is a period immediately after death which can be called the 'period of emotion' when all the memories of our criminal behaviour come to our mind.

When there is nobody, when there is only memory and mind and when the judging mind is withdrawn, just as in the state of dream, then the memories exist. Then there is no difference between remembering you and meeting you. It is a little bit difficult to understand. When we are in the physical body, there is a difference between my recollecting you and meeting you physically. But after we lose the physical body, there is no difference between recollecting a person and meeting a person. The moment an unpleasant memory comes, the person will be there before us and then we have to pass through all this unpleasant period. Every incident once again occurs in the reverse order of its previous occurrence, just like the action of a correct homoeopathic remedy. Then the duration of the unhappy experience is directly proportional to the intensity of the crime I have committed mentally.

So, all our crimes, all our weaknesses, all our mistakes, all the insults we have caused to others; all the injuries

and murders we have caused to others, all these things once again occur to us in our mind. They occur truly to us and we have to experience the pain of all these things. In a realistic way, just as a scene experienced in a dream is as painful as a real incident. Suppose you take a dagger in your hand and you try to chase me and hunt me in a dream, it is not less dreadful because it is a dream. It is as dreadful as a realistic scene. Suppose, you stab me with a dagger in my dream, it is as painful as the stabbing of a real dagger. There is no difference.

Such a state occurs and this is what is called purgatory or hell. It exists as long as our impressionability exists. When the consciousness is cleaned, gradually this phase disappears. Then there is a recollection of happy incidents and the beloved persons. That is enjoyable and pleasurable. We will meet all the dead persons, that means, those who are seniors in death. We wonder how we see them because we are not conscious that we are dead. We personally meet them and speak to them and we show all our affections to them. It is all only subjective but as true as objective. So, these are called hell and heaven in one sense. They have their own value of purification and at every death, the whole drama occurs. It serves its purpose to heal the lower three principles in us to purify again and again, until our consciousness is shifted into the higher consciousness. This is the nature and purpose of death.

### ***Death is like a Journey***

When we really know it, we know how to face it. We make our own preparation just as we make preparations

for a journey. A person who takes a journey once in one year or six months, he has to make great efforts to take a journey. But, when we are forced to take a journey every day, automatically it ceases to be an incident and your preparation becomes automatic and natural. That is what happens about death also when we are more and more evolved. These are a few scientific aspects about death.

Leave off the sentimental and the emotional aspects about death. We have many cock and bull stories about the astral body etc., which are as false as anything else. But we are really concerned only with the realities that occur. Evolution makes us discriminate between true and false. It gives us not only the courage but also the pleasant and playful attitude to experience death as a drama, that is to enact the role of a dying person. That is how we die when we once know what death is.

***Question : Is there any relation between previous Karma and suicidal tendency?***

***Answer :*** Yes, the previous karma gives a tendency to suicide. The suicidal tendency is the result of his previous Karma. Committing suicide inaugurates a new sequence of Karma. But how to get out of this is the problem. At every step, the human spark which includes the fifth, sixth and seventh principles is self-luminous and omnipotent. Within the fraction of a second, it destroys the sequence of any personal Karma because it is an awakening and the awakening from a nightmare destroys the truth of the nightmare within the fraction of a second. This is what the scriptures say about Karma. Unless you are able to destroy



Karma, there is no sense in having a science called the Karma theory. If it is inevitable, what is the good of knowing something? If there is no solution, what is the fun of having a science?

So, the Karma theory is taught piecemeal by the scholars. We should have a good comprehensive view of the whole Karma theory. If you study standard and reliable books on Karma, for example, the works of Alice A Bailey, you will understand the same truth. The predisposition to suicide is due to a previous Karma which you yourself committed. The undoing of that Karma is also something which you should do for yourself. The moment the initiative is given either by a Master or by a scripture or by a sequence of good events, immediately the flame begins to burn and there is a total scorch of the whole cause and effect chain.

***Question : Where do the great Masters live?***

***Answer :*** They live among ourselves. But when they live in a physical body like us, we cannot understand that they are luminous beings. But according to our good behaviour, we will be attracted towards them, gradually we come to know of them. How can a magnet be known? We should either bring some iron pieces to it or we should hang it and see it points out north and south. So, unless we have a behaviour through which we can observe the behaviour of such great lights, we can not recognize them. They are quite common and they never prefer to appear as distinguished persons at all because they are busy with their work for humanity.

If they allow us to know that they are great, we will no longer allow them to be great. We will pull them down to our level by constructing an ashram for them, or by making them Swamijis and gathering around them. So, neither in dress nor in behaviour, those people will be uncommon. They are quite normal and quite common. In their dress and habits also they are more modern and more modern than most modern fellows. Their behaviour is quite different from the average modern fellow, but they get mixed with all of us. Even though sometimes we live with them for 10 years, we only understand that he is a citizen or a businessman like that.

For example, if you take Master Djwhal Khul, we know from his books that he is a great Master. No one knows where he is and who he is. But the person whom we call Djwhal Khul is there in his own village, but he is known by some other name given by his parents, for example, some John. His friends call him Mr. John and he has his own job or business. He is not at all Djwhal Khul to those who know him personally and those who know him as Djwhal Khul, do not know him at all personally. This is how those great lights live.

***Question : Is there any relation between our accomplishment and fear of death?***

***Answer :*** The accomplishment of what we have to do has nothing to do with our expectation or fear of death. For example, if we take the Masters, they do know that there is a death to their body. But they go on doing what they

have to do until the last moment. When the body drops off, they are quite conscious and when they go into a new body also, they are conscious enough to maintain the continuity of their previous work through thousands of years. This cannot be achieved if there is even a grain of fear of death. Because once again he has to start from the beginning and when he comes to a stage of working from the alphabet, he has to spend either 30 or 40 years which is a sheer waste of time.

But once the fear of death is eliminated, when the incident of death is taken in its precise and scientific sense, it occurs automatically. Even childhood is spent in a continuity of consciousness according to which the fellow chooses his own education and environment. Then he takes up his previous work within the least possible time. That is the benefit of not having fear of death at all.

*It has its own healing value to all of us. Our fear of death works as a healing agent, as a purifier and as a moralizer. At every level it has its own value and Nature never appoints any incident, any process without a value on any plane of consciousness. To every living being, there is the fear of death, but the intensity of the fear works as a healing agent and a moralising agent on that particular level and plane. But the goal is the level of the Master. That is what I mean.*

***Question :*** *Some people say that we have to experience the previous karma? Is it inevitable?*

***Answer :*** *There are two planes in which Karma exists. One is the plane of the evolution of the individual and the other*

*is the result of what he has done previously.* The second one is only subordinate to the first one. It is the law of evolution that is more important and predominant and the details of what we have done and what are its results are always subordinate to the next step of evolution. For example, if the previous step of our evolution requires one more birth and death and does not require any incidents at all and then death occurs within days or months. It is only for the experience of birth and death when incidents are not required during that span. So, that all depends upon the requirement of the syllabus of evolution.

I will explain a little more. One, who forgives will be relieved of his bad Karma. So, the doing of good Karma always relieves him from the past bad Karma. That is always there and one who forgives will have the habit of forgiving in one's mind as a result of which after one dies, one experiences the pleasure of forgiving and one's agony will be removed because he experiences only forgiving. So, forgiving always purifies. *Every good Karma has its purification value. It is only for that purpose the science of Karma exists. Forgiving is one of the best methods of neutralising and purifying. No doubt about it.*

The whole trouble comes with believing that Karma is inevitable. It is not inevitable. The result of already committed Karma is inevitable. But Karma exists also as a tendency and that is always revertible. Suppose, I practise throwing stones. One stone thrown has its Karma effect, which is different from the practice I gain in throwing stones. When one stone is thrown, it cannot be stopped,

unless a force is made to resist it and we cannot prevent it from hitting something, after we have thrown the stone. But, even after 10 years of practice of throwing stones, the tendency to throw stones can be controlled and there will be no effect of throwing any stone at all.

