

As Expounded by Dada Bhagwan

DEATH

Before, During and After...

**Anything that is born,
will definitely die.**

**To be born and to die
are not of the Self,
the Self is a permanent thing.**



English Translation of the Gujarati Book
'Mrutyu Samaye. Pahela Ne Pachhi...'

As Expounded by Dada Bhagwan

Death

Before, During, and After...

Originally Compiled in Gujarati by:
Dr. Niruben Amin

Publisher : Mr. Ajit C. Patel
Dada Bhagwan Vignan Foundation
1, Varun Apartment, 37, Shrimali Society,
Opp. Navrangpura Police Station,
Navrangpura, Ahmedabad: 380009.
Gujarat, India.
Tel. : +91 79 35002100, +91 9328661166-77

© **Dada Bhagwan Foundation**
5, Mamta Park Society, B\h. Navgujarat College,
Usmanpura, Ahmedabad - 380014, Gujarat, India.
Email: info@dadabhagwan.org Tel.: +91 9328661166-77
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'I do not know anything'!

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Trimantra

The Three Mantras That Destroy All Obstacles in Life

Namo Vitaraagaya

I bow to the Ones who are absolutely free from all attachment
and abhorrence

Namo Arihantanam

I bow to the living Ones who have annihilated all internal
enemies of anger, pride, deceit and greed

Namo Siddhanam

I bow to the Ones who have attained the state of total and final
liberation

Namo Aayariyanam

I bow to the Self-realized masters who impart the Knowledge of
the Self to others

Namo Uvazzayanam

I bow to the Ones who have received the Knowledge of the Self
and are helping others attain the same

Namo Loye Savva Sahunam

I bow to the Ones, wherever they may be, who have received the
Knowledge of the Self

Eso Pancha Namukkaro

These five salutations

Savva Pavappanasano

Destroy all demerit karma

Mangalanam Cha Savvesim

Of all that is auspicious

Padhamam Havai Mangalam

||1||

This is the highest

Om Namu Bhagavate Vasudevaya

||2||

I bow to the Ones who have attained the absolute Self in human form

Om Namah Shivaya

||3||

I bow to all human beings who have become instruments for the
salvation of the world

Jai Sat Chit Anand

Awareness of the Eternal is Bliss

Who Is Dada Bhagwan?

In June 1958, around 6 o'clock one evening, amidst the hustle and bustle of the Surat railway station while seated on a bench, 'Dada Bhagwan' manifested completely within the sacred bodily form of Ambalal Muljibhai Patel. Nature revealed a remarkable phenomenon of spirituality! In the span of an hour, the vision of the universe was unveiled to him! Complete clarity for all spiritual questions such as, 'Who are we? Who is God? Who runs the world? What is karma? What is liberation?' etc. was attained.

What He attained that evening, He imparted to others through his original Scientific experiment (*Gnan Vidhi*) in just two hours! This has been referred to as the *Akram* path. *Kram* means to climb up sequentially, step-by-step while *Akram* means step-less, a shortcut, the elevator path!

He, himself, would explain to others who Dada Bhagwan is by saying, "The one visible before you is not Dada Bhagwan. I am the *Gnani Purush* and the One who has manifested within is Dada Bhagwan who is the Lord of the fourteen worlds. He is also within you, and within everyone else too. He resides unmanifest within you, whereas here [within A. M. Patel], He has manifested completely! I, myself, am not God (*Bhagwan*); I also bow down to the Dada Bhagwan who has manifest within me."



The Current Link to Attain Self-Realization

After attaining the Knowledge of the Self in 1958, absolutely revered Dada Bhagwan (Dadashri) traveled nationally and internationally to impart spiritual discourse and Self-realization to spiritual seekers.

During his lifetime itself, Dadashri had given the spiritual power to Pujya Dr. Niruben Amin (Niruma) to bestow Self-realization to others. In the same way, after Dadashri left his mortal body, Pujya Niruma conducted spiritual discourses (*satsang*) and imparted Self-realization to spiritual seekers, as an instrumental doer. Dadashri had also given Pujya Deepakbhai Desai the spiritual power to conduct *satsang*. At present, with the blessings of Pujya Niruma, Pujya Deepakbhai travels nationally and internationally to impart Self-realization as an instrumental doer.

After Self-realization, thousands of spiritual seekers prevail in a state free from bondage and dwell in the experience of the Self, whilst carrying out all their worldly responsibilities.



Note About This Translation

The *Gnani Purush*, Ambalal M. Patel, also commonly known as ‘Dadashri’ or ‘Dada’, gave spiritual discourses that were in the form of answers to questions asked by spiritual aspirants. These discourses were recorded and compiled into books by Pujya Dr. Niruben Amin in the Gujarati language.

Dadashri had said that it would be impossible to translate His *satsangs* and the Knowledge about the Science of Self-realization word for word into other languages, because some of the meaning would be lost in the process. Therefore, in order to understand precisely the *Akram* Science of Self-realization, He stressed the importance of learning Gujarati.

However, Dadashri did grant His blessings to translate His words into other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts. This book is not a literal translation, but great care has been taken to preserve the essence of His original message.

Spiritual discourses have been and continue to be translated from Gujarati. For certain Gujarati words, several translated words or even sentences are needed to convey the meaning, hence many Gujarati words have been retained within the translated text for better understanding. Where the Gujarati word is used for the first time, it is italicized, followed by a translation explaining its meaning in parenthesis. Subsequently, only the Gujarati word is used in the text that follows. This serves a two-fold benefit; firstly, ease of translation and reading, and secondly, make the reader more familiar with the Gujarati words, which is critical for a deeper understanding of this spiritual Science. The content in square brackets provides further clarity regarding the matter, which is not present in the original Gujarati content.

This is a humble attempt to present to the world, the essence of His Knowledge. While reading this translation, if there is any contradiction or discrepancy, then it is the mistake of the translators and the understanding of the matter should be clarified with the living *Gnani* to avoid misinterpretation.



Special Note to the Reader

The word violence generally conveys some form of physical aggression. However, the spiritual definition of *himsa*, which is roughly translated as violence, is much broader. Any speech or thought that hurts any living being is also considered violence. Similarly, *ahimsa*, or non-violence, is defined as the practice of not hurting any living being even to the slightest extent, through thoughts, speech, and action. Thus, rather than using the English words ‘violence’ and ‘non-violence’ in this book, the respective Gujarati words *himsa* and *ahimsa* have been used.

The Self is the Soul (*Atma*) within all living beings.

The term pure Soul is used by the *Gnani Purush* for the awakened Self, after the *Gnan Vidhi*. The word Self, with an uppercase ‘S’, refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase ‘s’.

Wherever Dadashri uses the term ‘we’, ‘us’, or ‘our’, He is referring to Himself, the *Gnani Purush*.

Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter, or ‘You’, ‘Your’ in single quotes at the beginning of the sentence, refers to the state of the awakened Self or *Pragnya*. This is an important distinction for the correct understanding of the difference between the awakened Self and the worldly-interacting self.

Wherever the name ‘Chandubhai’ is used, the reader should substitute his or her name and read the matter accordingly.

The masculine third person pronoun ‘he’ and likewise the object pronoun ‘him’ have been used for the most part throughout the translation. Needless to say, ‘he’ includes ‘she’ and ‘him’ includes ‘her’.

For reference, a glossary of all the Gujarati words is either provided at the back of this book or available on our website at:

<http://www.dadabhagwan.org/books-media/glossary/>



Editorial

Death induces so much fear in people, it causes them so much grief, and engulfs them in nothing but misery. And everyone has to witness death at some point in his or her life. At that time, hundreds of questions pertaining to death arise such as what are the true facts about death? However, as one does not find any answers, he gets stuck there. Everyone is undoubtedly eager to find out about the mysteries surrounding death. And a lot has been spoken about and written on the topic; one gets to know a lot about it through old wives' tales. However, these are all flights of the imagination arising from the intellect.

What is death? What happens before death? What happens at the time of death? What happens after death? Who can talk about the experiences pertaining to death? Those who are deceased cannot speak of their experiences. Those who take birth do not have knowledge of their prior state of existence. Thus, no one knows what happens before birth and after death. That is why the mystery of which states one has to pass through before, during, and after death remains unsolved. Dadashri, upon Seeing all this in the Knowledge that has manifested within Him, has revealed all the mysteries of death exactly as they are. This has been compiled here.

Simply upon learning the facts surrounding death, the fear of death departs!

What should we do when a loved one is dying? What is our real duty? How can we improve their next life? What should we do after the death of a loved one? With what understanding can we remain stable and balanced?

And what is the truth behind the socially prescribed traditions, such as *shraaddh* (Hindu ceremony that pays

homage to one's ancestors), *saravani* (Hindu ceremony of giving bedding, cot, and so on to a *Brahmin* on the thirteenth day after a person's death), *brahmabhojan* (holding a feast for *Brahmins*), giving to charity, [reading of] the *Garuda Purana* (one of the 18 ancient texts of Hinduism), and various other traditions? Do these rituals benefit the deceased person? Should one follow such traditions or not? What is the state and life-form of the person after death? This book clarifies these questions and more.

When the mysteries of death, which induce fear in people, are exposed, one definitely finds consolation when facing such a situation in his life.

A *Gnani Purush* is the One who remains separate from the body and every temporary state related to the body; He remains separate from birth and death. 'He' constantly remains the Knower and Seer of these, and prevails in the state of experience as the Self, the One who is never born (*ajanma*) and never dies (*amar*)! The reality of the state of the Self, the One who is never born and never dies, during the time before life, after life, and in the end moments of life, has been candidly revealed by the *Gnani Purush* through the perspective of *Gnan* (Knowledge of the Self).

The Self is indeed always beyond birth and death; It is actually in the form as absolute Knowledge (*keval Gnan Swaroop*). The Self is the Knower-Seer only. The Self definitely does not undergo birth or death! Despite this, through the intellect, people undergo the experience of the cycle of birth and death. So naturally, the main question arises: how do birth and death occur? At that time, what other things besides the Self are present? What happens to all of them? Who is it that undergoes rebirth? How does it happen? Who is it that undergoes birth and death? What are the origins of the cycle of cause and effect? How can it be stopped? How is the life-form for the next life determined?

