

GITA MEETING PARK FOREST

GURURAJ: At the time of death whosoever the person thinks of that alone he attains for being ever absorbed in that thought. What would we mean by this that at the time of death whatever the person thinks of that he will attain? Now, at the time of death there could be so many conditions in which a person is involved. A person might have so many attachments of his present life. So will he attain that which he is attached to? So what is really meant here is this, that it is not only the thought at the time of death that will make you attain the Supreme Being, but the entire life should be the preparation where the only thought that could remain in your mind would be of the Lord.

Many people say at the time of death you say, "Krishna, Krishna, Krishna, Rama, Rama, Rama." You will not get Rama and Krishna that way. No. It is the preparation that is required and having reached the state where you are about to depart from this physical body and enter into another dimension. Now even this physical body is indestructible. Even science has proven today that every atom or subatomic matter cannot be destroyed. Everything is eternal. Now, if Divinity is omnipresent, and if He is eternal, then He resides in every cell of your body. So how can Divinity ever be destroyed? So even your body is immortal and eternal. The only thing that happens is that it transforms itself and reverts back into its original elements: water to water, ether to ether, air to air, etc., etc., fire to fire. So even the body is immortal.

Now, at the time of death what is most in control there? The thing that is in control at the time of death is but your mind. What is your mind? Is the mind really existent? What truth is there in saying that, "my mind exists?" And if you would take the assumption of the mind existing, then again you would have to divide up the mind into so many different levels: the conscious mind, which is the analytical mind, the thinking mind that creates all the problems in the world; then you have the subconscious mind which we could also call the samskaric mind which is nothing else but a storehouse of all the memories, all the impressions that you have gained through this lifetime and so many many lifetimes before. How all these impressions that are stored there in turn influences the conscious mind which makes this body of the five senses act in the way it acts.

But beyond the level of the subconscious are there is another area of mind which we call the superconscious mind. And, it is by touching this area through various kinds of spiritual practices it could be through bhakti yoga, for example. It could be through so many many other kinds of spiritual practices and meditations where this area which is at the highest level of all relativity, at the highest level of all existence, at the highest level of all manifestation. Now this area can be reached through these various yogic practices. And then only can one say that you are established in yoga, in union of the conscious thinking mind to that which is the superconscious level of the mind. Now that union has to be established first. So when a person dies and if he could merge his conscious mind through various previous years of practices,

perhaps, not just by saying, "Krishna, Krishna, Rama, Rama" at the time of dying that does not help you. But through spiritual practices, through all the sadhanas that we do, when that contact has been made to the superconscious level of the mind, you attain that state of superconsciousness. And that superconscious state is the Krishna we worship in the Gita. For the Krishna is not the Absolute God. Krishna is the sum totality of the emanations of this entire universe. So the Absolute in its primal manifestation manifested that which we call the superconscious level of the mind. And that superconscious level is the Krishna. And through various sadhanas when we reach that consciousness that superconsciousness or Krishna consciousness, whatever label you want to put to it are but names. When you reach that stage you become one with Krishna consciousness, and by becoming one with Krishna consciousness, it is just one step over which comes automatically and spontaneously to merge into the Absolute. The Absolute which is the nothingness of all existence and yet the everythingness of all existence.

You might have heard of this little story where the chela goes to the guru and asks, "Show me what is Brahman." So the guru says, "You see that tree over there, bring me one of the fruits." So the fruit was brought. He said, "Now open the fruit." He opened the fruit. "Take out the seed." The seed was taken out. "Now break the seed." And when the seed was broken, there was nothing in the seed. So that very nothingness produced the seed which produced the tree which produced the fruit which in turn reproduced more seeds and that is how cycle upon cycle upon cycle this universe exists in its eternity. And that is why we call this universe eternal.