*So, Karma exists in two planes. One is that which is already committed and the results awaited. It cannot be eliminated even by forgiving. We have to allow the results to pass through us. But the tendency which is the real basis of Karma will be washed off and we will be purified by forgiving. There is no fixed time. Same time is not there for everyone.*

***Question : What is the role of attachments and detachments?***

***Answer :*** The more attachments we have on the emotional plane, the more will be the time for the vehicles to disintegrate and the less attachments we have, the less will be the time taken. So, it depends upon our intensity of attachment or detachment. To the most detached soul, death is instantaneous of all the vehicles. Even the physical vehicle, it is instantaneous and he dies quite actively while doing his own work. It is so painless, so silent and so instantaneous and so artistic.

***Question : Where is the place of the Astral body?***

***Answer :*** Astral body is somewhere between second and third principles. It has nothing to do with the soul. It is as dense as the physical body. It is only an aspect of the etheric body. So, it has nothing to do with the soul. It is

part of the lower principle, whereas the soul is the fifth and sixth principle which forms part of 'I AM'. *The difference between the lower and the higher principles is, we have the lower principles, we are the higher principles.* That's the difference. Saint Paul once corrected a group of people when they were arguing among themselves. One said, "I have a Soul." Saint Paul said, "You are a Soul. It's not true that you have a Soul." If it is sole, then you can have it. But if it is soul, you cannot have it because you are it. You have a body and you are a Soul and it is wrong to say I have a Soul because you yourself are a Soul.

***Question : We heard that there is some substance of medicine which helps for the departure from the physical body?***

***Answer :*** Yes, it is known to be the traditional medicine of many nations. Actually, it is the pituitary body that produces that particular substance and that particular substance is not matter or in the material plane. It is a type of etheric substance and it causes a decomposition of the biochemistry of the tissues. It gives its first touch to the heart and then the physical heart stops and then the person is lifted from the body. That is known by almost all the medical scientists of the ancient times. Hippocrates described that substance and the Ayurvedic textbooks described that substance.

That produces coma not to all, but to those who have fear of death. To others, it produces a conscious departure from the body. You will find them in the Indian scriptures. If we search in the Western scriptures also, we can find them, but as far as the Indian scriptures are concerned, I can

instruct anyone into that science because there are people who know and who give practical instruction about that.

***Question : Are there any rituals to conduct at the time of death?***

***Answer :*** We have conducted such a ritual also at the time of departures of people. For example, when my father was leaving his body, we made all the preparations according to the ‘law of departure from the body’. We gave him a bath and a clean way of doing things. He voluntarily submitted himself to all those processes and he was also uttering those sounds of *Mantras*, when we were uttering those sounds and the breath stopped. So, we have in our families the procedure of how to do it. We can instruct people who are ready to get trained in it.

***Question : Do Lamas practise, “The Tibetan Book of the Dead?”***

***Answer :*** Lamas do not practise ‘The Tibetan Book of the Dead’. Lamas practise according to another book which they have and ‘The Tibetan Book of the Dead’ is a compilation of various unfinished manuscripts. It has no continuity of text, but there is a Tibetan tradition which exists with certain persons and they will be able to give us the path. But the book is not a complete one. We should learn it from people, not books. That is better.

*Thank you all*

## *To Die is not to Die*

**B**rothers and sisters! Today's subject, '*To Die is not to Die*' is all engrossing. That is the subject given.

We have to know the right way of understanding what we call death and make the right type of preparation not to die but to pass through death to a stage beyond. There is much literature about death in the world. Every nation has its own scripture. Every scripture has its own literature about death and life beyond death. There is no one in this world who is not conditioned by this idea of death. There are people who are not conditioned by the idea of birth because at the time of birth no one knows that he is born. He is not grown enough to think that there is something like birth. But everyone who is grown up has an idea of death. Sometimes it works in a positive direction to produce a World Teacher like Gauthama, the Buddha.

He had been kept in ignorance about death since childhood and after a certain age suddenly he could understand that there was something like death. That gave him such a shock that he began to search for the real path of man; he could bring enlightenment to humanity. But



everyone cannot be a Buddha. Everyone has his own or her own idea of death. Often they are neither true nor are they scientific. In many cases they are emotional and sentimental.

In majority of the cases a fear of death exists at the bottom most layer of consciousness, without removing which one cannot experience happiness in its true sense. Those who are experiencing happiness are experiencing it in their own way because they are all death conditioned at the bottom of their consciousness. Almost everyone says to himself as he is growing in age, “Before I die I should earn good fortune, before I die I should have a big house, before I die I should clear off all my debts, before I die I should prepare everything good for my wife, before I die I should perform the marriage of my children.” So, in many minds there is the idea, ‘before I die, before I die.’ Whether he utters it vocally or not, whether he feels it distinctly on the mental plane or not, by birth everyone is death conditioned. All the actions and activity tend towards a wall, believing that they should stop at a wall where there is a dead end. Until this wall is removed or a gateway is prepared in this wall, no one can boast of experiencing happiness. Because the bottom most layer of consciousness is death conditioned, how can one be happy?

### ***Story of the Lord of Death***

There is a little story in the scriptures about death. A son was observing his father doing a holy sacrifice. The father was distributing all his treasures among those who

came to him because he took it as his sacred duty in the sacrifice.

The son was very young, about 12 years old and asked his father,

“Father, you are giving everything to others.”

He said, “Yes, this is my austerity, so says my sacrifice”.

Then the son asked,

“Do you give away everything that belongs to you?”

The father said, “Ah, Why?”

Then the son asked,

“Do you also give me away to someone else?”

Then the father hesitated. For two minutes he hesitated and then answered, ‘Yes’.

Then the son asked,

“To whom do you propose to give me?”

The father had no ready answer, no ready reply. He was thinking and took a few minutes to reply. In the meanwhile the son asked the same question to his father thrice. Then the father got irritated and said,

“I will give you to the Lord of Death”.

Then the son smiled and said,

“When do you give me to Him?”

Father said, “Wait”.

Son said, “I cannot wait. I want to approach the Lord of Death and know how death occurs. What death is. Why

is it there? I demand that you should immediately give me to the Lord of Death”. Saying so, the son added, “I take it for granted that you have given me to death, I am going.”

Then he left immediately. Straight he went to the Lord of Death. He entered the city of death. Of course, the story is symbolic, I will explain what it is. He entered the city of Death and enquired about the Lord of Death. In Sanskrit, the Lord of Death is ‘*Yama*’. The secret lies that the first step of Yoga is also the same. I told you there are eight steps in Yoga, the first is Yama, which means regulations of life activity. The story means that death occurs to give us regulation.

Then we can ask, “If death gives us regulation, when are we to live and regulate ourselves?” Then the answer is death follows birth and a better body is given next time. Whenever we spoil our constitution with our ill behaviour, there are diseases, old age, decay and death. Death is there because it wants to give us again a tender, beautiful body. Just as after five or six years, we throw the old car in the junk to purchase a new car, death exists in Nature to give a new opportunity with a better body again to practise regulation. So, the Lord of Death is what is called the process of regulation.

### ***City of Death***

The boy directly went to the city of Death. Here, the word death means change. Can you understand any minute in your life that has no change? We believe that the blood and flesh and bones in our body are there continuously.

We believe that they are ours. My wife believes that this is my hand. But we are happy with our hands because we are foolish not to understand that everything is changing every moment. We shall remember that every second in our body, atoms are going out and new atoms are entering immediately. Understand that this is not our body. The wife shall understand that there is nothing like her husband's hand, because every moment things are going away and coming in. It is very difficult to understand the speed of the matter in our body. Unless there is that speed of change of matter, we have no possibility to live on this earth.