On what basis is the lifespan? Who, except for the *Gnani Purush*, can give the exact and satisfactory scientific answers to such eternal questions?

Furthermore, what are the laws governing the entry [of an embodied soul] into various life-forms? What are the causes and consequences of committing suicide? What is the life-form of a *preta* (bodiless beings tortured incessantly by hunger and thirst)? Is there such a thing as ghosts? What are the laws governing the change of location [of a living being]? What is the basis on which various life-forms are attained? How can one attain freedom from the various life-forms? Where does the Self that attains liberation go? What is *Siddha gati* (the realm of the absolutely liberated Souls who have attained ultimate liberation)? Detailed answers to all of these questions are uncovered in this book.

No one other than the *Gnani* is able to explain with such exactness and detail, the understanding of the Self and the ego!

All the explanations to achieve a state free from birth and death, are given with subtlety in this compilation, which will help the reader progress in the interactions of worldly life as well as in spirituality.

- Dr. Niruben Amin

Death

Before, During, and After....

1. Unravelling the Mysteries Surrounding Death

Freedom From Birth and Death

Questioner: How can one become free from the cycle of birth and death?

Dadashri: That is a very good question. What is your name?

Questioner: Chandubhai [the reader should substitute his or her name here].

Dadashri: Are You really Chandubhai?

Questioner: Yes.

Dadashri: Isn't Chandubhai your name?

Questioner: Yes.

Dadashri: Then who are You? We all agree that your name is Chandubhai, but who are You?

Questioner: That is why I have come here.

Dadashri: Once You Know that, You will become free from the cycle of birth and death.

Until now, everything you have done has been done in the name of Chandubhai, hasn't it? Everything has been

done in the name of Chandubhai? Hey, a betrayal is bound to occur! Should You not have kept at least something for Yourself [the Self]?

To be taken to the funeral pyre is the confiscation of nature! What kind of confiscation? The bank balance that is under one's name is confiscated, the children are confiscated, the house is confiscated. Even one's own clothes are confiscated! Everything is confiscated. One may ask, "Sir, now what will I take with me over there?" The answer is, "You will take all the entanglements you have created with people." So, everything in one's name will be confiscated. So, shouldn't You do something for Yourself? Shouldn't You?

Send Along the Bundles for the Next Life

When you give happiness to people other than your own relatives by helping them or giving them something, then it [the result of that] reaches there [in the next life]. Aside from your relatives, when you donate medicine, food, and knowledge to others and conduct yourself in a way that does not cause fear in or hurt any living being, then [the result of] all that comes in your next life. Do you donate any of this or do you keep it for yourself?

If it were possible for one to take [material things] with him to his next life, then people are such that they would even incur a debt of three hundred thousand rupees and take everything with them! Well, well! This world is indeed this way, so the fact that no one can take anything along with him is for the best.

The Miraculous Play of Maya!

It is *maya* (the illusion that deceives the Self) that makes one take birth, it is *maya* that makes one get married, and it is *maya* that leads to death too. Whether

one likes it or not, there is no choice. However, the one thing that is certain is that it is not *maya* that has the full power. You [the embodied soul] are the owner. So, everything has been played out according to your desires. A balance sheet has been derived based on the desires you had in the past life, and based on that balance sheet, *maya* is now running everything. So, there is no point in complaining now. You yourself had told *maya*, ‘This is my balance sheet.’

Life Is a Jail

Questioner: What is life according to your view?

Dadashri: According to my view, life is a jail, a jail! There are four kinds of jails.

One is confinement under surveillance. The celestial beings are in confinement under surveillance. These human beings are in a simple prison. Animals are in a prison of intense labor, and those in hell are in life imprisonment.

The Saw Keeps Cutting Away From the Time of Birth

This body too is dying at each and every moment, but do people have any realization of this? But when a log falls apart into two pieces, our people say, “It has been cut.” Hey, it was in the process of being cut, the saw was indeed cutting away.

The Fear of Death

There is constant fear in this world. There is no fearlessness in this world even for a moment, and whatever fearlessness one feels, one is in gross unawareness arising from illusory attachment (*moorchha*) to that extent. People are sleeping with their eyes open, that is why all this carries on.

Questioner: It is said that the Self never dies, It is always living.

Dadashri: The Self never dies, but as long as you have not become the form as the Self, you continue to feel fear, don't you? You have the fear of death, don't you? When there is some illness that arises in the body, the fear arises that 'I will leave this body, I will die.' If the belief that 'I am the body' is not there, then You will not die. As it is, you have a hundred percent [conviction] that 'I am indeed this [body], I am nothing but this [body].' You have a hundred percent assurance that 'I am Chandubhai,' don't you?

Yamraj or Niyamraj?

I want to get rid of all these superstitions in India. The entire country has become ruined because of these superstitions. I am saying with a guarantee that there is no such being as *Yamraj* (the mythological God of death in Hinduism). When people ask me, "But what is it? There must be something, mustn't there?" Then I reply, "There is *niyamraj* (the governance of nature)." So, I say this having Seen it. I don't say anything based on what I have read. I say all this based on what I See in my Vision [as the Self], not through these [physical] eyes, I speak based on what I See in my Vision.

What Happens After Death?

Questioner: Which life-form will I attain after death?

Dadashri: All the deeds that have been done throughout the course of life, all the business that has been carried out over here, the balance sheet of that comes forth at the time of death. The balance sheet is issued one hour prior to death. If one takes that which is not rightfully his, if he takes money that is not rightfully his, if he has

an illicit relationship, if he takes everything that is not rightfully his, through the intellect or through any means, the result of that will be an animal life-form. Whereas if one has maintained civilized behavior his entire life, then he will attain a human life-form. There are only four types of life-forms; one keeps attaining [any of the four] after death. There are those who set fire to everything in an entire town for their own gain; there are such people here, aren't there? Consequently, they will get a life-form in hell. Then there are those with super-human qualities, who despite being hurt by others, remain benevolent; they go to the celestial life-form.

Engage Totally in Serving Others

Use your mind, speech, body, and [relative] self for others. If you use them for yourself, then you will receive a life-form as a tree. Then you will keep suffering for five hundred years. People will enjoy your fruits and burn your wood. Then you will be used by others in your imprisoned form. That is why the Lord says, "Use your mind, speech, and body and the applied awareness as the [relative] self for the sake of others. Then, should any kind of misery come to you, let Me know."

Where Else Would They Go?

Questioner: After leaving the body, does one have to come back here?

Dadashri: There is nowhere else to go. Right here amongst us, all these bulls and cows, dogs and [other animals] who live close by to us, who we feed and give water to, who keep looking at us, who recognize us, are none other than our own uncles, aunts, and other relatives. They are the very same, they are here indeed. Therefore, do not hurt or harm them. Feed them. Those [animals] who

are close to you are your own relatives. They may even try to lick you; a bull may lick you.

A Return Ticket

Questioner: Why does one reincarnate as a cow or a buffalo in between [the human life-form]?

Dadashri: For endless lives, all these people have indeed come from [the life-form of] cows and buffaloes. And of those who are going to depart from here, with the exception of about fifteen percent of the people, everyone else has brought along a ticket to go back there [to these lower life-forms]. Those who sell adulterated goods, those who forcefully take and enjoy what is not rightfully their own, will receive an animal life-form.

Oblivion of Past Lives

Questioner: Why do we not remember anything from our past lives? And what would happen if we did?

Dadashri: Those who have no suffering at all at the time of death are the ones who may remember their past lives. And those with virtuous thoughts and conduct may also remember. This is because there is tremendous pain in the mother's womb. So this suffering coupled with the suffering at the time of death renders one unconscious, so one does not remember anything.

Pack Up the Bags in the End Time...

An eighty-year-old man was admitted to the hospital. I knew that he was going to pass away in two to four days, but even then he tells me, "That Maganlal doesn't even come to visit me." When I tell him that Maganlal has already come, then he asks, "What about that Nagindas?" So, while lying in bed, he kept making mental notes of who had come to visit him. Hey! Take care of your body!

You are going to kick the bucket in a few days. First, take care of your ‘baggage’. At least gather the bags you are going to take with you. What does it matter that Nagindas did not come to see you?

Give a Cursory Explanation

Say your elderly uncle is ill and you call a doctor, and get all the treatment done for him, yet he passes away. Then, people come to his wake, moreover, some come to give consolation. They ask, “What happened to your uncle?” And you tell them, “At first we thought it was malarial fever, but then the doctor said it was the flu!” Then they ask, “Which doctor did you call?” So you tell them the name of the doctor. So they reply, “You have no sense. You should have called that other doctor.” Then another person comes by and tells you off, “You should have done such and such! What you are saying is completely senseless!” So, people keep rebuking you all day long! So, on the contrary, these people cross the line, they take advantage of your straightforwardness. So what I teach you is that when people come to give their condolences the next day, you should say, “My uncle had a fever and passed away. There was nothing unusual that happened.” Give this answer when they ask. You know that if you try and give them the details, it will lead to complications, so instead, tell them, “He came down with a fever at night, and by morning, he was gone.” Then there are no complications at all, are there!

Caring for Relatives at the Time of Death

Questioner: If there is a relative who is approaching the end of his life, then how should the family members around him behave?

Dadashri: A person who is approaching the end of his life should be taken care of very well. Graciously do

everything he says. Do everything such that he does not feel negativity. Everyone should keep him happy, and even if he says something offhand, you should accept it by saying, "You are right!" If he says, "Get me some milk," then you should immediately do so. He may complain, "This is thin and watery, bring me another glass!" Then you should immediately warm up some more milk and serve it to him, saying, "This is nice." But you should do and say whatever it takes to make him comfortable.

Questioner: So there is no need to be concerned about what is right or wrong?

Dadashri: There is no such thing as right or wrong in this world. If he likes it, then that's all that matters, carry on doing that. Conduct yourself in a way he finds agreeable. How do you behave with a small child? If a small child shatters a drinking glass, then would you scold him? If he is a two-year-old toddler, then would you scold him by saying, "Why did you break it?" Behave with him as you would with a small child.

