



Meditation About Death is Important

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To meditate on death, i.e. practicing death meditation is of enormous importance (meaning), to understand it on the one hand, and to accept it when it inevitably approaches and demands its right; on the other hand, the meditation about the death is also important with regard to what comes after the death-life, when through the reincarnation of the spirit-form, a new consciousness with a new personality incarnates into a new current life. For this new life, the meditative practice about the death in the last life is therefore so important because it will deposit the experience and knowledge impulses for what has been learned in the memory bank of the overall consciousness block and then the essence of these is transmitted into the subconscious of the new consciousness block and the new personality. However, it is really always only the essence of what has been learned, experienced, and the impulse-stored knowledge, so just in relation to the death, this essence in the new life has itself the ability to be a notion (inspiration) felt in the consciousness. The new consciousness with its new personality thereby again bumps into the knowledge acquired in the previous life around the importance (meaning) and understanding of death, by which on the one hand, according to urge in this regard, a further development occurs, and on the other hand, everything is much easier to manage. As a result, the values of the peace, of the joy, happiness and harmony, form in the human being as a vibrancy because a liberation from the anxiety and the shyness of the death spreads out.

In many cases, together with the angst and the timidness of the death, the practice of pondering over the death is hindered by the inclination that will be thought, the life takes a long time and there is always plenty of time for thinking about everything only then, when the higher age has come. However, this attitude is utterly wrong, because if one thinks in this way, then an entanglement with worldly things automatically and naturally arises, to which the human inevitably turns if they are alienated from their consciousness-based development by material delusions. Thereby he or she falls into one or another kind of materialism, accumulates the possessions and riches and forgets that they must evolve in their consciousness and accumulate knowledge and wisdom, in order to there-through be devoted to the love, the peace, the freedom and harmony. A human being who lives only materially and leaves his or her consciousness-development stunted, also does not find the way to strive for the true well-being in their life, nor can they be concerned about their death. And if this is so, no preparations for it can also be made, in order to be prepared for all eventualities of the life and for the death, to understand and accept everything. However, if about the death, as also naturally about the life, is meditated on, it will have the consequence that all the things of existence with regard to money, wealth and power, property and possessions as well as status,



occupation, image and reputation, etc. do not lead to an obsession and greed, but rather to modesty and all the virtues. Therefore, the meditation about the death also means that it is thus connected with doing justice to the demands of the life, and indeed because both factors, namely life and death, are inseparably connected with each other. Through the processing and the understanding of these things a great energy is also developed, from which arises a wide-reaching power, through which the life can be formed and mastered, and which creates love, peace, freedom, harmony, and joy as well as happiness in the human being, which then everything is also carried to the outside. And not only that, because everything thus created deposits impulses into the storage-banks of the otherworldly spirit-conditioned overall consciousness block. From out of this, a new consciousness with a new personality develops in the death-life, whereby the essence of the stored is entered i.e. "programmed", in order to become effective in the new human being - following the new birth together with the reincarnation of the spirit-form -.

For every human being it is important and also very helpful to know, that any good meditation about the death with regard to its understanding and acceptance has large benefits, however, the converse of not dealing with it brings great disadvantages. Every good death-meditation inspires and leads to insightful and cognitive thoughts, which further the understanding and acceptance with regard to it and create inner peace and rest, wherethrough each anxiety and shyness of the inevitable leaving out of the life, out of the thought- and feeling-world, gives way and dwindles. Meditatively to work with the death itself means to intensively study carefully with it, consciousness- and feeling-based, to analyze it, to understand and to esteem it as a factor for a new life with a new consciousness and a new personality. Every good meditation about the death opens the human beings' senses with regard to the becoming aware of the effective truth regarding this, which also clearly and unequivocally shows, that every human being must sooner or later leave the material world. However, it also becomes clearly and consciously understood through a relevant meditation out of this, that already in the current life the human being must thoroughly deal with the death and its necessity, and must already concern themselves about this matter with regard to what extent knowledge, wisdom, love, peace, freedom and Harmony as well as virtues, etc., the consciousness with his or her new personality should be developed in the next life. If the human is conscious of this through their death meditation as well as through the learning and understanding, then this consciousness helps them now in the current life to turn, more than ever and increasingly meditative and thought-feeling-based to the whole. A relevant meditation and thought-feeling activity is also very effective in the sense that the needs of the consciousness itself expand and the desire to acquire more knowledge and wisdom, and indeed also with regard to the spiritual-concerns and the creational-natural laws and recommendations. Consequently, everything will also be thereon expanded and constantly continued further. Naturally, some problems and difficulties occur with all efforts of every kind and wise, which the human beings take upon themselves, but these must be logically overcome without exception. But even concerning this, the meditation about the



death can be very helpful, and indeed especially when difficult things must be endured, which through any circumstance comes forth. And this fact of the helpfulness of the death-meditation works further, also as encouragement and impulse out of this, that this meditation-form ultimately leads to a clear understanding and acceptance of the inevitable change from life in the death-life and from this again into a new current life of a new consciousness with a new personality.