We are living here because matter is changing in the body. Every day when we eat and drink, all the matter is going out and coming in again. For every few seconds we are breathing air in and breathing air out also. We cannot claim that the air in the lungs is ours, but if we are asked to utter our name, we have to utter only with the same air and breathe. See the ridiculous part of it. We have to utter our name with the air which is not ours, which is not inside. It is coming in and going out but still we say 'myself'.

So, the idea of myself is only an idea and there is nothing in the material aspect of the body. So, this understanding is called the gateway of death and also the city of the Lord of Death. But it is kept in darkness because many of us are not prepared to remember it. Even though we understand it, we are inclined to forget about it and live in this world believing that some kilograms of weight in our body is constant.

For example, the earth is going around the Sun with tremendous speed and going around itself also with a great speed. We know it but we are inclined to believe that the earth is stable and we want to stand on this earth, stable. Without this idea we cannot lead our life on this earth because we are habituated to earth life and we are not yet habituated to finer life, which is more true. Similarly, it is the same with this body also. We are habituated to believe that this body is constant and we are inclined to believe that this is our abode. So, we live in it. We believe in its existence. Not only that, we do many things on the basis that we live in this body for a long time, we begin to build our house believing that we live there for a long time in that house. Unless we have this belief, we cannot live and do things, yet in a layer of mind we know that this is not true. There is an eternal existence in which all these changes are taking place. There is a background on which the worlds are coming and going.

### ***The Boy and the Lord of Death***

So, the boy went straight into that city and he enquired about the Lord of Death. His officers told him that he was very busy for three days and the boy was asked to wait. That means that our existence is three fold- matter, force and mind, the boy was asked to understand the three layers of existence. So, he was asked to wait for three days, because the Lord of Death was very busy. So, he waited and then the Lord came and said,

“Boy, how do you do? Are you not afraid of me?”

The boy said, “Bonjour” (Hello) and smiled.

He said, “What do you want?”

Then the boy asked him, “What is there in the room? The door is open but nothing is seen, everything is dark”.

Then Yama said, “It is called ‘dark room’. It is called the room of death”.

The boy asked, “I came all the way here to know what is there in that room.”

Then Yama said, “It is very dangerous, don’t question it. All the people in this world are afraid of that darkness. You are a little boy and there is still much of a career for you. Take care of your future. Therefore, don’t question that darkness. You can question me about any branch of learning. You can question me about soul, about God, about creation, about sun and moon, about astronomy, astrology, any science, any arts. But don’t question that darkness. That is called death, people enter it and no one knows what happens. I am taking care of this room, except myself no one knows what is there inside.”

Then the boy stood in adoration of Yama and said, “For this same reason I came to you. There is no one in this world who knows what is there in that room, you are the only one who knows it. That is why I take you as my Master who can teach me what is there inside.”

Then Yama was in trouble, he said, “Till now nobody questioned about it. There are many fine things in life. You can ask questions about them. For example, if you ask me

what marriage is, I will tell you. You ask me what is child birth, I will tell you. You ask me what is supper and dinner, I can explain to you.”

Then he said, “Only for this purpose I came here. I have already decided that you are my Master, I hope Masters don’t disappoint disciples.”

Then Yama said, “You know that there are rulers and administrators in this world. I will send you back as a great ruler and administrator for a hundred years. But, don’t question this dark room.”

Then the boy said, “What happens after a hundred years?”

Then he said, “Death”.

Then the boy said, “That’s why I am questioning about it now.”

Then Yama said, “I will give you a thousand years of life”.

Then the boy asked, “What happens after a thousand years?”

Then Yama said, “I will give you ten thousand years”.

Then he said, “What after that?”

Then Yama was sweating, and the boy smiled,  
“Therefore, you tell me what it is”.

### ***Room of Death***

Then Yama said, “You are the one disciple who deserves initiation into that dark room. It is not to discourage

you that I talked about all these things. It is only to find out whether you stop in the middle and go away or not because people live in this world to know many things, to do many things, to discover many things, to achieve many things. Foolish fellows die in their attempts. So, they forget about their journey, they are attracted by many valuable things in this world. They are engrossed in their own plans which appear very, very valuable to them. Some of them are engrossed in their wives and children. Many of them are foolish enough to get engrossed in their ideals. They create their own ideals and they die; their minds die with their bodies; their ideals die with their mind. So, many people do not pursue the thing, they do not understand life from birth to death, they do not have the awareness of existence. The fellow who has a continuous awareness of his own existence is the only fellow who can know what is there in the dark room.”

Then he said, “I will take you into that room”. Then he made him cross the arc of that room. On the top of the door there was a picture of a skeleton, a skull and then the word ‘death’. A dagger was falling and rising to cut the neck of any fellow who puts his head there. Then, Yama said, “Put your head”. The boy put his head and the dagger stopped. Then Yama said, “Look here the dagger stopped. It stops for those who do not fear. It inevitably cuts the necks of those who do not want death. That is why it is cutting the necks of millions and millions of fellows who come to this earth. But with your neck it stopped there. That means you can enter. Come on, come inside.”



He took him in. There was nothing in the room. It was only empty space and he took him into the room and asked the boy to look at the same gate from inside. There was a picture of a maternity ward, where delivery of babies is being conducted. There were pictures of a lady having labour pains, a child being born and crying. People were taking the child into their hands and smiling that there was a child. He said, "It is the same gate which is called birth from the other side. So, through this gate people cross but because they fear this gate, they become unconscious before they touch the gate and then when they wake up, they wake up as children in the next birth. This is the gate which I am asked to look after and you are the first one who could know it".

Then he taught the boy many things, of course. Now, we are concerned only with this particular aspect. To know about this in the right way, I will give you a little example.

### ***Circus Company as an Example***

There was a big circus tent where the circus was played every evening. Many lions, tigers, elephants and horses were there. Many people were there, who were employed in Circus. We went to the circus in Geneva. We enjoyed the play. After six months we went to Paris. We saw the same circus in Paris. We went to see the circus. We saw the same animals, the same persons and the same fellow issuing the tickets and the same fellow who was tearing the tickets and the same fellow with a big wart on his face showing us seats where to go and sit. How could the same fellow come to Paris?

There is a group of people who tour from place to place. They have some animals with them, they have some servants with them, they have some material to erect the tent with them. So, when they complete the circus in Geneva, when they move to another place, what is the procedure they follow? Do they take the whole tent from Geneva to Paris? They will pull everything from the earth, they will fold all the tents together, they make it convenient to make a journey and they shut the animals in the cages and they have their own way of doing things. We could not see how they travelled from Geneva to Paris. We can see the performance in Geneva if we purchase a ticket, we can see the same performance in Paris by purchasing a ticket, but we can't observe how they travel from Geneva to Paris, unless we begin to travel with them.

Compare our life with a circus tent with many fellows working inside, whom we call the Devas. That is the Angels and the ArchAngels, doing their duties in the body. After the circus is finished in this town, they take what is all necessary from this and they travel to another place. We cannot see how they travel because we care only to purchase a ticket and see the performance. We have not yet proposed to join the circus company. Unless we join as one of the members of the circus company, we cannot know how the whole journey takes place, we cannot know how the shift occurs. When they go, do they take the sand and the earth and the clay from Geneva to Paris? No, because sand and earth are available in Paris also. After all there will be differences in sand and earth.

So, the minerals of the body are not carried from birth to birth, the minerals are left there which we call the corpse. It is busy in its process of decomposition. We wrongly call it decomposition. But the minerals are being replaced to their original places. They are temporarily borrowed to serve the purpose of the soil of the circus. Again in another place some minerals are selected and they are being attracted into the mother's womb and this body is being constructed. It is only a matter of colour difference from race to race and from nation to nation, just as there is colour difference between the soil of Geneva and the soil of Paris. But the same fellows are conducting the same circus. You will find the continuity of the circus. Similarly, you will find the continuity of life from birth to birth. There are things that are left away and there are things that are carried forward and because we can see the things that are left away, we cannot call it a change, we cannot call it a shift from one place to another, we call it death. We understand it as a total end of things. This is one aspect of it.