Virtuous Internal State of Being in the End Moments

Questioner: In the final hour, there are some Lamas [a title given to a teacher of Dharma in Tibetan Buddhism] who are made to carry out certain activities. The Tibetan Lamas say that when a person is on his deathbed, they instruct the soul of the dying person on how to depart. Likewise, some people recite text from the Bhagavad Gita so that the dying person hears virtuous words. Does this have any effect on the person in the final hour?

Dadashri: Nothing is achieved through that. Is it possible to make up for all the losses incurred over the course of the entire year by simply making a profit at the end of the year and ignoring all the losses?

Questioner: No, it is not.

Dadashri: Why not?

Questioner: The balance sheet will reflect all the transactions for the entire year!

Dadashri: By the same token, the balance sheet of the entire life is derived. [By doing these activities at the end time,] People are deceiving the dying. They are making fools out of them.

Questioner: Dada, when a person is on his deathbed, when he is in a conscious state, if someone recites text from the Gita or any other scripture at that time, if he utters something into his ears...

Dadashri: It should be done only at the request of the one who is dying. Have him listen to it only if he has the desire to.

Mercy Killing

Questioner: If a person is in prolonged agonizing pain and we allow that to continue; it is said that if we engage in assisted suicide, then suffering the prolonged agonizing pain remains pending for the next life. That does not seem right. If he is in prolonged agonizing pain, then an end should be brought about, what is wrong with that?

Dadashri: No one has the right to do that whatsoever. We have a right to treat and take care of others, but we have no right whatsoever to kill them.

Questioner: But what is the benefit in us doing this?

Dadashri: But what is the benefit in killing them? If you kill a person who is in prolonged agonizing pain, then you will lose your birthright to be born as a human again.

And that action is outside the principles of humanity, it goes against the principles of humanity.

Companionship Only Until the Funeral Pyre

There's this pillow here; the cover on the pillow keeps changing, but the pillow remains the same. When the pillow cover becomes ragged, it is discarded. Likewise, this 'cover' [the body] will inevitably keep changing.

Besides, this entire world is hollow and without any substance. Yet, one cannot say this so openly in worldly interaction, otherwise, other people would feel hurt. Nevertheless, no one has ever fallen into the funeral pyre along with their loved one. All the family members return home. They are all sensible, even the grieving mother returns home.

Questioner: Moreover, if the deceased has not bequeathed anything to the family, they will cry and complain that he has left them nothing. And if he leaves them enough, then they will remain silent.

Dadashri: Yes, that is how it is. They shed tears because he has left them nothing. Amongst themselves, they'll even say, "He died and ended up killing us too! He didn't leave us anything and ended up killing us too!" Now, the fact that he did not leave them anything is because his wife did not have sufficient merit karma; however, because the deceased man was destined to be verbally abused, he ends up being verbally abused! He gets berated!

And when our people go to the crematorium, they don't come back, do they? Or do they all come back? So, this is all a show of a kind! And people are criticized if they do not grieve, and they are criticized even if they do cry. When they cry a lot, people tell them, "Don't other people have family members who die, why are you crying

like this? Are you out of your mind?” And if they do not cry, then people will say, “You are like stone, your heart is made of stone!” So, no matter what one does, there is a problem! Everything should be in an appropriate manner; this is what they [the people of the world] say.

They cremate the body in the crematorium and then they go to the restaurant nearby and have tea and snacks. Don't people do this?

Questioner: They actually take snacks along with them!

Dadashri: Is that so! Don't tell me! So this is what this world is like! What is one to do in a world like this?

People say things like 'do come' and 'come again', but they do not mean it. Do you take it seriously? Do you? Not even for your wife or anyone else?

Questioner: No.

Dadashri: Oh, really! A man dotes on his wife and tells her he cannot live without her and yet he would not go into the funeral pyre with her! Would anyone do that?

At the Time of the Death Anniversary

Questioner: What should the family members do on the death anniversary of their family member?

Dadashri: They should pray to God that he fares well.

Then It Is Not Possible to Find Their Whereabouts

Questioner: If a person has died and I want to know where that person is right now, then how can I discover that?

Dadashri: That cannot be seen without a certain kind of knowledge, can it! A certain kind of knowledge is needed

for that. And there is no point in knowing that. But if you pray for him, then the prayer will certainly reach him. If you remember him, pray for him, then it will reach him. Without [that special] knowledge, you will not be able to discover anything!

Do you want to know someone's whereabouts? Have you lost one of your relatives?

Questioner: My own brother expired recently.

Dadashri: He does not remember you and you keep remembering him? Do you know what it means to expire? It means the karmic ledger has come to an end. So what should you do if you keep remembering the person? You should ask the *vitaraag* (absolutely detached) Lord to give him peace. Whenever you remember him, you should say, "Give him peace." What else can you do?

God's Valuables for Safekeeping

Ask whatever you wish to. Ask 'us' about any difficulties you face in reaching God [attaining the Self], 'we' will get rid of them for you.

Questioner: My son died in an accident. What is the cause of that accident?

Dadashri: In this world, everything that is seen through the eyes, everything that is heard through the ears, is all relatively correct, it is not the complete truth! Even this body is not Yours, so then how can the son be Yours? In worldly interactions, in worldly relations, he is considered your son; in reality, he is not Your son. In reality, even this body is not Yours. So, only that which remains with You is considered to be Yours, and everything else is not Yours! So, if you believe your son to be Yours, then that will create problems and give rise to emotional disturbance!

The son is now gone, it was God's will, so you should let go of him now.

Questioner: That is true, that which belonged to God was given to me for safekeeping and it has been taken back!

Dadashri: Yes, that's it. This entire garden belongs to God.

Questioner: Is it because of our bad karma that he died in such a way?

Dadashri: Yes, it was the bad karma of the son as well as your bad karma. Good karma brings good results.

Only the Vibrations of the Intent Reach

After your children have passed away, worrying about them will cause them to feel hurt. Our people do this due to being in a state of ignorance of the Self. So, You should Know the facts as they are and remain at peace. What is the point of worrying unnecessarily? It is the same everywhere; there is no household where children do not die! These are merely karmic ties of worldly life; these are karmic accounts of give and take. 'We' too had a son and a daughter, but they both died. The 'guests' that had come ended up leaving, they did not belong to 'us', did they? We too will have to go one day, won't we? We too will have to go someday, so why fret over it? So, give peace and happiness to those who are living. Those who are gone are gone, stop even remembering them. Our duty is to give peace and happiness to those who are dependent upon us. Does it make sense to remember those who have gone instead of giving peace to those [who are still living]? So, you are abandoning all your duties. Do you think so? Those who are gone are gone. If a hundred thousand rupees fall from your pocket and you cannot find it, then what should you do? Should you bang your head against the wall?

This is not under your control and the poor person feels unhappy there. The effect of your grief reaches him over there. So, neither do you allow him to be happy, nor are you happy. That is why the writers of the scriptures have stated, 'Do not grieve once they are gone.' Therefore, our people arranged the reading of Garuda Purana (one of the 18 ancient texts of Hinduism), they arranged other things, they encourage acts of ritualistic worship (*pūja*) in order to forget [the deceased loved ones]. Did you do any of this? Even then you forgot him, didn't you?

Questioner: But I cannot forget him. We had such a smooth father and son relationship, so I cannot forget him.

Dadashri: Yes, you cannot forget him, but if you do not forget him, then you will feel hurt and he will also feel hurt wherever he is. As a father, it will not do any good if you keep feeling hurt over him internally in this way.

Questioner: How does it hurt him?

Dadashri: If you feel hurt over him here, then the effect of that will not refrain from reaching him. Everything in the world is like a telephone; this world is like a television [signal]! And if you grieve over him here, then is he likely to come back?

Questioner: No.

Dadashri: Is there any way that he will come back?

Questioner: No.

Dadashri: When you grieve, it reaches him, and when you engage in devotional worship in his name, even in that case, our intentions reach him and he will be at peace. What do you think about giving him peace? And it is your duty to give him peace, isn't it? So, do something that makes him feel good. You can distribute some sweets

to the children at school; you can do something like that.

So, whenever you remember your son, say a prayer for the salvation of his Soul. Even if you recall Krupaludev [Self-realized *Gnani Purush* who lived between 1867-1901. He is also known as Shrimad Rajchandra] or Dada Bhagwan, your work will be done. This is because Dada Bhagwan and Krupaludev are one and the same as the Self! They appear to be different through the body, they appear to be different to the eyes, but with regard to the Self, they are the one and the same. So, even if you recall the name of Lord Mahavir, that is one and the same. You should simply keep nurturing the intention for the salvation of his Soul. You lived with him, you had your meals with him, so you should nurture the intention that he attains salvation. We nurture good intentions for others, so what wouldn't you do for those who are very close to you?

Does One Cry for Himself or for the Person Who Has Died?

Questioner: Our people have the knowledge of reincarnation, so why do they cry when a family member passes away?

Dadashri: They cry for their own selfish reasons. The closest relatives cry genuinely, but the rest cry because they remember their own dead relatives. That is a wonder, isn't it! These people bring the past into the present, these Indian people are incredible! They bring the past into the present and put on a performance for us!

The Result of Lamenting...

If one laments once, then he will have to wander until the end of one complete revolution of the time cycle. One will have to wander until the end of one complete revolution of the time cycle!

This Leakage Should Not Happen

Questioner: When Narsinh Mehta's [a Gujarati poet and saint who was renowned for his devotion to Lord Krishna] wife passed away, he said, "It is good, the botherations have ended." So, what is that considered?

Dadashri: But he said it out of madness, "It is good, the botherations have ended." This point about 'the botherations have ended' should be kept in the mind. It should not be 'leaked' from the mind. However, this has leaked from the mind and has been expressed. People who reveal things that should be kept in the mind are considered to be mad.

