

THE WISE GRIEVE NEITHER FOR THE LIVING NOR THE DEAD.

I. The story of Arjuna's grief and Krishna's consolation.

- A. Arjuna did not wish to kill his old friends.
- B. Krishna answers "Do your duty; the real Man slays not neither is he slain."

II. What is life and death?

- A. View widely held that life is a function of body.
 - 1. Hence loss of body means blotting out of consciousness.
 - 2. Death becomes a very grave matter with this view
- B. In reality man is not body.
 - 1. Evidence from change of body in growth and metabolism yet continuity of Selfness remains unaffected.
 - 2. Innate power in men to sacrifice life in service psychological evidence that body is not all.
- C. Man is not mind nor any other attribute or power.
 - 1. Mind can be changed, feelings changed etc. yet the Self remains the same Self.
- D. Man is spiritual Being or Atman
 - 1. He is that which is birthless, deathless, unchangeable and indivisible.
 - 2. Evidence of this from analysis of subjective consciousness
 - a. Unitary quality and changelessness in that in us which perceives.
 - b. Hence immortal.
- E. The body but a garment
 - 1. Illustrations of obsessions and Tibetan Monk power.
- F. Birth and death the exhalation and inhalation of the soul
 - 1. Outer life the breath held out.
 - 2. Period between death and birth the breath held in.
 - 3. Outer life for arousing knowledge thru experience
 - 4. Inner life for assimilation of that experience.
 - a. Sin or virtue but forms of experience produced by causes set up by Ego.
 - (1) Both serve to build knowledge
 - (2) Hence wise man grieves ~~neither~~ not over sin nor does he exalt to highly the virtuous.
 - 5. Outer life must die to realize inner life and visa versa
 - 6. Life and death like sleeping and waking on a greater scale.
- G. Only way a body can be kept indefinitely is to win power to die voluntarily yet keep the pranas latent in body.
 - 1. The breath cannot be stopped only the old garment may be preserved to put on again.
 - a. Opposite to method of those who buy frocks in a continuous series.

III. Nature of real Life which transcends death.

- A. Win immortality by transcending pairs of opposites.
 - 1. Periodicity continues but consciousness is raised above the play of it, hence unaffected.
- B. The Keys are stepping stones to this realization.

Death is the inhalation of the Soul; birth the exhalation; the periods between are the times when the breath is held at rest either in or out. While the breath is held out the Soul is sacrificed to the life without; when it is held in the Soul reaps the fruit of experiences of the outer life and the life of soul expands and is enriched. Why grieve then for the dead? For man is Soul and when the Soul is full then is the life richest.

The life without must die that the life within may be realized. The life within must die that the process of awakening new consciousness through experience may continue. To live one must die. To receive one must lose. Irrevocable is the law of Compensation.

Outer life is for the growth of experience and by experience draw out the knowledge of Spirit in a form that it becomes Self-knowledge. In the ultimate sense there is no right or wrong doing, for all are acts within the whole of Being and all serve the end of growth of knowledge. Hence the wise grieve not for the wrong doer, nor do they see more nor less than the natural ~~reflection~~ reflection of the Supreme Spirit in the acts of the virtuous.

The only way in which a person can keep a given body for a ~~long time~~ for a greatly extended lapse of time over the normal is by gaining the power to die voluntarily and at the same time retain enough of the pranic principle in the body so that it remains whole and ready for reanimation. The basic need of the Soul for the inbreathing cannot be overcome, and it would be suicidal to do so if that could be done. To live indefinitely one must be able to meet this law of periodicity, and enter at will into the deep sleep consciousness of death, yet preserve the old garment in such a way that it remains available for future use. Learning to live indefinitely is really a misnomer. What we actually learn to do is to renovate the old garment so that it may be used over and over indefinitely without securing a new one. It is just the reverse of the current practice among women of buying new frocks all the time.

Illustrations to show that bodies are only like suits of cloths. They can be possessed. In other words a new intelligence animates the garment that was built by another. Tibetan Buddhists can enter the bodies of infants not yet talking and speak through their mouths.

The real being the Atman, never dies nor is it born. Knowing this the wise never grieve for any one.

The great sleep of death is like the little sleeps of everyday life. The character of the dream life carries the mark of the conscious consciousness of the day time. So is it in the state of death. The which is sowed in the outer life is assimilated in the inner life of death. If man has sown evil he will reap accordingly. If he has sown virtue he will realize the corresponding state. But in each case the effect is proportioned to the cause, and through both the individual soul learns wisdom.

The real life that the wise seek is beyond the ordinary life and ~~the~~ death. For this outer life and the sleep between are both but a form of Maya or illusion. Beyond these is the Turya state beyond the pairs of opposites where reality stands unveiled.

To be freed from the dreamlike condition of ~~death~~ of ordinary death it is necessary to win the power to die consciously. That is to pass out positively with the manas fully conscious. The keys taught in the class will lead the student to that power if he will consistently use them and walk the path~~s~~ they indicate.