### ***Death is as true as anything***

On which plane of understanding do we exist? From one point of view, death is as true as anything. See how some people are mentally and emotionally affected by death. How they are cruelly separated by death from beloved ones. They have great shocks and violent reactions which will exist life long for some people. So, those who are going to die feel the shock of people who have died. It is the truth of it. Everyone is going to die. It may be after ten years, after twenty years, after thirty years, but

he feels the death of a fellow who dies earlier. See, if you observe the sheep that is being carried to the butcher if there is something for it to eat, if there is fine grass, it pulls to that side to enjoy the taste of the grass. But within a few minutes it is going to be cut into pieces, yet it wants to eat grass and enjoy the taste.

*This nice way of deception is true with earth life. Unless this self-deception is there, unless this grand illusion is there, life is not livable on this earth. But this illusion is only a place for us to get trained to know the higher truths. Ignorance is a necessary platform to reach knowledge, but it is not a place where we spend time eternally. The egg shell is not a permanent abode for the chick inside. It is a protection until the chick solidifies and takes a shape. Unless there is the egg shell, the chicken would not have formed at all. But once formed, it is the breakage of the shell that gives the chicken required expansion of wings.*

In the same way, the illusions of this earth life, the emotions, the complexes and the tensions of mind—all these are necessary to protect us to survive on this earth, to fight the life of competition until we begin to know the truth of life. But someday or the other, the shell is to be broken and the illusions of life are to be broken, truth is to be sought. Before that stage, after the stage of ignorance, there is a stage of transition which gives great restlessness, great pain, great suffering and all this suffering helps us to progress in our way. So, we are shunted forward in the next step to have a better understanding, better way of behaving and knowing the meaning of birth and death.

So, when we pass a span of life, we are expected to know the meaning of the span and emotional understanding of what we call death. To give us experience, death occurs many thousands of times to all of us; a change is expected to be properly understood by all of us. A similar phenomenon is given to us everyday in the night to understand what death is.

***What we call sleep is in no way different from death. The only difference is, we wake up in the same body from sleep, we wake up in some other body from death.***

So, before what we call death, we have thousands of deaths taking place in the name of our sleep. Suppose, a fellow sleeps in his room and finds himself in the same garments with which he slept; there is another person who is made to sleep for medical purposes, for example, with chloroform or some anaesthetic and then his garments are taken away, new garments are given and when he wakes up he finds himself in new garments. This is the difference between what we call sleep and what we call death. But the mind and the senses with which we understand things cannot understand the continuity of life because the garments of our body are changed, name is changed, identity is changed, environment is changed. We are afraid of such a change because we have what is called 'attachment'.

We are attached to our own people, environment and things. This attachment gives us a terror of death. The more the attachment is, the more painful the death is. Conversely, the fellow who has 'detachment' in life, not in teaching

but in practice has no fear of death. All other things can be taught to others without practising but happiness without suffering cannot be taught to others, it should be experienced by everyone.

Suppose, I stand here and teach all of you, ‘don’t fear death, don’t be sorry for anything, be always happy’, in the meanwhile suppose there is pain here, I suspect that I may die. Immediately you will feel my face becoming pale. That means the teaching that I make is of no use at all to me. Unless a change takes place in ourselves, this knowledge is not valuable to teach. It is valuable only when practised, because happiness and unhappiness are not teachings but subjective experiences.

Happiness is something which we experience and not to explain to others. Unless we understand death in such terms, we cannot have a scientific understanding of death. If we approach the issue with our mind and senses we can never understand it, because the mind and senses have no capacity to understand what death is, since they have no capacity to understand what sleep is. Every night they go to sleep whereas the greater intelligences in charge of the functions, like respiration and the heartbeat, don’t go to sleep. Normally we identify ourselves with the mind and the senses. That is why we die when we go to sleep, and only when we wake up we understand that we slept. We can never understand that we are sleeping. The result is, we have no experience of sleep at all. When we have no experience of sleep, how can we have an experience of death? Without an experience of death, generally we go

on studying volumes and volumes on death and volumes on life after death.

We also study volumes on how we go up in the astral body, how we travel in the astral body and how we recollect all the life incidents and how we experience the joys and sorrows. All these things if we read, they are only cock and bull stories because we are reading them without any experience. They can be fine stories and novels. We should be able to pass through the stage of death. For this, training is required.

### ***Death is a renewal of Life***

Once again the training is what is called Yoga, which is required not only for practice but also as an outlook of life. First of all, understand that there is a continuity of life passing through birth and death just as a string passing through the pearls. Understand yourself as the continuous string of consciousness and compare the bodies with the pearls. The more you begin to establish in yourself, the more birth and death become false. They are only formalities like our sleep and awakening. Every death is given as a renewal of life, just as every night we sleep only to begin the work afresh the next day. If we fail to do something today, tomorrow we begin to try once again and succeed. We understand where we failed and then we again experience not to commit the same mistake. Then tomorrow or the day-after, after a few sleeps and awakenings, we try once again and succeed in what we failed yesterday.

The same purpose death serves to us, when we fail in the mission of one life. This is the understanding we

shall get about what life is. We shall go into the continuous awareness of the Omnipresence and realise a life of no want and no problem, getting fully convinced that life is a solution and not a problem. To that end death helps us. Whenever we fail to understand it, we die amidst many worries, blunders, many tensions, angers and complexes. Everytime we make a bad arrangement of things and then we die and we are reborn again with a better body.

The fellow who misuses his body and makes it sick, he suffers and dies. He will be given once again a fresh body to know how to behave with it and conduct the same experiment more successfully. To make the same experiment with mind, with the senses and with the objects of the senses. A new body is given to know how to behave with the relationships to others, with neighbours, with friends, enemies, with relatives, wife, husband, children, with wealth, money and ideals. We are given another chance to make the experiment once again to see that it is made a success; to understand why we failed in the previous birth; to know how to succeed in this birth. During this process, mastery will be gained by us over the body, mind and senses. This helps us to understand the machine of the constitution, to know the technical use, technical know-how of this machine and lead a life of accomplishment.

### ***What is a Real Life***

Once the training period is completed, then there is what is called a 'real life'. After some thousands of births and deaths, we gain mastery over everything in us. We begin



to understand how we have to behave with the body and the senses, with the mind, with food, drink, sleep, etc. Then we are free from the polarities, that is, the pairs of opposites, that is attraction and repulsion, likes and dislikes, convenience and inconvenience etc. We are free from all these things and then start what is called a 'real life'. It also includes births and deaths but the purpose is different. Previously we lived for ourselves and we failed miserably. We lived to eat and enjoy the taste, we lived to enjoy sex. We lived to earn money and build houses. We lived to enjoy a high position in society, to have control over other people. We lived to gain much strength, name and fame. We lived to write books and throw them on this world. So, we lived to do something for our own satisfaction, for our own money, for our benefit, for our own happiness. So, we were self-centred.

Now we understand we need nothing, we live because this body is given to us and we know that the body goes once again. Therefore we know that there is no death. *Then we mind our own business, that is, for what we come to this earth. For everyone of us we have something to do and we die without accomplishing it. Because we are on this side of evolution. We are very busy with our emotions and complexes. We are very busy with what we think are the most valuable, self-made ideals. So, we are entangled in the self made ideals and we have no time to accomplish what for we are born.*

So, we die a helpless death not accomplishing what is expected of us. But after crossing this point, we under-

stand that we come to this world to do something. *Every minute we will be able to understand what we are expected to do. Our environment teaches us where we are expected to live, whom we are expected to serve and what we are expected to do.* Instead of complaining against the environment, we will understand that the environment is given to us. Today, we may be in the name of a husband or wife. That means they are expected to be colleagues for some time and again go somewhere and do the work.

The problem is what work it is. What is the work of those intelligences of Nature that are working for us? Those intelligences are helping us to respire and making our heart beat. Same is the case. Wherever we are, we are expected to do the work there. Suppose, I am in your house for one day, I am expected to do the work in your house. Suppose tomorrow I am in some other house, I have to work in that house; everyday I have my meal and what is important is the continuity of the work.