The Gnani Has a Lot of Discretion

And the *Gnanis* (those with Knowledge of the Self) are not mad. The *Gnanis* are very wise. Internally, they may think, 'It is good, the botherations have ended,' but what do they say out loud? They say, "Oh! A terrible thing has happened. Now what will I do all by myself?" They will even say such a thing. They play out their part in the drama! This world itself is a drama. So know from within, 'It is good, the botherations have ended'; however, discretion should be maintained. One should not say, "It is good, the botherations have ended. I will now happily worship Lord Krishna." Even a non-family member would not show such lack of discretion. Even an enemy would show discretion, he would show signs of mourning on his face! 'We' do not mourn or anything like that, but 'we' go to the bathroom and even dab a little water around the eyes, and calmly attend [the wake or funeral]. That is role playing. The world is the drama itself. All you have to do is play the role in the drama. You just have to act, but the role has to be enacted sincerely.

Does the Embodied Soul Wander for Thirteen Days?

Questioner: It is said that after death, there is a rest house [where the soul stays] for thirteen days.

Dadashri: The *Brahmins* (those of the highest social rank in the Hindu caste system, who were traditionally priests and scholars) devised this concept of thirteen days. What do the dead have to do with it? The *Brahmins* say that there is a rest house. [They say that the soul] Will sit on the rooftop of the house, the size of a thumb, and it will observe everything. Hey mortal one, why would it observe everything? But just look at the chaos! [They say,] “It is just the size of a thumb. It will sit on the rooftop of the house.” And our people believe that, and if they don’t believe that, they would not perform *saravani* (ceremony of giving bedding, cot, and so on to a *Brahmin* on the thirteenth day after a person’s death). They would not do *saravani* or anything else.

Questioner: It is written in the Garuda Purana that the soul is only the size of a thumb.

Dadashri: Yes, that is why it is called the Garuda Purana! It is considered *puranu* (ancient). [It states,] ‘The soul is the size of a thumb,’ so they [the people who believe this] do not attain It [the Soul, the Self] nor achieve anything. They get nowhere. Every day is Friday! They wanted it to be scientific, the aim was to be scientific, but there was a problem in their thinking. People would carry out rituals because of this, and before they would carry out the rituals, they would give donations to a *Brahmin*. And the *Brahmins* used to be worthy of receiving donations. When people would give donations to the *Brahmins*, they would bind merit karma. Whereas these days, everything has become a farce. The *Brahmins* take the bed from here and they have already made a deal to sell it for a certain

amount of money. They have made a deal to sell the mattress, they have made a deal to sell the bedsheet. And everything else you give them, tools, clothes, they will sell all of that. How do people think these things are going to reach the departed soul?

Questioner: Dada, nowadays, many people tell *Brahmins* to purchase all these things and they give them a certain amount of money in advance.

Dadashri: It is not just nowadays; they have been doing this for many years. [They tell the *Brahmin*,] “Purchase all these things, we will give you a certain amount of money to purchase it.” So, he brings a bed given to him by someone else! How about that! But even then, people don’t realize it, they still carry on with these practices. The Jains do not practice such rituals. The Jains are shrewd; they do not practice such things. Nor is there anything like this. As soon as the soul leaves from here, it goes straight to the next life-form, it acquires its place in the womb.

The Deceased Person Has Nothing to Do With Rituals

Questioner: Should we sing devotional songs after a person has died or not? What is the benefit of doing that?

Dadashri: The deceased person has nothing to do with it.

Questioner: So are all the religious rituals that are carried out during the time of someone’s death correct or not?

Dadashri: They are not in the least correct. Those who have gone are gone. People do this of their own accord, and [if they are told,] “Do something for your own progress!” Then they reply, “No, I don’t have the time to do so.” And these people are such that if you tell them to

do something for their father, even then they do not do it. However, their neighbors prompt them, “Hey mortal one, do something for your father.” So the neighbors forcefully make them do it!

Questioner: So what is the significance of the Garuda Purana?

Dadashri: The reading of the Garuda Purana is a way to console people who are mourning.

It Is All Done to Receive Praise

Questioner: How significant are the rituals done on the twelfth and thirteenth day after a person’s death, such as the distribution of utensils and holding a feast for people?

Dadashri: That is not mandatory. People simply do this for the purpose of receiving praise. And if they do not spend money in this way, then they become greedier. If one has two thousand rupees, then he does not spend it on holding a feast for people, and he keeps accumulating money. So if he spends money in this way, then his mind becomes purified and his greed does not increase. But this is not something that is mandatory. One should only do this if he can afford to do so, there is no problem if he cannot.

The True Understanding of Shraaddh

Questioner: Is it correct that one’s ancestors are summoned in *shraaddh* (Hindu ceremony that pays homage to one’s ancestors)? Do the ancestors come during *shraaddh paksh* (Hindu ceremony of remembrance of ancestors)? And what about the food offerings [rice pudding and flatbread] that are put out [for the crows]?

Dadashri: It is such that if he has a relation with his son, then he will come. It is when the entire relation comes to an end, that he leaves the body. It is when there

is no relation left with any of the family members that he leaves the body. Then he will not get together with any of them. However, if a new relationship has been bound, then he will take birth there again. Otherwise, no one comes back or does any such thing. Who is to be considered an ancestor? The son or the father? The son is going to be an ancestor, and the father is going to be an ancestor, and the grandfather is also going to be an ancestor. So who should be referred to as an ancestor?

Questioner: These rituals have simply been put in place to remember [the dead], is that so?

Dadashri: No, it is not even for the purpose of remembering them. It is because our people were not likely to donate even four *annas* (a former Indian currency unit that is equivalent to 1/16th of a rupee) for charity. So then, they were advised, “Your father has passed away, so spend some money, do this and do that. It will reach your father.” So then people around the son tell him off, “Do something in your father’s name! Do *shraaddh*! Do something good!” In this way, the donation of two hundred to four hundred rupees that they make him do, he receives that much in result. He does it in his father’s name and he receives the result of it. If one was not told to do it in his father’s name, then these people are such that they would not spend even four *annas*. So, all of this carries on in blind faith. Did you understand? Didn’t you understand?

When people fast, they do it for health benefits according to Ayurveda. The practice of fasting has been established for the benefits as promoted by Ayurveda. People in the past have made good arrangements. Even foolish people will benefit from this, that is why several different days have been established for fasting, on the eighth day of the month, on the eleventh day, on the fifth day, and

so on. And they also do *shraaddh*! So, *shraaddh* is for a very good cause.

Questioner: Dada, what is the purpose of the offering of food? Is it considered ignorance?

Dadashri: No, it is not ignorance. This has been taught by people, so they perform *shraaddh* on this basis. We have a long history behind doing *shraaddh*. What was the reason behind doing it? *Shraaddh* begins in the month of *Bhadarva* (the eleventh month of the Hindu lunar calendar) on the full moon day in the bright half of the lunar month and it lasts until the last day of the dark half of the lunar month. It lasts for sixteen days! Now, why did people start this tradition of *shraaddh*? These people were very clever indeed! So the ritual of *shraaddh* is a scientific approach. In India some years ago, in the villages, at least one person would be on bedrest in every home, one or two people would be on bedrest because of malaria. In which month? In the month of *Bhadarva*. So, if you went to the villages, there would be one bed outside every home and someone would be sleeping on it covered with a blanket. He would have a fever, a malarial fever, and all the related symptoms. There are a lot of mosquitoes in the month of *Bhadarva*, so malaria would spread, and in malaria, there is the fever of *pitta* (according to Ayurveda, one of the three humors of the body, which regulates all metabolic processes). It is not the fever of *vayu* or *kapha* (according to Ayurveda, the second and third of the three humors of the body). It is the fever of *pitta*, so *pitta* increases a great deal [in the body]. It is the rainy season, and there is the fever of *pitta*, and moreover, those mosquitoes keep biting. The mosquitoes bite those who have more *pitta*. So, people looked into this and decided to figure out a solution to this problem in India. Otherwise, it would destroy half the population. These days, the mosquitoes

have decreased; otherwise, people would not be living. So, to bring down the fever of *pitta*, they discovered that if people eat milky rice pudding (*doodhpak* or *kheer*), if they consume milk and sugar, then the *pitta* decreases and the issue of malaria will be solved. Now, if these people have milk at home, they do not make *kheer* and the like, they do not eat *doodhpak*, this is how people are! They are very normal, aren't they (!), so what can be done? How would they eat *doodhpak* daily?

Now, none of this reaches the deceased father. However, these people discovered that the people of India are not likely to donate even four *annas* for charity. They are so miserly that they will not donate even two *annas* for charity. So, they were forced to do *shraaddh* for their father. Don't people come to tell you [to do] that! So, people were convinced to do *shraaddh* in this way. So, people began saying, "We have to give an offering of *shraaddh* for our father!" And if someone is obstinate like me and does not do it, then what do people say to him? [They say,] "You are not even observing *shraaddh* for your father." So, because the people around him keep nagging him, he does it. He arranges a dinner for people.

One gets to eat *doodhpak* from the day of the full moon, he gets to eat *doodhpak* for a total of fifteen days. This is because everyone is invited to my home today, they are invited to your home tomorrow, and people found this suitable, "This is fine, we are taking turns to feed everyone! There is no deception involved, and then the crows are offered *kheer* and flatbread." So, this had been devised. This causes the *pitta* to balance out. This is the reason these people arranged this. So what our people used to say at that time was, "If one lives after sixteen days of *shraaddh*, then he can attend *Navratri* (an annual Hindu festival that spans nine nights and is celebrated in the autumn)!"

Death Will Not Occur Without the Endorsement

However, the law of nature is such that it cannot take a person away from here. A person cannot be taken away from here if he does not sign off on it. Do people endorse such a thing? Don't they say, "God, take me away from here." Now, do you know why they say this? When there is a time in which they feel intense pain, then out of pain they say, "It would be good if I can leave this body now." At that time, they give the endorsement.

Before Planning to Commit Suicide, Remember Me First

Questioner: Dada, I have heard that after committing suicide, one has to go through seven lifetimes doing the same thing, is that true?

Dadashri: The karmic impressions that form, last for seven or eight lifetimes. So, do not allow such negative karmic impressions to form. Run far away from negative karmic impressions. Yes, no matter how much pain there is over here, endure it, but do not fire a shot [at yourself], do not commit suicide. A few years ago, I had told everyone in the city of Vadodara that if they felt like committing suicide, then they should remember me and come to me. I would tell this to certain people in advance, those who displayed such a tendency. So, they would come to me, and I would give them the right understanding. By the next day, they would have stopped their suicidal attempts. After the year 1951, I had announced to everyone that if anyone wants to commit suicide, they should come and see me first. When someone comes saying, "I want to commit suicide," then I explain to him all the surrounding causes, the full circle, whether it is worth committing suicide or not, I explain everything to him and make him change his mind.