In all phases of the current existence for the human being, the consciousness of death is of great importance (meaning), because through it, it becomes clear and understandable to them, how valuable the life is, in and of itself and generally actually is, as a result one safeguards it to the best of their ability and capacity. And therefrom it follows, that no efforts take place to consciously devote oneself to any unnecessary-wise life-imperiling activities, e.g. irrational extreme sports of all kinds, which are conducted only for an adrenaline-rush and wherein death can occur at any time through an unpredictable accident. To obtain the consciousness of death through a meditation about the death, is for the human being thus of great importance (meaning) and also indispensable for the guidance of a correct life in accordance with the creational-natural laws and recommendations. Human beings, who dedicate themselves to learning the Spiritual Teaching, the <Teaching of Truth, Teaching of the Spirit (Creation-Energy), Teaching of Life>, do not care only about the concerns of the life but also about the death and also about what will happen after the death-life, in a new material-current life of a new consciousness and its new personality. When reasonably thinking about it, then all the irrationalities and deceptions of biased thoughts, feelings, actions, and deeds, so far in the current life are eliminated, and that this can be fulfilled in the true sense of the evolution of consciousness and in accordance with the creational-natural laws and recommendations. If the human being does not, however, act accordingly, and he/she also does not bethink on the death, then they create throughout their life and with regard to their last hour great disadvantages, because if they push away their thoughts and feelings of their death out of anxiety and shyness or for any other reasons, then they can also develop no real inclination with regard to the spiritual concerns. And if the death-consciousness is missing then the esteem, dignity and the deference as well as the respect for the life are also absent, therefore thoughts and feelings regarding these high values are completely feeble and are ineffective, because the human beings entire world of thoughts and feelings is predominantly only directed towards occupying themselves with the material things of the life.

Countless human beings belong to religious, sectarian, or false-philosophical beliefs, have taken vows and say their prayers each day, often several times, which as a rule are rattled off only thoughtlessly and feelinglessly. They however exercise no meditation about the death and therefore also have no death-consciousness and suffer from anxiety and shyness before the inevitable passing away into the death-life. For this reason, the believers of the kind mentioned behave anxiously and shyly towards the death like all



other human beings and flip out if they are befallen by unusual things, or when crises appear that put them in a disadvantageous position. In such situations, they become restless, suffering from anxiety for their lives, are jealous and furious at unusually strong others, who have learned a death-consciousness, are without anxiety and without shyness and out of this can deal unweighted with all of it. Thus it is with the beliefs of the human beings, that if all goes well, is in order and sunshiny vanity, then the believers are satisfied, full of gladness and hope, but when their faith is challenged and tested through a crisis, etc., then it fails in the human being and its true nature of unknowledgeness, its doubts and uncertainties as well as the anxiety and hopelessness comes to light. And this is a truth that proves itself every day with countless religion-, sect- and false philosophy-believing human beings. The fact is namely, that as a rule, they all mean the concerns of the material life much more than learning and following the creational-natural laws and recommendations which urge that all anxiety and shyness before the death is futile and therefore a cognition and knowledge as well as a death-consciousness should be worked out. However, very many believers are obsessed with material riches, by their reputation and status as well as the fact that they can run after any imaginable pleasure and luxury. Besides, they also do not shy away from pronouncing evil words, bringing lies and calumnies into the world, and committing bad deeds and acts, and then in accordance with their beliefs, atoning for everything and thus assuaging their guilty consciences in such a way as by providing shoes, food, useful everyday objects and "donating" sums of money for other human beings who have fallen on hard times. However, they do not concern themselves about the death for their own person out of anxiety and shyness, consequently they also cannot build up a death-consciousness, as well as neither the knowledge about the fact that after the death-life, out of this a new consciousness with a new personality comes forth. It is a fact that a human being who does not meditate over the death and otherwise does not think about it and does not care for anything else in this wise, is naturally not interested in life according to the creational-natural laws and recommendations, and also not for the life after the death-life, when a new human being with a new consciousness and with a new personality is born into existence. Such humans have little or no esteem at all for the creational-natural laws and recommendations as well as for all creational-spiritual values, as they would rather be deceived in their thought- and feeling-world through belief-based empty phrases, irrationalities, confusions, and untruths. Hence, they are a source of calamity, of pain, of lovelessness, of un-peace, of joylessness and unfreedom, of malice, dishonorableness, of hatred, of jealousy, peacelessness and revenge as well as dignitylessness, retribution, lying and disharmony, etc., and indeed for themselves as well as for the fellow humans.