The Masters teach us that everyone has a continuity of work. The question is, what is the result of the work? Suppose, I am born as a teacher. I was appointed as a professor in the university and I worked for twenty five years, what is the result? The money I get is one result, but we must understand that it is not the purpose. I am expected to teach and what is the result? No result. It is good work and I get myself purified by doing it. Suppose, I am asked to help the sick people, to heal them, what is it that we get.

The professional doctor gets his money. But suppose he is also a spiritualist and he is also a Godman. Immediately he understands that it is not for the money that he is doing it. He distributes the money for a good purpose. He gives some money to his wife and children and the remaining for some charity purposes. He understands his work is different from all these things. Whenever he is asked to heal a person or select a medicine for a person or administer a dose to a person, he will understand that it is a training for him. It is a discipline for him to make his mind and senses pure; to purify himself from the motives; from the complexes, from the polarities, from likes and dislikes and from all the impurities he has.

### ***Purpose of Birth and Death***

The good work I do may be useful for others but it is foolish to believe that we are doing it for the benefit of others. Because if we do not do it, there are people who do it better. Therefore, it is not for the benefit of others that we are doing good work. It is for our own benefit that we are doing the good work. That is to purify our own vehicles from the motives and complexes. To purify the mind, the senses and emotions; to distil our consciousness and make it pure; to purify it from emotion, to solidify it into devotion and have it as pure inspiration. This is the purpose of life and it will be a continuous purpose of our living through births and deaths afterwards.

*There is a series of births and deaths before we realise this and also another series of births and deaths after we*

*realise this. The new series of births and deaths is called, "God given births and deaths." This is known as, "Divine life or Life eternal."*

We have perfect mastery over ourselves and choice is given to us to be born in any place we may require. Because we have no desires or requirements, we are entrusted with a certain amount of power and mastery. The independence given to us is directly proportional to the good behaviour we show towards Nature and others. The purpose of death is to give us a new opportunity again and again, to succeed and reach this state of Divine Consciousness. Unless there is death, we live a continuous monotonous life without any opportunity to rearrange things. This is because unless the mind is completely taken away from us, unless a new mind is once again given, we are not at all ready to leave off our likes, dislikes, attachments and affections. So, death is necessitated by Nature because Nature knows that it is not death. But we believe that there is death because that belief has its own terror upon us. Terror has its own medicinal effect upon us. This is something about death and the process of death is actually nothing. It is a truth which takes place in Nature. We should just notice its existence and there is no use of trying to analyse what death is, just as there is no use of trying to analyse what sleep is.

### ***What happens at the time of Death***

A psychologist wanted to know, for example, what sleep is. Every night he waited to understand how he would

go to sleep. He could not understand because every night he slept. The next morning he woke up and said, "Yesterday I slept, today let me understand what sleep is." So, every night he went to sleep until he died. So, it is useless to try to analyse what death is. After all, when the time comes, the body is dropped off. There is a fellow inside who decides when to take the body and when to drop it off. But we are living a little bit different from that fellow. Since we live in our head and that fellow lives in our heart, when the fellow decides when to die, we weep and fear death. But when the moment comes actually, the connection between body and mind is cut off. Life is withdrawn from energy centres and if we know how to cooperate, there is no death, because it is a conscious and painless process. But if we try to resist, it is a painful and unconscious process. Just as anaesthesia is given during surgical operation, during the process of death also there is a surgical operation going on unconsciously between the body and mind, the first three principles of our existence, that is physical, vital and mental. There are four more principles. The first three are cut off at every death from the real 'I AM' which includes the fourth principle called 'Will', the fifth principle called 'Love', the sixth principle called 'All love' and the seventh principle called 'Divine Presence'.

### ***The Seven Planes***

We have seven planes of existence in each of us. In the books of Alice A. Bailey, they are called the physical vehicle, the etheric vehicle, the mental vehicle, the buddhic, *Nirvanic*, *Para-nirvanic* and *Maha para-nirvanic*. These

are only technical terms, you can use as the terms of any school of thought. The truth is, we have seven planes of existence in us. Many of us live and die only in the first three planes. Just as the father gives to his son the same packet without opening the seal, the remaining four planes are handed over without opening the seal even. The higher principles from four to seven are a sealed packet to many of us. We carry the packet on our heads as long as we live. We live only as the principles one, two and three. When death cuts off the three principles, the higher packet is handed over to somebody else. Many of us are not able to use the valuable things in the higher four principles.

This works as a seed and then there is the soil of the lower three principles once again. We are attracted again to the soil by the desires we have before we die. According to the law of magnetism, we are attracted to such parents who are exactly fixed to give the required body and mind. For example, let us imagine that we lived a horrible life in the past life. To produce great diseases and a horrible mind, this seed will be attracted to such parents who give us the heredity of incurable diseases and a horrible mind with criminal tendencies etc. We understand it either according to heredity or according to karma, not knowing that the two are one. Because we are attracted to the type of parents that have the fitness of heredity and the fitness of mind. That is, those who have heredity that is fit for us to receive. If we are to receive a healthy body, if we have lived a pious and a healthy life in the past birth, automatically we will be attracted to pure souls as parents. We

receive a good heredity of body and mind, so that the continuity of the work is carried on. The good work which we have conducted in the previous birth is continued in this life.

For example, in the previous birth you were a great devotee, you wanted to practise God-life but you were the child of atheists who did not believe in higher things. Life long you have to fight your way out. It gives you a good environment in the next life. Now, you are attracted to the type of parents you require. You will be attracted to holy and pious parents who have a simple and godly mind, who have a real belief and who have instinctive mastery over their mind and senses. This is done so that your environment is no problem to you in the next birth. Like this, the problems of one birth will be solved in the next according to the initiative we have taken in one birth. But if we have created some involvement in this birth, we will be attracted to parents who will give us more involvement so that we have to solve for ourselves and prepare a better part for the next birth.

For example, a fellow who is a problem to his parents will be attracted to the same type of parents in the next birth, so that the parent is a cruel idiot who creates problems for the child from the beginning. So, the child has to lead a life of compromise, so that his angularities are all rounded and his emotions are all paved properly. After all this, in the next birth he can have a better choice. Like this, the continuity goes on until we cross the first three planes of existence and we begin to live in the fourth, fifth, sixth

and seventh planes of our consciousness. When we begin to exist in the higher planes, the lower bodies will die and again they will be given to us. But the continuity is there because we never lived in the perishable half of our life. We begin to live in the imperishable half. This is the training we are expected to receive.

To give us the opportunity for this training, death is given to us and we are expected to practise an attitude of a 'passivity to death'. You should neither fear death nor desire death. Some people feel that it is better for them to die soon. Some people feel a suicidal tendency; some people try to commit suicide and put an end to their body; some people think that it is holy to believe that they should die soon. All these foolish ideas should go away because life is given to us, it is never proposed by us. We have no right to fear death because this body is not ours and it is not gained by ourselves. It is given to us as an institution, as a school to gain experience and to progress in evolution. We are permitted to live in it. We are not the owners of it. Even our parents are not its owners.

***The owner is nature and the indweller is the ego who is called, "The Permanent Atom" in the spiritual science.***

He has a beautiful story of man, which He has to narrate himself through births and rebirths and which He has to enact as a drama and at the same time enjoying as the audience of the drama also. Others form the drama to Him and Himself is the audience. This drama is enacted. When the drama is completed, all the emotional and intellectual



inequalities and animalism are eliminated from us. Then there is what is called 'Divine Life' which gives us the births and deaths.

We do not die when we leave the body and we are not born when the body is born. We live with such a continuous consciousness and go on doing the same work from birth to birth. This is the purpose of death. As evolution permits us to understand the significance of death, we will have a more scientific and less emotional understanding of death. This is something about the function of death.