The Consequences of Committing Suicide

Questioner: If a person commits suicide, then which life-form does he attain? Does he become a *preta* (bodiless beings tortured incessantly by hunger and thirst) or a ghost?

Dadashri: By committing suicide, one may become a *preta* and have to wander around as a *preta*. So, on the contrary, one invites trouble by committing suicide. A single act of suicide carries its echoes for many future lives! And when one commits suicide, it is not a new act; he is doing it because of the echoes of suicide committed in previous lives. The suicide of this life is the result of the karma of suicide committed in a previous life. So, one kills his own self. Such echoes have been created that he has come having done the same thing [in his past lives], so he kills his own self. And after committing suicide, he may have to wander around without a body. It is not easy to become a ghost. A ghost is a life-form as a celestial being; it is not an easy thing. One becomes a ghost when he has undergone intense penance over here, he has done penance in ignorance, whereas a *preta* is a different thing.

One Cannot Live Without a Sense of ‘I am’

Questioner: Why do thoughts of committing suicide arise?

Dadashri: It is because the internal *vikalp* (one’s sense of self-worth; basis for living) get destroyed. It is on the basis of this *vikalp* that one is able to survive. When this *vikalp* gets destroyed, a person cannot see what to do next, so that leads to suicidal thoughts. So these *vikalp* are certainly beneficial too!

When thoughts that arise naturally and spontaneously come to a stop, then all these negative thoughts arise. When the *vikalp* stop, the thoughts that arise naturally and

spontaneously also come to a stop, it becomes completely dark, then one cannot see anything ahead! *Sankalp* means 'mine' [who and what is mine in this world] and *vikalp* means 'I' [one's sense of self, self-worth]; when they are both absent, thoughts about dying arise.

The Reasons for Committing Suicide

Questioner: This tendency to commit suicide that arises in a person, what is the root cause behind it?

Dadashri: The root cause of suicide is that if one has committed suicide in a previous life, then the echoes of that carry forward for seven lifetimes. Just as when you drop a ball from a height of three feet, it will automatically bounce back to a height of two and a half feet. Eventually, it will bounce back to a height of one foot; does that happen or not? It does not bounce back to the full height of three feet, but it bounces back to a height of two and a half feet due to its nature. The third time, it will bounce back up to a height of two feet; the fourth time, it will bounce back up to a height of one and a half feet. Then it bounces to a height of one foot. That is the natural principle of motion. There are such laws of nature. So, when a person commits suicide, he inevitably has to commit suicide for the next seven lives. Now, the intensity of the effects of suicide we see may vary, we witness the suicide overall, but the effects decrease each time and the effects gradually decrease and come to an end.

In the Final Moments...

At the time of death, the balance sheet of all that one has done in the entire life is derived. The balance sheet gets prepared and read in the last forty-five minutes, and based on that the body [life-form] for the next life is determined. So, two legs become four legs [one goes

from a human life-form to an animal life-form]. One goes from eating flatbread to eating stalks and reed. This is the specialty of *Kaliyug* (current era of the time cycle, which is characterized by a lack of unity in thought, speech, and action). It is difficult to acquire a human life-form again, this is what this time of *Kaliyug* is like!

Questioner: During the final moments, who knows when the ears stop functioning?

Dadashri: During the final moments, whatever is credited in the ledger will come [with a person]. The final hour before death, that *gunthanu* (a period of 48 minutes) is the balance sheet, and moreover, that balance sheet is not of the entire life, but it is the balance sheet of the later years, the final one-third of one's lifespan. So, during the final moments, many of our people will whisper in the [dying person's] ear, "Say [the name of] Lord Rama, say Lord Rama." Hey mortal ones, why are they asking him to say the name of Lord Rama? Lord Rama has gone [attained liberation] a long time ago!

But people have taught this, to do things along these lines. However, if the merit karma is in fruition, then a person will 'adjust' [go along with] to it, whereas another person may be preoccupied with worries of getting his daughter married, 'I have gotten three of my daughters married, but the fourth one is left. I have got these three daughters married, but the youngest one still remains to be married.' The balance that has been accumulated will carry forward. And the good things you have done in childhood will not come, but the good things you have done in old age will carry forward.

The Law of Nature Is So Wonderful

So, even when it [the embodied soul] leaves from here, the law of nature is very precise, isn't it! Nevertheless,

the *vitaraag* Lords caution, “You are fifty years old, now beware.”

If a person has a lifespan of seventy-five years, then the first ‘photo’ [balance sheet] is taken at the age of fifty. And if a person has a lifespan of sixty years, then the ‘photo’ is taken at the age of forty. If a person has a lifespan of eighty-one years, then the ‘photo’ is taken at the age of fifty-four. But until then, one receives that much time free of cost; the first two-thirds of one’s life is free of cost. And in the last one third of one’s life, the ‘photos’ keep getting taken. Is this a good law or is it oppressive? It is not oppressive, is it? It is fair, isn’t it? ‘They’ say, “We have no problem if you have been reckless during the first two-thirds of your life, but at least straighten up now!”

There Is Bhaav Maran at Each and Every Moment

Questioner: Can we not say that it is the body that dies?

Dadashri: Those without Self-realization undergo two types of death. *Bhaav maran* (death of the state as the Self by believing, ‘I am Chandubhai,’ ‘I did it,’ ‘It happened to me’) continues happening daily. There is *bhaav maran* in each and every moment, and eventually, the body dies. But there is *bhaav maran* every day, they ‘weep’ every day. There is *bhaav maran* in each and every moment. That is why Krupaludev has written,

‘*Kshan kshan bhayankar bhaav marane kaa aho raachi rahyo!*’

‘Why are you so absorbed in this worldly life, when *bhaav maran* is happening at each and every moment?’

All these people who are living, are they doing so in order to die, or for what purpose are they living?

Samadhi Maran

So, go ahead and tell death, ‘Come early if you want, come later if you want, but come as *samadhi maran* (blissful state at the time of death, during which One is in the awareness of the Self)!’

Samadhi maran means that One remembers nothing but the Self [at the time of death]. The *chit* (inner component of knowledge and vision) is focused on nothing else except for One’s Real form, the pure Soul. There is no unsteadiness of the mind, intellect, *chit*, and ego whatsoever! There is constant *samadhi* (free from the effects of mental, physical, and externally-induced problems)! The body may have externally-induced problems, yet One is not affected by them. Is the body full of problems or not?

Questioner: Yes.

Dadashri: It does not only have externally-induced problems, it also has physical problems, doesn’t it? Externally-induced problems do not affect the *Gnani*. If there are physical problems, then they do not affect Him. Whereas for the one who does not have Self-realization, even if he does not have any physical problems, he invites them! *Samadhi maran* means the experiential awareness (*bhaan*) of ‘I am the pure Soul’ remains! There are many of our *mahatmas* who have passed away; the experiential awareness of ‘I am pure Soul’ remains for all of them.

The Sign of Which Life-Form One Will Attain

Questioner: At the time of death, is there any sign that reveals whether or not the departed soul has acquired a higher life-form?

Dadashri: If, at that time, [he is preoccupied with worries of,] ‘Will my daughter get married or not? This

did not happen.’ If he keeps fretting over all such domestic matters, if he remains anxious about these things, then know that he is doomed to attain a lower life-form. Whereas if He remains in the Self, if He remains in God, then He will attain a higher life-form.

Questioner: But what if he remains unconscious for a few days?

Dadashri: Even if he is unconscious, if He remains in *Gnan* (the Knowledge of the Self), then there is no problem. He should have taken this *Gnan*. Then, there is no problem even if he is unconscious.

The Fear of Death

Questioner: Then why does everyone have the fear of death?

Dadashri: It is the ego that has the fear of death, the Self has no such thing. The ego has the fear of ‘I am going to die, I am going to die.’

Just Try and See It From That Perspective

According to God’s perspective, what is happening in the world? According to His perspective, no one dies at all. If You attain the perspective that God has, if He gives it to You one day, then no matter how many people die over here, You will not be affected by that. This is because according to God’s perspective, no one dies.

The Embodied Soul Is Mortal, the Self Is Immortal

Sooner or later, you will have to bring about a solution, won’t you? Won’t you have to bring a solution for life and death? In reality, One does not die nor does he live. This is indeed a mistake in one’s belief that he believes himself to be *jeev* (the embodied soul). His Real form (*Swaroop*)

is Shiva (the Self). One Himself is the Self, but because he does not understand that, he believes himself to be the embodied soul!

Questioner: If everyone had this understanding, then this world would not persist, would it!

Dadashri: Yes, it definitely would not persist! However, the fact is, it is not possible for everyone to understand this! This is all a puzzle. It is very mysterious; it is the deepest mystery. It is because of this deepest mystery that this world carries on in this hollow and substance-less way.

Who Is the One Who Is Born and Dies?

It is not the Self that is born or dies. The Self is a permanent thing. This birth and death is of the egoism. The egoism is born and the egoism dies. Truly speaking, the Self never dies. It is indeed the ego that is born and it is the ego that dies.

2. The State of the Soul Before, During and After Death

What Is Birth and Death?

Questioner: What is birth and death?

Dadashri: Birth and death happen, we are already seeing what happens at that time, it is not worth asking about that. Birth and death means one's karmic account has come to an end. When the karmic account that had been bound for one life comes to an end, death takes place.

What Is Death?

Questioner: What is death?

Dadashri: Death is like this; say a shirt is stitched,

that is equivalent to the shirt's birth. And as it takes birth, it is inevitable that it will die! Anything that is born is bound to die. Whereas the Self is never born (*ajanma*) and never dies (*amar*); It never undergoes death. So, all things that are born are bound to die, and because there is death, they will be born [again]. So, birth is linked with death. Where there is birth, there is bound to be death!

Questioner: Why is there death?

