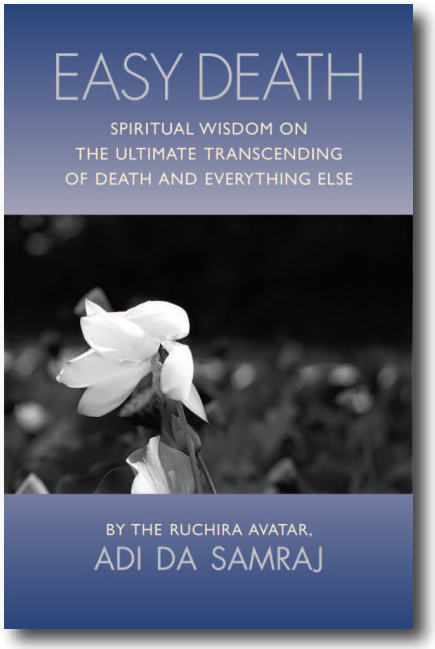
Easy Death

Spiritual Wisdom on the Ultimate Transcending of Death and Everything Else

Selections from the Reality-Teaching of His Divine Presence, Avatar Adi Da Samraj

Excerpts from the book



Book is available in Europe at www.adidambookshop.eu
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Avatar Adi Da's Wisdom on Grief

An excerpt from "The Celebration of Passing"
in *Easy Death* (pp. 291–92)

AVATAR ADI DA SAMRAJ: If you have any leftover business with someone, you should resolve it with the person before he or she dies—and not wait until he or she is already involved in the process of dying. You really should not leave that leftover business unfinished. If there is anything left over, and the person is already dying, then you can (in a quiet way) still do the work of forgiveness—but it is best not to become involved in dramatizations of heavy grief and exaggerated emotion, which do not generally serve dying people. Such dramatizations on the part of others trap their attention and tend to confuse them and make them feel they are not free to leave. Generally, such dramatizations are not appropriate.

The circumstance of dying should be calm and straightforward and sensitive to the dying person. The signs the living give should be the signs of ego-transcendence. Your manner should correspond to the instruction you are giving to the dying person. This is important.

Of course there is grief, but grief should not become a dramatization that could disturb the dying individual. If people become overwhelmed with grief, it is best that they leave the room for a time and handle their grief with their friends. It is for this reason that you should prepare not only the dying person but also the people who surround the body of the dead person during the vigil.

Much of what passes for service to the dead in the common world is a ceremony of grief. Because people do not quite believe that there is any continuation after death, they take the opportunity to indulge in grief—talking about the old times, weeping, getting together and crying on one another's shoulders, and saying a few things to the effect of, "Maybe so-and-so is still up there in heaven watching us", but otherwise clinging to that individual, even rehearsing that clinging for several days. This is generally not useful to anyone—those who are grieving or those who are dead or dying.

It is not that grief should be cancelled, but the best form grief can take is continuous feeling-association with the dying or dead person—and release, not only release of one's grief but release of the other. Adaptation to the new situation should be the work of the observers of the dying and death of another as well as the work of the individual who is dying or who has passed on.

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Is Reincarnation Real?

An excerpt from "The Paradox of Reincarnation"
in *Easy Death* (pp. 181–82)

AVATAR ADI DA SAMRAJ: Reincarnation . . . describes the connectedness between lifetimes that establishes conscious existence as continuous rather than episodic (or appearing only when a body arises and disappearing when a body dies). Reincarnation is a subject of very sophisticated knowledge, something you are capable of understanding only in an advanced state of consciousness. Thus, there is no reason for ordinary people to walk around with beliefs about reincarnation. You cannot really verify such ideas anyway, until you enjoy a state of consciousness in which they are obviously true. In general, religious people feel obliged to believe all kinds of nonsense to which they have no real connection. Most such ideas are just traditional lore—stories and conceptions created to console fearful people with superficial beliefs.

Perhaps, at some time in the natural course of evolution, human beings (in general) will achieve such a state of conscious awareness that reincarnation will again be a subject of ordinary presumption, based on self-verifying experience in the lives of most people. Then it will again be maintained as a cultural presumption—not just a curious artifact from ancient days, when people were involved in the processes by which reincarnation became obvious to them.

From the "Point of View" of Consciousness Itself, however, there is no sense of identity with a personality that is limited by a body. Rather, the individual consciousness (or apparently separate being) is Realized to be a transparent (or merely apparent), and un-necessary, and inherently non-binding modification of Divine Being Itself. . . .

To examine past lifetimes from the "Point of View" of Divinely Enlightened mind, one would have to presume that one was incarnate as every other being that had ever existed! If one's Very State of Being and Consciousness is Realized to be the Very State of Being and Consciousness of all other beings, then how can one presume a model of reincarnation based on a single body and its past relations? That process would be (at most) a kind of superficial dimension of one's existence—but not the Truth of one's existence. The real fact of one's existence is not that one is a reincarnated individual, but that one is Identical to everything and everyone altogether. There Is Only the Divine Reality. <u>That</u> Is the Truth.

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On Fear of Dying

An excerpt from "The Truth About Death"
in *Easy Death* (p. 15)

Fear of death is anxiety (or emotional recoil) experienced in anticipation of the event. Such fearful anticipation is basically the result of a failure to observe the death process in others and to study that process through systematic education and self-observation.

Death is a necessary, purposeful, and (ultimately) benign psycho-physical process. It is similar to the process of giving birth, except that it occurs to both males and females. As in the case of preparing for childbirth, you must study the death process bodily and through observing others. Above all, tension and fear must be relaxed during the death process (as it must be in the case of a woman in childbirth). You must relax and release, as when going to sleep—in a feeling of deep trust, love, and surrender to the Divine Reality on Which the process depends.

—Avatar Adi Da Samraj

An excerpt from Part II
in *Easy Death* (p. 54)

You have no philosophical problem with sleep, and yet you seem to have a philosophical problem with death. And it is not because of what you know about death—it is because of what you think happens to life when you die. What you fear is the objectlessness that death seems to promise. It is ignorance that makes you fear death—a lack of knowledge, a lack of experience.

Why should you fear death any more than you fear sleep? Why are you so afraid of the loss of objects? Why are you afraid of the Very Condition you are in?

—Avatar Adi Da Samraj

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