The story of the boy who reached *Yama* gives us all the clues of what death is. The word *Yama* means regulation, that is discipline. The discipline required to gain mastery over senses and mind, that is the first three lower principles. Then follows existing in the fourth and the above higher principles. Then your life is called a 'life of immortality'.

***Question : You have given examples without speaking of the instinct, because you have not spoken on that. When you have spoken of the young boy, it is a question of a legend, it is a tale. And then you spoke of the sheep that wanted to eat grass. This is an instinct of conservation. When you speak of sleep, we do not get sleep because we know that we are awake. It is our fear of death. "Isn't the instinct of conservation a necessary fear?"***

***Answer:*** Yes, instinct of conservation is always necessary and to the animals fear is also necessary for self-preservation. But since we have crossed the evolution of the animal stage and we are given the power to discriminate,

we can have the same preservation without the necessity of fear. That is why discrimination is given to the human kingdom.

Understanding is given to us which is not there in the animal kingdom. Therefore, the animal requires fear to protect itself. For the human being, self-preservation needs only instinct and no fear because the intellect has replaced fear; we have no actual necessity of fear of death. It is only the degree of evolution that gives us freedom from death, just as a fruit when it is completely ripe is freed from the tree. Similarly, when our evolution is complete, when there is no need to fear, self-preservation is left to us and the fear of death will be removed from us by the same Nature. Not fearing death is not foolishness.

It is not the foolish way of running into risks but it is a full understanding and a better understanding of things, just as the expert in conducting feats of circus can manage things without risk because of his training. Similarly, the trained fellow in the Godly life can manage with the instinct of self-preservation with the help of his passive attitude; so that his time may be better used for more valuable work. That is what they mean.

The legend of the boy, it is not a question whether it is historical or legend, when something carries a truth for us to understand and when something has a deeper significance, it is always true whether it happens or not. For example, when a novelist writes a novel we know that the story is false and it has not happened. Even then we

are reading the novel with great interest. In the same way a story, which has not happened and which is a legend, is much more valuable and true than a novel because it carries eternal truth with it. For that truth, we care for stories and not for the historicity of any incident.

***Question :*** *He speaks of the two cases. One person has killed himself. Another tried several times to commit suicide but did not succeed. What happens in each case?*

***Answer:*** The crime of committing suicide is the same in both the fellows and the proposal of the crime has its own stamp on both the fellows. The one who has succeeded will experience the agony of his criminal act after his death and before the next birth, whereas the second example, he experiences the same agony before his death.

***Question :*** *What could be done about these persons? Can we do anything for them?*

***Answer:*** That is a question that cannot be solved because once again his individual karma is there to permit us to help him or not. The best attempt to help and save him is the only thing we can do. The rest exists with his previous karma. Whether he permits us to help him or not does not depend upon us, but depends upon him. So, it is for us to make a sincere attempt. There ends our duty.

***Question:*** *You say that we should make a difference between the fear of death on one side and the fear of the way we are going to die. People fear in this way much more than they fear death itself. Please explain.*

**Answer:** Ofcourse, it is also equally emotional because we understand the fact that the way in which we die depends upon the way in which we have lived. It can also be received without any emotion, because the way in which we die directly depends upon the way in which we live our lives. So, a proper understanding of this will give us a more scientific and a less emotional attitude towards the way of death also. Because there are people who have gained mastery enough to look at their own pain in an objective way. That's it. In the next birth they will be able to live a better life to have a normal, natural and instinctive death. It is those people who die within a split second doing their work and being active. That requires a life of some principles, that depends upon our behaviour, habits of our food, drink, sleep, work and sex and our attitude towards others. So, one life training is necessary for the nature of death of that life.

**Question :** *How do we have to train to die like Mahatma Gandhi?*

**Answer:** Not only Gandhi, there are many such examples. After a certain stage of evolution, Masters begin to live in the higher principles where there is no karma to the lower three principles. In such cases, it is the karma of the nation or the race or the country that reflects upon them and it results in an incident, just as the karma of the whole human kingdom of this earth planet resulted in the crucifixion of the Lord Christ. So, it is not their karma, but it is the karma of humanity. Very good question.

*Thank You.*

# *Reincarnation*

(Lecture delivered at Geneva on 19th October 1981)

I am expected to speak about reincarnation or rebirth, this evening. In some parts of the globe people know it. Some people think that it is only a belief. It was considered to be a religious belief also. In course of time people came to know of the evolution on this earth. The coming of Darwin and his followers once again introduced the theory of evolution. Many scientists have improved upon Darwin's theory till now. Even now the Darwinian theory of evolution has some questions left unsolved. There are still many things to be explained and many gaps are to be filled. In the meanwhile, the science of spiritualism developed with all its branches. It has gradually covered the missing links of evolution theory. Because of the foremost thinkers of the world till now, many of the gaps in the theory of evolution have been filled up and now we have self-sufficient theory before us. The theory contains three aspects: The Theory of Evolution, The Theory of Reincarnation and The Theory of Karma.

The three branches put together form a self-sufficient science and people who have time to understand this self-

sufficient theory now, no more take it in the light of a religious belief. It is not a belief, it is a scientific truth. It is understood by sound commonsense by those who have an objective approach. It is a matter of experience to those who have undergone spiritual discipline. It is a simple scientific truth in the eyes of the true scientists. Now, there are people who don't believe, there are people who really understand and believe and there are people who believe though they do not understand. There are also people who have made their own fantastic theories. Our purpose today is to pick-up the real theories that stand to reason, commonsense and experience of those who have undergone spiritual discipline.

Some people believe that a soul may be born as a human being or as an animal. Many times we are born as animals and human beings as a result of our karma. Those who do good deeds are born as human beings and those who do bad deeds are born as animals or insects. For moral teachings the theory may be good, but the theory is semi-imaginative or fantastic. How can animals choose to be born as human beings unless they do good deeds and avoid bad deeds?

Some believe in India that men are born only as men in the next birth and women are born as women and in the Occident also I have seen people who believe so. It is also not true because man and woman are only biological conveniences of the physical body though many of us are conditioned by the instinct of sex. The much emotion and romance which the biological kingdom feels about man

and woman are the result of an instinct given by Nature. Therefore Nature has no classification of man souls and woman souls for persons to be born as male and female. The choice lies in the Law of Fitness for soul training. The reason exists in Nature which teaches us things. To be born as a woman or a man teaches us different aspects of life, that teaches two different dispositions which find their perfection in motherhood and fatherhood. Since these two aspects are to be perfected by every soul in evolution, it is natural that everyone of us should be born as woman and man also many times. Since Nature wants us to develop all dimensions of man and woman, it uses either male birth or female birth according to the need of our evolution. Hence it is not true that male souls are continuously born as men and female souls are born as women.

One fact in Nature is, man takes interest in woman more and woman takes interest in man more. It is a natural instinct and the reason for this must be the supplementary development of temperament of the human beings. Since Nature contrives multidimensional development, there is the need for attraction between two sexes. The whole earth has its own axis which acts with the two poles of a magnet and whenever it is necessary in creation, Nature introduces this strange phenomenon of polarity that is attraction and repulsion. The physical cells of the man attract the woman and the physical cells of the woman attract the man. Thus Nature contrives reproduction. When all these things are carefully observed, we understand that we need to be both as man and as woman in a series of births. When mother

nature is to be induced, we are born to play the role of a wife, when the father nature is to be induced, we are born as a husband. So, when immature, we play the role of husband and wife and when mature, we realise fatherhood and motherhood. That is what Nature expects of us. Therefore, we may be man or woman in the next birth as per the need of our evolution. Some people believe that we have an alternation of male and female births. If we are born as a male this time, the next time we will be born as female. It is a probability and it cannot be reduced to a theory. The probability is that a person who is dedicated to sex life will be thinking of the opposite sex, in which case he will be in the opposite sex. This is also a probability.