Dadashri: Death is such that when this body was born, that was a circumstance, and it will not refrain from dissociating, will it! Circumstances are always prone to dissociation by their inherent nature. Just as when you went to school to study, there was a beginning, wasn't there? Later, it came to an end, didn't it? Everything has a beginning and an end. All these things have a beginning and an end. Did you not understand this?

Questioner: I understood!

Dadashri: All these things have a beginning and an end, but who is it who Knows the beginning and the end?

All these things that have a beginning and an end are temporary. That which has a beginning has an end, that which has a beginning definitely has an end. Those are all temporary things, but who is the Knower of those temporary things? 'You' are permanent. This is because as You are saying that all these things are temporary, it means You are permanent. If everything was temporary, then there would be no need to call anything temporary. Temporary is a relative word. It is because that which is permanent exists, that there is something that is temporary.

The Cause of Death

Questioner: So why does death take place?

Dadashri: It's like this; at the time of birth, the three 'batteries' of the mind, speech, and body start giving off effects in the womb. Until these effects come to an end, until the account of the 'batteries' comes to an end, the 'batteries' remain, and once they exhaust, that is what is referred to as death. However, by then, new 'batteries' have been charged for the next life. New 'batteries' for the next life continue to be charged within and the old batteries are discharging. In this way, charging and discharging continue to happen. This is because one has the wrong belief [of 'I am Chandubhai']. Therefore, causes are created. As long as there is the wrong belief, there is attachment and abhorrence, which gives rise to new causes. And once this wrong belief changes and the right belief [of 'I am pure Soul'] sets in, then attachment and abhorrence and new causes do not arise.

Reincarnation

Questioner: Isn't it the case that an embodied soul returns [reincarnates] after dying?

Dadashri: It is such that it does not return for foreigners [who do not believe in reincarnation], it does not return for Muslims [who do not believe in reincarnation], but yours does come back. The God within you graces you to this extent, that it does come back. Upon death in the current life, it enters another life-form, whereas for the others, it does not return.

Now, in reality, it is not the case that it [the embodied soul] does not return. Their [those who do not believe in reincarnation] belief is that once a person dies, he is dead. But in reality, he does return, but they do not understand this. They do not understand reincarnation at all. You understand reincarnation, don't you!

When the body dies, it becomes lifeless, and based on that, it can be deduced that the embodied soul which was

once inside it, has now departed and gone elsewhere. The foreigners [those who do not believe in reincarnation] declare that the very same embodied soul was living and is now dead. We do not accept this. We believe in reincarnation. We [those who believe in reincarnation] are [spiritually] developed. We understand the Science of the *vitaraag* Lords. The Science of the *vitaraag* Lords states that it is because of reincarnation that we have all come together, that is what people in India believe. It is because of this that we believe that there is such a thing as the Self. Otherwise, if there were no support of reincarnation, then how could one believe that there is such a thing as the Self?

So who is it that reincarnates? It is because the Self exists that there is reincarnation; this is because once the body dies, we witness it being cremated.

Therefore, once the understanding about the Self sets in, there will indeed be a solution, won't there! However, it is not likely for this understanding to set in, is it! That is why all the writers of the scriptures have stated, 'Know thy Self!' Now, everything that is done without Knowing the Self, all of that is not beneficial to him, it does not help. First, Know the Self, then all the solutions will come forth!

Who Is It That Reincarnates?

Questioner: Who is it that reincarnates? Is it the embodied soul or the Self?

Dadashri: No, nobody has to reincarnate, it just happens. This entire world just happens [functions on its own]!

Questioner: Yes, but to whom does it happen? Does it happen to the embodied soul or the Self?

Dadashri: No, the Self has nothing to do with it, everything happens simply through the embodied soul.

The one who wants worldly happiness has the right to be reborn. The one who does not want worldly happiness loses the right to be reborn.

The Relationship Between This Life and the Next Life

Questioner: Is every birth of a human being linked to the previous life?

Dadashri: Each life is a previous life [for the next life]. Meaning, each life is linked with the previous life.

Questioner: But what is the relationship between the previous life and this life?

Dadashri: Oh, this current life is the previous life for the next life. The last life was the previous life, so this life is considered the previous life for the next life.

Questioner: Yes, that is true. But does anything happen within the previous life that has any relationship to this life?

Dadashri: There is a big relationship, there is nothing but that! The seeds are sown in the previous life, and they give fruits in this life. So is there not a difference between the seed and its fruit? Is there a relationship or not?! When we sow a seed of millet, that is the previous life, and the plant that grows from it is this life. Later, the seeds that are shed from this plant are the previous life, and the plant that grows from it is the next life. Did you understand this or not?

Questioner: One person is walking down the road and there are many other people walking down that road, but a snake approaches only certain people. Is that [the result of] the previous life?

Dadashri: Yes, that is precisely what I am saying, that the concept of reincarnation definitely exists. That is

why the snake bites a person; if there were no such thing as reincarnation, then the snake would not bite a person. There is reincarnation, the karmic account of one's previous life gets settled through that. These are all karmic accounts that are being settled. Just as the accounts in the ledger are settled, similarly, these are all karmic accounts that are being settled. And it is because of our development that we can understand all these karmic accounts. That is why many people over here [in India] believe in reincarnation! However, they cannot say, "Reincarnation definitely exists." They cannot prove that it exists. However, through all of these examples, it is established in their faith that reincarnation exists!

A woman may ask, "Why did she get such a nice mother-in-law, and why did I get a mother-in-law like this one?" So, one will encounter all kinds of circumstances.

What Else Comes With You?

Questioner: When an embodied soul enters a new body, does it bring along the five sensory organs and the mind and all of that with it?

Dadashri: No, nothing at all. The sensory organs exhaust and come to an end, the sensory organs actually die. So the sensory organs do not go along with it. Only anger, pride, deceit, and greed go along with it. Anger, pride, deceit, and greed are encompassed in the causal body. And what is the subtle body like? As long as one does not attain final liberation (*moksha*), it remains together [with the embodied soul]. No matter what life-form one attains, the subtle body remains together [with the embodied soul].

The Electrical Body

Thus, the Self is not the only one to leave the body.

Along with the Self, all the karma, the causal karma, those which comprise the causal body, and thirdly, the electrical body, all three of these leave together [at the time of death]. As long as a living being is in worldly life, he will definitely have an electrical body. Once the causal body is formed, the electrical body is always with it. The electrical body is definitely present in every living being, and it is on the basis of the electrical body that the [physical] body functions. The electrical body carries out the process of digesting the food we eat. It produces blood, circulates the blood, it carries out all these functions. The ability to see, that light is due to the electrical body, and anger, pride, deceit, and greed also happen because of the electrical body. The Self does not have any anger, pride, deceit, or greed at all. Even discharge anger (*gusso*; anger without violent intent) is a ‘shock’ of the electrical body.

Questioner: So the electrical body must play a role in the process of charging [karma], mustn’t it?

Dadashri: Charging [of karma] can only take place if the electrical body is present. Otherwise, if the electrical body is not present, then nothing will function at all. Even if the electrical body is present, but the Self is absent, then nothing would function. These are all ‘federal causes’.

When Does the Embodied Soul Enter the Womb?

Questioner: It is only when the movement begins that the embodied soul enters [the mother’s womb]. That is what is stated in the Vedas (Hindu scriptures).

Dadashri: No, such statements are not based on experience. These statements are not true. They stem from worldly understanding. The fertilized egg never develops without the presence of the embodied soul. It is only if the embodied soul is present that the fertilized egg develops, otherwise it does not.

Prior to that, like an egg, it remains in a state of dormancy.

Questioner: Does the embodied soul enter the egg of a chicken upon making a hole?

Dadashri: No, that is all worldly thinking. As per worldly beliefs, what you are saying is exactly what's been written down. This is because it is when the timing and all the other scientific circumstantial evidences come together that the fertilized egg develops.

It is when the embodied soul resides within [the womb] for nine months that it [the fetus] becomes ready. And when a baby is born at seven months, it is considered premature; its brain is not fully developed. All the limbs are not fully developed at seven months. And if one is born at eighteen months, then it is altogether a different matter; the brain is highly developed. So, those who are born any number of months beyond nine months have a highly developed brain. Did you know this?

Why aren't you saying anything? Haven't you heard the saying, 'This fellow is [one who was born at] eighteen months'? Have you heard this before? You must not have heard it before, isn't it so? People say, "Forget about him, he is [someone who was born at] eighteen months!" Such people are very clever. They do not come out from the mother's womb; they carry on pompously for eighteen months inside it.

How Much Time Is There Between Births?

Questioner: So how much time does it take to leave one body and acquire another body?

Dadashri: It takes no time at all. It [the embodied soul] is still here, it is still leaving from this body, and it is also present there in the womb [of the mother of the next

life]. This is because there is timing involved; the sperm and the ovum unite at that time. When it is about to leave the body here, then the union happens over there. Once the two come together, it leaves from here. Otherwise, it would not leave from here. Therefore, once a person dies, the [embodied] soul goes directly into another womb. So, there is no need to worry about what lies ahead. This is because upon death, another womb is undoubtedly acquired, and upon entering that womb, all the nourishment and essentials are immediately provided.

The Causal Body Is Formed Through This

The world is full of illusion and it always looks at the external actions. It does not consider the internal state of being (*dhyan*). The internal state of being is the real spiritual effort (*Purusharth*) for the next life, whereas the external activity is the result of inner efforts done in the past life. The internal state of being gives results for the next life. Based on the internal state of being, the *parmanu* from outside get pulled [into the body] and they get colored by the prevailing internal state of being and they accumulate inside in a subtle way. This is how the causal body is created. Then, based on the karmic connections, when it [the embodied soul] enters the mother's womb, the effective body begins to form. When a person dies, the [embodied] soul, the subtle body (*sookshma sharir*), and the causal body (*kaaran sharir*) all go together. The subtle body is common for everyone, but the causal body is different for each person, it depends upon the causes he has sown in the current life. The subtle body is the electrical body.

The Chain of Cause and Effect

There is birth after death and death after birth, that's all. This carries on constantly. Now, why have birth and

death taken place? It is because of causes and effects, effects and causes. Amid this, if the causes are destroyed, then all the effects would come to an end, then a new birth would not need to be taken!