If the human being does not concern themselves of their dying and the death, because they simply do not want to deal with it and so banish the whole thing out of the thought- and feeling-world and forget it, then they turn all their attention primarily and inevitably to the material, their possessions and goods and chattels, their riches and prosperity as well as the pleasures, etc. This, however, leads to the fact that the human



being neither builds up and obtains a compassion for themselves nor for the fellow human beings, nor can they live in real love, dignity, freedom, and harmony as well as in peace with each other. Their most important concerns are always only their own benefit and profit, their purely personal well-being, their need for money, luxury goods, pleasures, food, clothing, and luxurious living, etc., while the true being human in the real and true sense, the humaneness and the willingness to help, as well as in general the venerability for the fellow human beings, sinks in the deepest abyss of indifference. These countless human beings are the ones who are confronted with all the opposite, which brings destructive and murderous world events of evil, disaster, wars, terror, jealousy, hatred of all kinds as well as complete indifference, apathy, indolence, disinterest, obtuseness, and unconcern. As a rule, their whole reaction consists only therein, in giving a few words from themselves of a seeming regret and to make donations of money and goods to soothe their consciences, with which their responsibility is then fulfilled. And all these human beings there are, with their pretense of goodness in the foreground, who do not hesitate to confront and to threaten others, to do harm and to deceive, if it offers them an opportunity or if they simply deem it necessary. But also in them, whose characteristic feature comes forth that they consider themselves with regard to their thoughts, feelings, actions and deeds as valuable as well as extremely capable, competent, life-affirming and brilliant human beings. All these unworthiness's testify truthfully, however, to the fact that their broad-sightedness is very small and is a sign that they are mentally and thus also ideologically based and characterally are not big enough to contemplate the effectiveness and the truth of the life and of the death. They are not broad-sighted enough to consider the life and the death from all necessary perspectives and to practice both in a meditation about the life as well as in a meditation about the death. This is why they cannot understand and do not accept that it is not the end of the life with the dying and the death, but rather that after the death-life, in the other-worldly overall consciousness-block comes still many new lives, always with a new consciousness and a new personality. Though these new lives are and remain hidden to the human being in the current existence, and they also cannot make any clear ideas about them, nevertheless they are still a reality and occur through the rebirth of the spirit-form, together with the birth of a new consciousness and its new personality. But in order to understand this, it is necessary to look closely at the "Teaching of Truth, Teaching of the Spirit (Creation-Energy), Teaching of Life" i.e. to deal with the Spiritual Teaching and to learn and to practice the meditation about the death as well as other valuable forms of meditation throughout one's life. Only the thereout resulting forms of recognition and experience as well as the knowledge and the wisdom lead to the understanding of all those things proceeding out of the creational-natural laws and recommendations and which contribute to a life rightly led and a death confronted with dignity, and it is accepted in cognition of this fact, that it is an unavoidable stopover from a current life to another and new life.



When the human considers the impermanence of their life and therefore inevitably also the death, be it simply thought-feeling-based or be it through meditation, then automatically certain regions of the consciousness itself begin to be interested in all consciousness-based and spiritual concerns, ways, and goals. With many a human being the interest for this is also then awakened when they stand before the corpse of a loved one or other human being and they become contemplative. For many this then helps, that they begin to come to terms with the death and learn what it truthfully means. Therefore, the urge to understand the passingness can arise due to these kinds of circumstances in one or another, consequently a turning towards meditation about the death takes place. This is extremely important because through this, the attentiveness from all the fleeting, i.e. passing thoughts, feelings and things of material form and senseless activities will be drawn off. This why it is important to strive to develop a deep-reaching certainty with regard to the fact that your own present material body and the consciousness-block each have very great potential which must be used rationally, and which is not something to be squandered in any way. Also, the time should not play a role with their use, but rather be understood that every second is extremely valuable with regard to the use of their potentials. If, however, only the essentials are pulled out of the potential, then everything is only wasted and brings forth such an effect in the consciousness, as if it would be supplied a dangerous poison. Therefore, the physical and consciousness-based potentials must be used in the best wise, so that they bring forth the best values as well as the understanding and acceptance of the same. So that all this can be, however, space must be taken from the worldly such that no sadness arises when being deprived of something material; quite the contrary however, remorse should be felt if the meditation about the death as well as the thoughts and feelings thereof are neglected and hence very valuable moments of the life are wasted.

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