Another popular misconception in India is that a couple will be born in the next birth as a couple. In more than eighty percent of the cases in India, marriage is a mutual identification of souls. With the exception of a few men who are beastly in their evolution, there is no thinking of second marriage. The type of affection an average couple holds in India is something which is not easily understood in the Occident. Such a relationship makes the average Indian think that the same husband and wife will be born as husband and wife again. But it is like the theory that a husband and wife should be transferred to the same place to do their job. It is not always possible.

Nature has its own way of doing things. Husband and wife, father and son, mother and son, brother and brother—all these relationships are only conditions by one birth and there is no continuity in them. Nature is created by progre-



ssive steps and not by sentiments. We may have great affection towards our brother or mother or wife or sister, but it is a sentiment. It is a preparatory training for love. Nature's procedure is always based on something progressive. Nature wants to necessitate proper expansion to the consciousness. A gradual unfoldment of consciousness like the blossoming of a flower is intended. Nature makes grouping and rearrangements every time, so that people of different natures will have a sharing of experience. Then they can develop all dimensions of consciousness more or less for a common understanding. So, let us eliminate false notions which do not stand to reason.

We now come to the apparently scientific arguments. Some people believe that the theory of evolution and the theory of reincarnation are connected in such a way that the way in which we behave in this life will give us a clue to understand the next birth. Some people believe that they can know their past lives. Some experiments are conducted on these lives and there is much emotion in the name of theories and conclusions. Going into some hypnotic state or trance they begin to narrate stories after stories about the past lives of others.

This has become very common in the Occident during the past forty years. It has come to such a ridiculous stage that a particular lady telephoned in the middle of the night to her friend and said: "I have just discovered a great truth! I could understand who you were in your past birth! You were Issac Newton!" And her friend was very worried to know that he was Issac Newton, because, if he were to

accept it, tomorrow many people would question him about Newton's Laws and he would have to put up a sorry face. Moreover, he is very poor in calculations in this birth.

Another lady met a young gentleman and said: "I have discovered something sweet about you. In your past birth you were my husband," she said. Then the fellow said : "What if? What shall we propose to do now?" She had no answer.

***In India there is a funny story:***

A fellow approached a monk and asked for a clue to know his previous births. The monk said it was dangerous. "I want it," the fellow insisted. Then the monk gave him a little touch with a *Mantra*. For twenty-four hours the fellow had a peculiar vision, when he saw his wife of his previous birth. Presently she is the wife of another young man. The couple was going on a motorcycle to the cinema. He saw it and felt very jealous. He followed them, he forgot that it was his previous birth. He was in a trance. So, he grew furious about the person who was taking "his wife" to the cinema. He straight went to the theatre and sat by the side of "his wife". Then the real husband pulled him by the collar and gave him a kick. Then he came out of his trance and went home to see his present wife and to live in peace.

Such stories indicate that people have strange notions about rebirth. Truth is something different. There is a good relationship between the theory of karma and reincarnation. There is no doubt.

The present life and its incidents are supposed to be in a sequence with our previous deeds. For example, if I had ill-treated someone in my previous birth, I will be ill-treated by someone at present. If I injured anyone in a previous birth, that will be registered in the memory. This memory is carried with the particular tissues of the body so that I will be born with weak tissues in that part. Consequently I will have an incurable disease in that part. This is a part of the external truth of the law of rebirth but this is not also the whole truth of it.

If we are born as a result of our previous deeds, what brought us birth for the first time? There is no answer. Therefore this theory also is not complete in its truth. Last but not the least, the law of reincarnation has nothing to do with the theory of transmigration of souls.

Now, what the Masters of wisdom teach us is as follows:

The whole solar system is the result of a series of chain actions, part of which is the birth and development of the planets. Our earth is a part of the solar system. It has its own series of chain actions in the making and development of the earth's substance. It is against commonsense to think that the earth's substance is a mass of some minerals. There should be a consciousness that is preparing these minerals. Otherwise these minerals cannot aggregate into a planet called the earth and stand compact as the earth's globe. Nor can the earth's globe rotate on its own axis in uniform motion. Nor can it go round the sun to produce the effect of the season. All these things prove that there is a team

of intelligences making the earth. They are called the *Devas* and their creation is called the Deva kingdom.

They are creating chain actions in the matter of this earth. When the whole evolution theory of the spiritualists is understood, the minerals of this earth show a chain action of evolution. The liquids, solids and gases of the earth are being treated by the heat of the earth, by the heat of the sun and the internal heat of the earth. A great experiment of conscious metallurgy is going on. A great experiment of magnetism is going on and much electricity is being produced on earth. The whole thing is a big laboratory, creating the chain action of evolution. It includes the evolution to the mineral atoms, plant atoms, animal souls and human souls. All this takes place through a gradual increase of the degree of consciousness. The candle power of awareness is increased until we find ourselves as human beings on this earth. Even after this, there is much to be unfolded in each of us through time. This creates the necessity of reincarnation and the result is that we are being born many thousands of times as human beings.

Every time we are purified of our experience and given the opportunity to do things better. We are permitted to do things because our doing requires thinking and understanding. Thinking and understanding will be better when we are permitted to do more things. We learn much from the environment and we learn much through experience. All that we learn is piled up in our brain cells as memory. When this body is lost, all the records of our memory are lost. We do not remember any details. At the same time,

a 'micro photo' of everything is taken by our recollection. This recollection will be preserved in the form of seed principles. We should not fear that all that we have learned is lost, because all that we have learned is not necessary for us to remember. Real unfolding of enlightenment is what is required. Just once in every five years the records of an office are being burned after taking microphoto of the required documents, similarly all the arts and sciences we have learned and the information we have gathered and preserved will be mercilessly burnt down. The result of experience is kept as the quality of our intelligence while the intelligence is also burnt down. The potentiality of intelligence is preserved just as the banyan seed preserves all the parts of the big banyan tree in supra-physical planes. Thus, the memories are preserved, in a sense, only as potentialities which can be regerminated when needed. According to these potentialities we are born on this earth again and our present personality is nothing but a regermination of all our past potentialities. That is the reason why it is very difficult to change the personality of any one.

You can change your belief, religion or political party. You can almost never change your individuality and personality. They are like the signature and handwriting of a person through which you can identify him. How can you identify your friend? It is not by the face, because when we see our friend after fifteen or twenty years, there is much difference in his face and shape. Previously he had beautiful silky hair and now he will be like a full moon, totally bald and blond. But after blinking for a few minutes, you will

say, “Hello, how are you?” You are talking to the same person, you will be able to understand only by his individual nature and personality and not by body. Normally speaking it is not possible to change the personality. It gives the totality of the previous experience and behaviour. It takes time for us to know that many times we do not lead our life meaningfully. It takes time before we can understand what life is. When we pass childhood and reach youth, there is a cloud of emotions. It prevents us from understanding the truth just as the sun cannot be seen on a cloudy day. We spend much of our youth according to our emotions, not according to our understanding. The result is our body and mind are often misused by us according to our taste and not according to our need in terms of food, drink, sex and enjoyment. The result is that the body is much damaged with faulty procedures before we understand.

### ***The Necessity of Births and Deaths***

Nature has provided us with death and birth because it wants to give us a fresh body for a better approach. A new machine is given once again with a new lease of life. Many times it is given so that we may be able to use the potentialities of our experience and begin to behave better. When once the purpose is understood, the necessity of bodies is over. That is what is called Liberation or *Nirvaana*.

During every span we are doing certain things and getting involved in certain situations. We have to clear the involvement and therefore many of our births are occupied with repayment. While trying to repay for the past deeds

we grow emotional and create new complications, hence the necessity of clearing them once again. So goes the necessity of births and deaths until we carefully clear off the present debts. Then we will be able to understand what life is in its reality. The purpose of evolution is fulfilled.