If causes are created throughout a person's life, then where would those causes go? And once the causes are created, they inevitably give their ensuing effects. Do you understand what it means to create causes?

Causes are created in every action. If someone insults you by saying that you are worthless, then causes arise within you. [To have the intent,] 'Your father is worthless' is considered your cause. That person said that you are worthless based on the [karmic] law, and you went against the law by retorting. Did you not understand this? Why aren't you saying anything?

Questioner: Yes, I understand.

Dadashri: So, the causes are created in this life. The effect of it has to be suffered in the next life!

People erroneously believe the illusory attachment (*moha*) that is an effect to be the cause. One simply believes, 'I am getting angry.' However, it is only as long as one is under illusion (*bhranti*) that there is anger with violent intent (*krodh*). As a matter of fact, it is not anger at all, it is an effect. And if the causes come to a stop, only the effect remains, and once the causes come to a stop, He is not responsible for the effects. And these effects will not refrain from unfolding.

Can Causes Be Stopped?

Questioner: There is a relationship between the body and the Self, isn't there?

Dadashri: This body is the result of the ignorance

of the Self. It is the effect of whatever causes were created. If someone showers you with flowers, then you become pleased, and if they curse at you, then you become offended. The outward expression of becoming offended or pleased is not important; it is through the inner intent (*bhaav*) that karma gets charged. It then gets discharged in the next life. It is in the form of an effect at that time. This mind, speech, and body, all three are an effect. While suffering or enjoying the effect, new causes get generated, which in turn will give effect in the next life. In this manner, the cycle of cause and effect, effect and cause, perpetuates.

It is only possible for the causes to be stopped in the human life-form. There are only effects in all the other life-forms. Here, there are both causes and effects. When 'we' give *Gnan*, 'we' put a stop to the causes. Subsequently, there will be no new effects.

Until Then, the Wandering Continues...

The effective body refers to the three charged 'batteries' of the mind, speech, and body, which then keep giving rise to new causes. So, in this life, the mind, speech, and body keep discharging, and simultaneously, new 'batteries' are being charged. The 'batteries' of the mind, speech, and body that are getting charged are for the next life, and those of the past life are presently getting discharged. The *Gnani Purush* (the One who has realized the Self and is able to do the same for others) puts a stop to the new charging, so the old ones continue discharging.

So, after death, the soul enters another womb. As long as one does not attain Self-realization, one continues to wander in all the various life-forms. As long as one becomes engrossed with the mind and the intellect, worldly life persists. This is because to become engrossed means

to plant a seed for a birth. And Lord Krishna has said that as long as the seeds get planted for a birth, worldly life persists. The One for whom the sowing of new seeds ceases, for Him worldly life ceases.

The Science of Evolution

Questioner: According to the theory of evolution, a living being develops from being a single-sensed organism to two-sensed, it continues developing until it reaches the human life-form. And upon attaining the human life-form, the living being later goes back to the animal life-form. So it seems as though there is a bit of contradiction in the theory of evolution. Please can you give clarity on this?

Dadashri: No, there is no contradiction in this. The theory of evolution is correct. However, the theory of evolution is only correct up to the point a living being reaches the human life-form. They [scientists] don't know what happens beyond this point.

Questioner: Is it true that a person goes back to an animal life-form from a human life-form?

Dadashri: As it is stated according to Darwin's theory, a living being continues developing to the point of a human life-form. And after coming to the human life-form, because of the presence of the ego, one becomes the doer. Because one becomes the doer of karma, he has to suffer or enjoy based on [the results of] the karma. If he creates 'debit' [demerit karma], then he has to go to the animal life-form, and if he creates 'credit' [merit karma], then he has to go to the celestial life-form. Or else, in the human life-form, he may receive material comforts and luxuries. So, upon coming into the human life-form, the next life-form is dependent on the 'credit' and 'debit' a person has.

Subsequently, There Is No Wandering in 8.4 Million Life-Forms

Questioner: But is it not said that one has attained the human birth after wandering through 8.4 million life-forms, and then he has to undergo the same amount of wandering before he returns to the human life-form?

Dadashri: No, it is not like that. After attaining birth as a human once, one does not have to go through the entire cycle of 8.4 million life-forms again. If a person has animalistic thoughts, then he will have to reincarnate in the animal life-form for a maximum of eight births. And that too, it is only for a period of one to two hundred years. After that, he returns to the human life-form. After coming into the human life-form once, one does not have to wander in the 8.4 million life-forms.

Questioner: The very same [embodied] soul wanders 8.4 million times, doesn't it?

Dadashri: Yes, the very same soul.

Questioner: But the Soul is pure, isn't it?

Dadashri: The Soul is pure even now. Even after wandering through 8.4 million life-forms, It has remained pure, and It was pure, and It will remain pure!

The Next Life-Form Is According to the Desires in the Last Hour

Questioner: A person's next birth is based on the desires that are present at the time of his death, isn't it?

Dadashri: Yes. Our people say that the person who died had such and such desires, however, those desires do not simply spring up at that time. They are actually [the result of] the balance sheet of the entire life. All that you

have done over the course of your life, the balance sheet of that is derived in the final hour before death. And the next life-form is attained based on this balance sheet.

Do Humans Only Reincarnate as Humans?

Questioner: Humans only reincarnate as humans, don't they?

Dadashri: You are mistaken. Having said this, only a human can be born from a woman's womb. It's not as though a donkey can take birth from there. However, people are mistaken in thinking that, 'Once I die, I will definitely reincarnate as a human being.' Hey, mortal one! Your thinking is comparable to that of a donkey, so how are you going to be born as a human again? You have thoughts about whose things you can enjoy, whose things you can snatch away, you have thoughts about enjoying what is not rightfully yours, so those thoughts themselves are what take you into your next life-form!

Questioner: Do living beings have some kind of rule, that after coming into the human life-form, they only reincarnate as a human being or do they end up going anywhere else?

Dadashri: After taking birth as a human in India, one has to wander in any of the four life-forms. This is not the case for humans outside of India [those who do not believe in reincarnation]. There is an exception to this for about two to five percent of the population. Everyone else continues developing.

Questioner: When people refer to *vidhata*, to whom are they referring?

Dadashri: It is indeed nature that they refer to as *vidhata*. There is no goddess by the name of *vidhata*.

Scientific circumstantial evidence is itself *vidhata*. Our people have passed on the old wives' tale that on the sixth day after the birth of a baby, *vidhata* comes and writes what the fate of the newborn infant will be. This is correct by their imagination, but not according to reality.

Over here, the law [of nature] is that whoever has taken what is not rightfully his, will go from being two-legged [human life-form] to four-legged [animal life-form]. But even that is not permanent. At the most, it will be for a duration of two hundred years, or maybe seven to eight lives as an animal, and at the very minimum, one may spend just five minutes in an animal life-form, and then return to the human life-form. There are some living beings who go from one life-form to the next, seventeen times in a minute! So, there are living beings like this too. So, for those who go to the animal life-form, they are not going to have a lifespan of one hundred to two hundred years.

That Can Be Understood Based on One's Characteristics

Questioner: Please give us scientific proof that will convince us that a human will take birth in an animal life-form.

Dadashri: Have you ever encountered a person who barks like a dog? Did you end up telling him, "What are you barking about?" He has come from there, from [his previous life as] a dog. There are some people who behave like monkeys! They have come from there. There are some who sit and stare intently like a cat, ready to snatch away what belongs to you. Such people have come from there. So, it is possible to determine where one has come from, and it is also possible to determine where they will go, and moreover, even that is not permanent. These people

are such that they do not even know how to bind demerit karma sufficiently.

So, these people of the current era of the time cycle (*Kaliyug*) do not even know how to bind demerit karma (*paap*) sufficiently, yet that is all that they do! So what is the result of their demerit karma? At most, they spend fifty to a hundred years in the animal life-form, and then they return here [to the human life-form]. They do not spend thousands of years or hundreds of thousands of years [as an animal]. And there are many who return after spending just five years in the animal life-form. Therefore, do not consider going to the animal life-form as an offense. This is because those poor people immediately return [to the human life-form]. This is because they do not bind demerit karma that is so grave! They simply don't have the capability to bind such grave demerit karma.

The Law of Growth and Destruction

Questioner: The human population continues to increase; does this mean that the animal population has decreased?

Dadashri: Yes, that is true. The number of souls remains the same, however, the conversion continues to take place. Sometimes, when the human population has increased, the animal population has decreased and vice versa. The conversion carries on like this. Now, the human population will decrease once again. It will begin decreasing from the year 1993!

Whereas people are making calculations that in the year 2000, this will happen and that will happen; the population will increase in India and what will we eat? Don't they make such calculations? What is that like? Should I share a simile?

Suppose there is a fourteen-year-old boy and he is four feet and four inches tall. When he turns eighteen, his height is five feet. So, they'll say, "He grew eight inches in four years. So how tall will he be at the age of seventy?" Making a calculation like this is comparable to the calculations they make regarding the human population!

Why Do Children Have to Suffer?

Questioner: Why do innocent children have to suffer physical ailments?

Dadashri: A child has to suffer the unfolding of his karma, and his mother has to suffer it by witnessing it. The main karma belongs to the child, and because the mother had played a role in supporting [the binding of that karma], she has to suffer by witnessing it. To do, cause someone to do, or support someone in doing; these are the three causes behind the binding of karma.

The Importance of a Human Life

Upon coming into the human life-form, one may go to the other life-forms, such as a celestial life-form (*dev*), a *tiryanch* life-form (the life-form that includes all one to five sensed living beings except humans), or life-form in hell (*nark*), but then one returns to the human life-form. And it is also through the human life-form that one is released from this cycle of wandering. If one knows how to make his human birth successful, then it is possible to attain *moksha*. And if he does not, then it is also possible that it becomes a means to increase the cycle of wandering! In the other life-forms, one simply discharges karma. In this [the life-form as a human], there is both; karma is discharged, and it is simultaneously charged. Therefore, this human body has been acquired through great difficulty, so use it to accomplish your [spiritual]

work. The Self has spent endless births to acquire this human body. If this body is spent for the purpose of the Self for just one lifetime, then the work [for liberation] will be accomplished!