Now, there is one thing that is never destroyed and that is that superconscious state of the mind which is all pervading. And when a person can contact, which is not a difficult procedure, through simple forms of meditation and sadhanas, one can make direct contact to that superconscious level, and making direct contact with that superconscious level you are automatically in contact with the entire universe which is Krishna. Otherwise all these things we go through could become so illusory. All the miseries and all the sufferings that you go through could become very illusory, and it is an illusion because we do not understand or even try to understand the nature of the superconscious level which is the Krishna level. So at the time of death the dominant thought can only be there if we—as you are doing in America, meeting every alternate Friday doing sadhanas where you are uplifting the mind to that level where spontaneously and with effort that contact is made. For without the contact you will only attain what you think of as the verse has said just now. For example, in the Islamic religion, they forbid so many various things. And they tell you that if you have lived a very good life then on the other side when you die there will be rivers of wine and pretty beautiful damsels to serve you, houris to serve you, and this is the temptation or bribe given. But these things you must not do here. You will only get it on the other side. Now if you have firm belief in that, that is what you will get. If you believe in Gandavarkloka, Brahamaloka, that is the stage you will reach. If you have led your mind to that finer stage of Brahmhaloka, you'll reach the area of the

beginning of Creation, Brahma, the Creator. But, we want to go beyond that. That is not the end. The end is the Krishna level, the Krishna consciousness, which represents the entirety of all creation and not only that, but the primal manifestation of the Manifestor which is indescribable.

Now, when we talk of the Absolute, how can we define the Absolute because He is [nirvikar?] without form; without any qualities. He's a neutral energy, neutral force. So that is why from the Impersonal God we had to have the incarnation in manifestation form of a personage like Rama or Krishna which is a personalized form. Now, how can you concentrate your mind on that which is abstract? So you need something concrete, and the concrete form which we use in this world is Krishna. You can use any concrete form. Your husband could be the Krishna for you. Any living form. Your guru could be the Krishna. So, these devices by our ancient psychologists have worked out so carefully and beautifully so that the mind can become one pointed. The mind can become one pointed and concentrated.

Now, they always tell you, as some of the slogans will also, that control the mind; and this is a psychological impossibility. You cannot control the mind. One day there was a chela who went to his guru and he asked the guru to give him a certain kind of siddhi where he can cross the river sitting on a bed sheet. So this young man was very very persistent. So the guru thought,

"What must I do with him now?" So one day he said, "I will give you a certain sadhana. I will give you a certain practice to be able to do the siddhi. Now every time you sit down to do this practice there is one thing you must not do is think of monkey. That's all. And you will achieve the siddhi." So every time this chela sat down to do his sadhana the first thought that would crop up in the mind is "monkey, monkey, monkey, monkey." You see? So the more you try to control the mind, the more it becomes out of control because you're only using energies of the mind to control those energies. And the best you can do is just transfer or shift certain energies from area to another area of the mind. So now what is to be done? How can the mind come into control without controlling it, without forcing it? And the way is to draw upon the inner resources of the Krishna level that superconscious level and by drawing upon those resources through specialized spiritual practices, you infuse them into the conscious mind, and the conscious mind automatically becomes controlled. If it is dark you can't push away the darkness. What you do is just switch on the light. That is how, that is why these sadhanas are necessary. That is why the company of holy men are necessary. That is why these satsangs are necessary which forms a small part of the practices that could be had and that could be practiced.

So, the secret is this, that every man has the ability within him to reach from the conscious level of his mind and form a hot line direct to that superconscious level. And the line could be so direct that you do not need to worry about all the past samskaras and karmas. You will not need to worry about them because when you go deeper and deeper to the finest level of the mind for that is the only tool you have when you reach that fine level of the mind and draw those energies

from there and infuse the conscious mind with those divine energies, then all the things which are not compatible to your evolution will automatically be pushed away. And that is how the mind becomes concentrated. That's how the mind develops the greatest virtues of life, and by developing those virtues necessary for the stability of society; necessary for morality, necessary for purity, are automatically grasped by the senses, and when they are grasped by the senses the first experience you will have is that of non attachment. Nothing can affect you. Praise will not elate you, blame will not deflate you, and nothing can hurt you because the only thing that hurts is the mind.