Reincarnation is part of the chain actions of this earth. The real cause of our birth on this earth is the chain actions of the planet and not merely our past deeds. The same chain actions push us on the way of the Grand Plan of this earth. There is a plan that increases the awareness of this earth. According to the plan it creates each of us as sparks of awareness. Each spark has a vehicle made up of its layers. We call those layers our body, mind, etc. Every time these vehicles are dropped off and new vehicles are taken by us according to the plan of this earth. See how the run of a river conditions the water of its canals. Similarly, according to the plan of this earth we are created and produced into the human kingdom. We take rebirths according to the great plan.

### ***Understanding Ourselves***

There are two parts in understanding ourselves. The first part is that the problem of evolution cannot be solved and the necessity of rebirth continues. If I believe I have my own life and if you believe you have your own life, the relationship will be quite different. In such a way everyone has his own way of living, believing in separate births and rebirths. Thereafter we will understand that there is an ocean of common consciousness in all of us which makes everyone live in it with a ripple of individual consciousness.

Still there is another substratum consciousness in which we are not separated from one another at all. In the mind we are separated.

I gave you one example yesterday of the thousands of bottles immersed in a river. Every bottle has its own water but all the bottles are in the same water. There is one consciousness in all of us and one life in all of us in which we exist. At the same time, just as every bottle has its own water in it, we have our own separated existence in our mind. This separated existence creates fear and jealousy because of the idea of separation. The result is we live helplessly like orphans and homeless beggars, having our own fear about others and our future, our suspicion and anger. The result is misery and sorrow. Until this is transformed into the consciousness of one life, there is no happiness at any cost.

It is the purpose of Nature to make you understand this one life. It wants you to live in this undercurrent of common consciousness. Once you begin to understand this, life becomes love. You will have nothing but love for others. Love is the linking principle. You have nothing to do with the behaviour of others. Nature directs us towards that goal and therefore it is the purpose of rebirth to lead us to such a destination.

The common life and common consciousness is what we call "Soul." Everyone of us is a Soul. But it is not "my Soul" or "your Soul." It is ignorance that makes one feel, "I have a soul, you have a soul." Separate thought is objectivity which leads to mind. Soul leads to Oneness. When



we begin to understand and experience Soul Consciousness, we begin to live a group life. Group existence will be known. You will understand that everyone of us exists in all others. This mystery will be clearly understood. You will have a planetary experience of the whole earth when you once reach that state. In that state there is no more necessity of evolution. It will be the stoppage of births. You will begin to exist as one with everything on the planet.

*What is reborn is not the soul, it is the personality. It germinates the mind and the five senses at every birth and it prepares its own body inside the mother's womb out of the same earth minerals. This body, mind and senses will be dropped off at the time of death, but the seed is preserved as a potential non-material substance. The seed of a plant throws the same flower in the next germination. Similarly the mind, the senses and the body are germinated again. Every time we are awakened into the mind, the senses and the body, the intelligence will unfold, the experience is kindled and we are exposed to the light of recognizing ourselves individually and personally.*

### ***Withdrawing into our Real Self***

After some births, we raise the question "Who am I?" For some births we will answer to ourselves, "I am my body." Then, "I am the mind." After sometime we understand that we are the intelligence. After sometime we understand that we are beyond our intelligence, that we are our nature. Gradually, birth after birth we will be able to know ourselves and begin to know the art of withdrawing into our Real Self. We will shed light as the body, the mind

and the senses, but we will live as the light of what we are, just as we live different from our hair and nails. This is what the theory of rebirth tells us according to ancient Indian Scriptures. In its totality it is only the earth's karma that gives births and rebirths.

Karma is of two types: Divine karma and Individual karma. Divine karma is the planetary work of this earth. It includes the chain actions of the earth and it causes wave after wave of living beings. It produces us in groups and we reincarnate in groups, not as individuals. For example, our meeting and spending time here proves that many times we were born as contemporaries. That does not mean all of us must have met one another in our previous births, but it proves that we were born as contemporaries many times and lived on this earth in one group. In the future also, when each of us is reborn, we will be contemporaries with just a few years difference.

One shepherd guards a herd of sheep while another shepherd leads another herd at a distance. Contemporary groups are tended by one leader whom we call *Manu*. Temperamental differences on this earth are due to the difference in seniority of evolution. A bunch of flowers has its buds, flowers, blossoms and fruits. Various degrees of blossoming we see in the same bunch. It is because each of the flowers has started its schedule on different days. Similarly, we are having our own individual evolution different from that of the group, so that we show temperamental differences. Instinctively some people behave bad and some people behave good. Some people are decent in their behaviour

while others are rough and insulting; some people believe in revolution while others believe in law and order. These are temperamental differences due to the individual stages of evolution. Some people can be happy with all the people, some people can be happy only with their own people; some people can be happy with their wives and husbands and there are some people who cannot be happy even with wives and husbands. We know husbands who torture their wives and wives who torture their husbands, eating misery in the name of life. They weep and make others weep. But there are people who are very happy and who keep others happy. This difference is all due to the different degrees of evolution. These are external differences, but the undercurrent of consciousness is Soul. When once the soul consciousness is touched by the individual, the differences disappear and the individual becomes group conscious. This is the goal of evolution, this is the goal of rebirth.

### ***Rebirths***

Rebirth has a balancing work on this. It is not our individual karma that decides our next birth. It only indicates. It is the impulsion of the whole planet that decides our direction. Our past karma is only an apparent cause of the quality of the next birth. Suppose I have done something wrong in my past birth. To rectify it I am born once again. This is the apparent cause. The real cause is the impulsion of the earth planet. The impulsion is to lead you to group consciousness. Until then rebirths are compulsory. When once perfection is gained, rebirth is not a necessity, though it can be willed and steered for more useful purposes. After

we reach perfection, the choice is left to us. Some people do not want rebirth and they merge into group consciousness totally. This is what is called liberation or *Nirvana*. But some people refuse this. They teach that individual liberation is not possible when its motto is selfish. If we wish to have liberation away from those who are suffering, such an idea is nothing but selfishness. It is a test conducted by Nature to see if we choose or refuse liberation. Many of the human beings choose liberation at the end and again fall into a new cycle of rebirths. There are some who refuse to receive liberation.

Lord Buddha and Christ have refused liberation because they wanted the liberation of others. Buddha wanted to be on this earth, one with the group consciousness of the whole earth. He bluntly refused to have personal liberation. That is the reason why he has become a planetary principle. That is ultimate perfection. The idea of liberation is not ultimate perfection. It is the temptation of the common human being to do good deeds to get liberated. In the process we are purified, we are made to take many births according to many environments. We are permitted to gain much experience without getting involved. Our vehicles are being purified of emotion through rebirths. Our hopes and desires are being purified because they are never realised. They create a necessity for another birth. At the same time the earth is creating its own chain actions with us.

Remember that the process of reincarnation is not something for which we are responsible. It is part of the Great Plan of the earth. We are expected to behave accor-

dingly and purify our psychological vehicles with the motives of charity and benevolence, tolerance and acceptance. We have to happily accept responsibilities and burdens, readily forgiving others of their faults. Do not react to the misbehaviour of others. Then your vehicles are to be purified. A gradual purification automatically takes place and we come to understand that every good deed is not merely a good deed, because it is useful to the world. Good deeds are to purify our vehicles. Any useful thing done by us to the world is useful to us not to others. Anyone can do it for others if we fail to do it. This attitude leads you to the culmination of rebirths and makes you stand the last test.

If you refuse Liberation, you will be one among the planetary workers called the Holy Hierarchy. If you accept to have liberation you will have a personal liberation, which is only self-deception and self-fooling. This in short is the review of the theory of reincarnation. All other theories except this include sweet thoughts and personal imaginations and stories that cannot fit into the planetary work on this earth. So let us try to follow the wisdom of the Masters on the path and let us identify ourselves with our own work so that our misconceptions are washed off.

*Thank you all.*



MASTER E.K.

# *The Science of Death*

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*The Life After Death*

*The Way to Samadhi*

*How to understand Death*

*To Die is not to Die*

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