If one meets a *Gnani Purush* in the human body, then he can attain liberation. Even the celestial beings have an intense desire to acquire a human body. Upon meeting the *Gnani Purush*, upon establishing a connection with Him, the body that had been a foe for infinite lives becomes a best friend! Therefore, You have met the *Gnani Purush* in this body, so get Your [spiritual] work done in its entirety. Establish the connection completely and achieve liberation.

Would There Be the Cycle of Birth and Death for the Immortal One?

Questioner: But who undergoes the cycle of birth and death?

Dadashri: It is the ego that goes through the cycle of birth and death. The Self remains in the very same state. When the ego comes to an end, its cycle comes to an end!

Thereafter, There Is No Fear of Even Death

Questioner: This [Knowledge of the Self] gives rise to such eternal peace, so is it limited to just this life, or will it be there for all the lives to come?

Dadashri: No, it is permanent. Subsequently, [after attaining the Knowledge of the Self], One is no longer the doer, so karma does not get bound. Final liberation (*moksha*) is inevitable after one or two more lifetimes. There is no choice, it is inevitable. The one who does not desire liberation should not get involved here; he should not step foot here. The one who does not like liberation should not step foot here.

Questioner: Will we remember this Knowledge of the Self in our next life?

Dadashri: Everything will be the very same. There will be no change. This is because You have stopped binding new karma, so the entanglement will not occur again!

Questioner: So does that mean that in our past lives, we bound such karma, so that is what continues to perpetuate the entanglement?

Dadashri: In the past life, karma were bound in a state of ignorance of the Self (*agnanta*), and this is now an effect of those karma. The effects have to be suffered or enjoyed. While suffering or enjoying the effects, if one does not meet a *Gnani*, then new causes and new effects inevitably keep arising. New causes will inevitably keep arising from the effects, and those causes will then give off an effect in the next life. Causes and effects, effects and causes, causes and effects, effects and causes, causes and effects; it carries on relentlessly. Thus, when the *Gnani Purush* brings an end to the causes, only the effect remains to be suffered or enjoyed. New karma have stopped binding.

Therefore, it is not just that You will remember all this *Gnan*, but You will indeed become the embodiment of that *Gnan*. Subsequently, there will not even be any fear of death! There will be no fear of anything, there will be the fearless state.

3. Awareness at the Time of Death

As Long as We Are Living

Questioner: Dada, how can the phases that have been bound in this life, prior to attaining *Gnan*, be eliminated?

Dadashri: As long as you are still living, you can

wash them away by repenting. However, this is the case only for a certain amount; they will not get eliminated entirely. Nevertheless, they certainly will slacken. They slacken, so in the next life, the 'knot' will untangle immediately upon the mere touch of a hand!

Questioner: Does the karma bound get wiped out through atonement?

Dadashri: Yes, it gets wiped out. There are only certain types of karma bound that are like double running knots; they loosen up through atoning. 'Our' *pratikraman* has tremendous power. If you do it while keeping Dada present, then it is very effective.

After Attaining This Gnan, the New Karmic Account Is for Mahavideh

There may be rebirth on account of your karma, perhaps one or two lives. However, after that, there is no choice but to go to Simandhar Swami. The force of karma, the account of karma had been bound in the past, it had become a bit sticky, and it will come to an end. There is no choice there!

Questioner: Does the force of karma diminish by doing *pratikraman*?

Dadashri: It does diminish! And ultimate closure will come about quickly.

This Is How 'We' Cleared It off for the Entire World

However many mistakes are destroyed by doing *pratikraman*, *moksha* is that much closer.

Questioner: These 'files' [people of close relations] won't stick to us again in the next life, will they?

Dadashri: What do You have to do with the next

birth? Do enough *pratikraman* while you are here. When you have free time, keep doing *pratikraman* for them. ‘You’ need to tell Chandubhai this much, ‘Keep doing *pratikraman*.’ For all the people in your home, somewhere or another, you must have hurt them in the past, so you need to do *pratikraman* for that. ‘I am asking for forgiveness for the faults related to attachment and abhorrence, sexuality, anger, pride, deceit, and greed, that have been done for numerable and innumerable past lives.’ Take one member of the family daily and do this for each person in the home. Then, the people around you, all the neighbors; apply the awareness and keep doing this. If you do this, then this burden will lighten up. It will not lighten up on its own.

This is how ‘we’ had cleared it off for the entire world. ‘We’ first cleared it off in this way, that is why ‘we’ have been liberated. As long as you see faults in ‘us’, ‘we’ cannot remain at ease! So, whenever ‘we’ do *pratikraman* in this manner, it gets erased over there.

Pratikraman for the Deceased?

Questioner: How does one ask for forgiveness from someone who is no longer living?

Dadashri: Even if they are no longer living, if you have a photo of the person, if you remember their face, then you can do it. If you do not remember their face at all, but you know their name, then you can even do it using their name. Then everything will reach that person.

Questioner: So how should we do *pratikraman* for a person who is deceased?

Dadashri: First recall the pure Soul, who is completely separate from the mind, body, and speech, the charge karma, the subtle discharge karma, and the gross discharge karma,

the name of the deceased person and all illusion related to the name of the deceased person. And then recall the mistakes that were made [*alochana*]. [Say internally,] ‘I repent over these mistakes, please forgive me for these mistakes [*pratikraman*]. I am making the firm resolve to not repeat these mistakes [*pratyakhyan*]’; make a firm determination in this way. ‘You’ should remain the Knower-Seer of Chandubhai and Know how many *pratikraman* Chandubhai does, how well he does them, and how many times he does them.

Jai Sat Chit Anand
(Awareness of the Eternal is Bliss)

A Prayer for Those Who Are in the Final Stages of Life

Oh Dada Bhagwan, Oh Lord Simandhar Swami, I surrender my mind, speech, body, * and all illusion related to the name of *, charge karma, subtle discharge karma, and gross discharge karma, unto the lotus feet of Dada Bhagwan.

Oh Dada Bhagwan, Oh Lord Simandhar Swami, I am taking Your exclusive shelter. May I attain Your exclusive shelter. Remain present during the final moments. Hold my finger and take me to *moksha*. Remain with me all the way until the end.

Oh Lord, with the exception of the exclusive experience of the pure Soul, I have no desire for any temporary thing of this world. May my next life be at Your lotus feet and under Your shelter.

Keep singing ‘Dada Bhagwan Na Aseem Jai Jai Kar Ho’
‘Infinite glorious salutations to Dada Bhagwan [the Lord within]’

* The person who is in the final stages of life should substitute his or her name here.

(The person should keep saying this prayer or someone should keep saying this prayer to that person.)

A Prayer for a Deceased Person

With the live presence of Dada Bhagwan and Lord Simandhar as my witness, the pure Soul who is separate from the mind, speech and body complex, charge karma, subtle discharge karma, and gross discharge karma, * and all illusion related to the name of *, grant such grace that wherever * may be, may he/she attain happiness and peace. May he/she attain liberation.

I am asking for forgiveness for all the attachment and abhorrence, anger, pride, deceit, and greed that have happened with * up until now. I am sincerely and deeply repentant for these mistakes. Please forgive me, and give me the energy to never repeat these mistakes.

* Substitute the name of the deceased person here.

(Keep doing this prayer. Later, this prayer may be repeated every time the deceased person comes to memory.)



Books of Akram Vignan of Dada Bhagwan

1. Adjust Everywhere
2. Anger
3. Aptavani - 1
4. Aptavani - 2
5. Aptavani - 4
6. Aptavani - 5
7. Aptavani - 6
8. Aptavani - 8
9. Aptavani – 9
10. Aptavani- 14 Part 1 & Part 2
11. Autobiography of Gnani Purush A.M.Patel
12. Avoid Clashes
13. Brahmacharya Attained Through Understanding Volume Two
14. Brahmacharya : Celibacy Attained With Understanding
15. Death : Before, During and After...
16. Flawless Vision
17. Generation Gap
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Contacts

Dada Bhagwan Foundation

India :

Adalaj : **Trimandir**, Simandhar City,
(Main Center) Ahmedabad-Kalol Highway, Adalaj,
Dist.: Gandhinagar - 382421, Gujarat, India.
Tel : + 91 79 35002100, +91 9328661166-77
Email : info@dadabhagwan.org

Bangalore : +91 95909 79099

Delhi : +91 98100 98564

Kolkata : +91 98300 93230

Mumbai : +91 93235 28901

Other Countries :

Argentina : **Tel**: +54 9 11 58431163
Email: info@dadabhagwan.ar

Australia : **Tel**: +61 402179706
Email: sydney@au.dadabhagwan.org

Brazil : **Tel**: +55 11999828971
Email: info@br.dadabhagwan.org

Germany : **Tel**: +49 700 32327474
Email: info@dadabhagwan.de

Kenya : **Tel**: +254 79592 3232
Email: info@ke.dadabhagwan.org

New Zealand : **Tel**: +64 21 0376434
Email: info@nz.dadabhagwan.org

Singapore : **Tel**: + 65 91457800
Email: info@sg.dadabhagwan.org

Spain : **Tel**: +34 922302706
Email: info@dadabhagwan.es

UAE : **Tel**: +971 557316937
Email: dubai@ae.dadabhagwan.org

UK : **Tel** : +44 330-111-3232
Email : info@uk.dadabhagwan.org

USA-Canada : **Tel** : +1 877-505-3232
Email : info@us.dadabhagwan.org

Website : www.dadabhagwan.org



Dada was on oxygen during the final days, yet He had a liberating smile...

Only the Vibrations of the Intent Reach

After your children [or any other relatives] have passed away, worrying about them will cause them to feel hurt. Our people do this due to being in a state of ignorance of the Self. So, You [having realized the Self] should Know the facts as they are and remain at peace. What is the point of worrying unnecessarily? These are merely karmic ties of worldly life; these are karmic accounts of give and take. When death occurs, what does it mean? It means the karmic ledger has come to an end. So what should you do if you keep remembering the person [who has died]? You should ask the *vitaraag* (absolutely detached) Lord to give that person peace. If you nurture this intention, then the intention will certainly reach him!

- Dadashri



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