So to attain that level of consciousness is not at the time of death. The time of attaining that consciousness according to the verse we read, is here and now. [Hindi or Sanskrit]. And, when that level is touched through sadhana then life becomes purified. I always say that if you go and stay half an hour in a perfume factory you will come out smelling like perfume. Here, for example, having the satsangs regularly, your minds are uplifted. Bad thoughts that have there is no place for wrong thoughts to come about. You don't give it a chance. Why? Because you are putting good thoughts there, so bad thoughts don't have a chance. So during daily living when you are in constant remembrance as the next verses of this chapter would say, when you are in constant remembrance, remembrance does not mean, "oh Baghwan, oh Baghwan, oh Baghwan" I'm remembering you all the time, remembering you. That is not remembrance. That is playing the fool with the mind. Here Rama, Rama, Rama japa has its value, okay. But real remembrance comes from contacting that deepest level of our consciousness which is universal and bringing it into our daily lives so that we become walking, living Krishnas. "Come to Me," says a further verse in this chapter. What does that mean? It can mean so many things. "Come to me" means, have devotion in me. And come to me can also mean become one with me. So, in our religion you have these various paths. You can do it through devotion. "Come to me" can mean, "come and sit at my feet." But then you and I are apart. But come to me can also mean, "You and I are one." Brahmasmi.

So, from the duality of life we proceed to the oneness, and becoming one with the oneness, you are all divine totally divine. The body becomes divine, the mind is infused with divinity, the superconscious level is there in contact with the entire universe so you become not an individual, but you become universal, and becoming universal you develop Krishna consciousness. And then, if you want to fade away into that Absolute Everythingness, that comes automatically. But the first stage is to proceed from duality through your bhakti to Krishna and then reaching Krishna "Come to me", he says, "become one with me. We have traveled this path together, Arjuna. Only difference is, I know it but you don't," says another verse there.

So, what is the duty? The duty is to know that I have been with Krishna all the time. I've never been separate from him at any time throughout all existence, for Krishna and I are one have always been, will always be. For if we had not been

one, then how could this Atman be [ahmer (?)] immortal? You see? So that Atma from reaching the stage of the Atma Brahman is not far away, for the Atman is Brahman. Is it not said in the Upanishads that, "The world is unreal. The world is unreal, only Divinity is real, and Divinity is the world." That's a very difficult one to understand. The world is unreal. Only Divinity is real, but Divinity is the world. So, everything is real. Everything is real. Many times the [Mayavadans?], they say: ["Hindi or Sanskrit] everything is maya. Everything is illusion. No everything is not illusion. Everything is real, but the real illusion is our attachment. thinking that this is me and this is mind. That is the illusion, for nothing is yours. Nothing is yours.

It's like this one old man, he was dying nearly on his death bed. So, his wife was there and this old man asked the wife, "Where is Ramesh?" So the wife says, "Ramesh is standing at your right hand side." "Where is Pramesh?" "Pramesh is standing on your lefthand side." "Where is Dehnesh" "He is standing at your feet." So the old man, at the verge at death, suddenly got strength and sat up a bit and he says, "If all of you are here, then who's looking after the shop?" [Laughter] At the time of death, his mind was still in the business. You see? So, now if the thoughts are filled in that way with the shop that he is leaving for good, then what can he attain? And then on top he would say, "Rama, Rama, Rama, Krishna, Krishna, Krishna." What's the sense? So, preparation starts from this very moment that at the end when this life is to expire, the only thought that must be in the mind would be that of Krishna. But without preparation you can't do it. So, the body must be merged into the conscious mind. The conscious mind must be merged into the subconscious mind, and the subconscious mind is merged into the superconscious mind and you will find yourself with Krishna. And He says, "Come to me," and you are there.

Now, you want me to talk because I can talk too much. Talk. Talk. Talk. Talk. Are you all sitting comfortably? I will give you an experience of meditation.

Now let me first explain what will happen.

[He talks to them in Hindi?]

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